REPORT ON

JAPAN AND CHINA

OF THE

Deputation sent by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to visit these fields and to attend a series of Evaluation Conferences in China in 1926

PRESENTED BY MR. ROBERT E. SPEER AND DR. HUGH T. KERR

The Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City

1927

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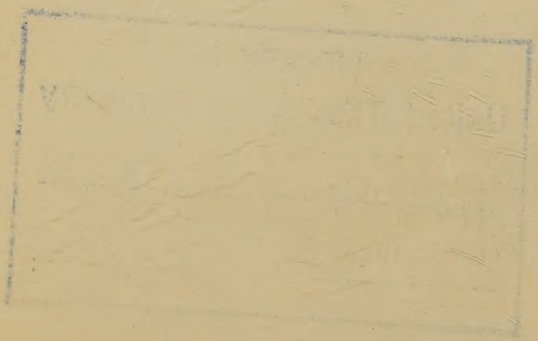

PREFACE

WE submit herewith the report of our deputation to Japan and China in 1926. Mrs. Roys and Miss Schultz went on at once, after the final conference in Shanghai, to the Philippine Islands and Siam and India and have not been able to contribute their judgments. The report is my own work with a special chapter by Dr. Kerr. I think he concurs very fully in the views expressed but the responsibility is mine.

We wish to express our gratitude for the presence and help of Dr. Moffett of Chosen and Dr. Reischauer of Japan at all the conferences and of Dr. Rodgers of the Philippines at Canton and Shanghai. Their fellowship was a constant comfort and joy.

The report, like the preceding ones on India and Persia in 1922 and Siam and the Philippines in 1915, is too voluminous, but it seemed worth while to preserve many documents and papers which would otherwise be lost and the cost of publication has been met specially by the ever generous friends who made it possible to publish the other reports also without expense to the Board.

No words can express the joy it is to study these problems with our missionary fellow workers on the field, to be in their homes, to travel and talk with them, and to see their work of faith and labor of love and patience of hope in our Lord Jesus Christ. And this has been a notable time to be in China and to see a great nation moving out into a new day. Surely it must be a new day, to be won in spite of the night shadows.

It should be clearly noted that the conditions described in this report are the conditions which prevailed in China at the time of our leaving in December, 1926. Except when otherwise indicated money statements regarding China are in Mexican dollars, worth at present less than half a gold dollar.

New York City, Feb. 17, 1927. R. E. S.

UNITED THEOLOGICAL SEMINARY

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I. INTRODUCTION

IN response to the invitation of the Presbyterian Missions in Japan and China the Board of Foreign Missions of the Presbyterian Church in the U. S. A. sent out last August a deputation to attend in Japan a conference of representatives of the Presbyterian and Reformed Missions cooperating with the Church of Christ in Japan and then of representatives of the Mission of the Presbyterian Board with the Executive Committee of the Church of Christ, and in China a series of "Evaluation Conferences." In both countries the Presbyterian Missions desired to consider afresh the whole question of their relations to the churches on the field, in the interest of a still larger measure, if possible, of administrative and financial control and responsibility on the part of the churches. In accordance with the policy of these Missions and of the Board the full ecclesiastical independence and autonomy of these churches had been long recognized. There was and is no question of their absolute freedom in these respects and indeed in all others, except their need and desire for the continued financial and personal cooperation of the Missions in the economic establishment of the local churches on a self supporting basis, in the continued maintenance of Christian institutions such as schools and hospitals, and in the effort to carry forward the immense unfinished work of evangelization, extensively with regard to the unoccupied and unreached areas, and intensively with regard to problems and movements to which the Christian Gospel must be applied. This continuing work of foreign missions involves, however, questions of relationship and cooperation more intricate than those involved in the ecclesiastical independence of the Church and, though it seems strange that it should be so, more difficult and harassing. One would think that Churches capable of full ecclesiastical and spiritual autonomy and independence might be trusted to assume also complete administrative and financial autonomy and independence as well. They are so trusted. But, as a matter of fact, the magnitude of the work to be done is still so greatly in excess of their resources that only pure theorists or those whose theological views yield a different conception of missionary obligation from ours, can entertain the idea of the cessation or evanescence of foreign missions and of their continued or enlarged activities. This

continued work, however, with churches which are ecclesiastically independent and are on their way to complete self sufficiency and financial independence involves problems of cooperative relationship which must be solved in the right way in the interest both of the churches and of the work which Church and Mission exist to do. Both in Japan and in China these problems had reached a stage which seemed to call for fresh study and adjustment.

In China also, of course, the new national situation with its just claims and the prevalence and power at the same time of ideas using the nomenclature of nationalism and nationality but often fundamentally at variance with true national interests, had raised questions not unfamiliar in missionary history in early days in Europe and in modern times in Japan, Turkey, Persia, India, Siam and Mexico, but unique in magnitude and charged with great emotional strain. When the "Evaluation Conferences" were first proposed the agitation of feeling and opinion due to the May 30 (1925) incident in Shanghai and the broader movement of which this was only a part were so serious that it seemed to some, as it had appeared to not a few missionaries in Japan in the early nineties, that foreign missionary work might be at an end at least for many years. Our Presbyterian Missions did not take this view but they did think that the times called for a resurvey of all their work and of its methods and relationships and especially for a restudy of the question of the Chinese Church and of the processes by which its development as a truly living and national Church might be promoted. Such a purpose seemed to demand full conference between the Missions and the Church in China and the Board at home. The Board was requested accordingly to send out a special deputation for such conference.

The deputation consisted of the Rev. Hugh T. Kerr, D.D., Mrs. C. K. Roys, Miss Gertrude Schultz and myself. Dr. Kerr as pastor of one of our best churches, the Shady Side Presbyterian Church of Pittsburgh, and as President of the Presbyterian Board of Christian Education, brought to the Conferences his ripe wisdom and experience in the ministry, his understanding of the mind of the home Church with regard to the missionary enterprise and his knowledge of the problems of schools and colleges under church support. Mrs. Roys was from 1904 to 1920 a missionary of the Shantung Mission and has been since January 1, 1921, one of the executive secretaries of the Board in charge of the Japan and China correspondence. And Miss Schultz represented,

as one of the Home Department Secretaries, the home Church interest and view.

Dr. Kerr and I sailed from Vancouver on the Empress of Canada on August 5 and arrived in Yokohama, August 15, just at the end of the worst heat known in Japan for forty years. Mrs. Roys and Mrs. Schultz arrived from San Francisco on August 23, 1926. We visited separately as many of the stations as we could and were all together at the annual meeting of the Mission in Karuizawa, August 25-31. We sailed together from Shimoneseki to Fusan, Chosen, on September 6. Thereafter we visited some stations together and some separately and were together at the four Evaluation Conferences—the northern Conference at Tsinanfu, Oct. 6-13, the central in Nanking, Oct. 25-30, the southern in Canton, Nov. 5-12 and the final general Conference in Shanghai, Nov. 18 to Dec. 3. In Chosen Dr. Kerr and I visited Taiku, Seoul and Pyengyang, leaving Pyengyang on September 13 for Mukden for a day with the Scotch and Irish Presbyterian Mission and reaching Peking, Sept. 16. In China we visited 15 of our stations, Peking, Paotingfu, Tsinanfu, Tenghsien, Yihsien, Chining Chow, Weihsien, Hwai Yuen, Showchow, Nanking, Soochow, Hangchow, Shanghai, Ningpo, and Canton, attended the meeting of the National Christian Council in Shanghai, Oct. 15, 16, when we were prevented by war conditions from going to Hunan, and I attended the meeting of the China Council, Dec. 5, 6, and sailed on the "President Taft" on Dec. 9, meeting in Yokohama Dr. Kerr who had come on in advance to Japan after the final Evaluation Conference.

II. JAPAN

ITINERARY—HOKKAIDO AND ITS CLAIMS

ARRIVING in Japan August 15, Dr. Kerr went to some of the stations in the great cities of central Japan which it was desirable that he should see, and to Gotemba to speak to the large company of missionaries who go there for a hot season rest, and I went north to Hokkaido, the great upper island only now coming under cultivation and filling up with immigration from the south. It has an area of 23,000 square miles, about equal to West Virginia, with a population of 2,500,000 and the longest river in Japan, the Ishikari, 250 miles long. The Government estimate is that it can support 10,000,000. That population would represent 436 to the square mile as compared with 378 for all Japan proper, or 694 in Java, or 380 in Italy, or 536 in Holland, or 389 in Great Britain, or 872 in the Kiangsu province in China or 553 in Shantung. At present the Church Missionary Society of England and the American Congregationalists and Methodists have missionaries at Asahigawa and at Sapporo and at Hakodate (two women). Our own missionaries are at Otaru, Sapporo, Asahigawa and Nokkeushi. Dr. and Mrs. Pierson who are at Nokkeushi at the northern end of the island, have been in Hokkaido for over thirty years and have pushed north with the frontiersmen through the forest, identifying themselves with the life of the communities which they have helped to found. At the thirtieth anniversary of Nokkeushi last summer Dr. Pierson was honored as one of the sixty oldest inhabitants of the town and the Mayor presented to him and to two Buddhist priests a special diploma of thanks for service to the town and a little silver cup, and in the presentation the Mayor singled out Dr. Pierson and spoke of him with special praise. All these years Dr. Pierson has worked for and with the Church of Christ in Japan, and has seen a presbytery grow up with ten self-supporting churches. Good work has been done also by the other denominations and by the fruitful girls' schools of the Methodists in Hakodate and of our own Mission in Sapporo, and from the beginning the University in Sapporo has exerted a Christian influence. Its founder, William S. Clark, came at the invitation of the Japanese in 1876 and was here only eight months but he

left an indelible impress. From the outset he insisted on the teaching of the Bible, and his own example and witness were outspokenly Christian. The fiftieth anniversary of his arrival was celebrated last summer and a stone monument erected on the campus bearing his counsel to his students, "Boys, be ambitious," while a handsome church with stone pillars stands as a memorial. The present President of the University is Dr. Sato, one of the most respected educators in Japan and a Christian, and one-fourth of the faculty are Christians.

This is a field in which the Church of Christ in Japan is justified in expecting the continued help of our Mission. There are now in Hokkaido 350 eligible towns and villages of over 1,500 population in only 50 of which are there Christian workers, half of these Presbyterian. In the Asahigawa field of one million population there are 29 towns of over 5,000 with no worker. There are cities of 60,000 or more with no ordained missionary. The Japanese are a migrant people but they do not like to migrate from the old and developed islands, Kyushu, Shikoku and Honshu and they are not filling up Hokkaido very fast. Still it is sure in time to be filled. Its climate and flora are like northern New England or southern Canada. I saw huge piles of large timber heaped up at saw mills or paper pulp mills or in the midst of the forest, and cultivation is encroaching constantly on the arable untilled areas. The winters are severe but the summer air in August, after the unbearable humid heat of Tokyo, was like Maine or Quebec. The pressure of population in Japan will inevitably fill up these frontier regions with hardy people detached from old inhibitions and in need of Christianity for their individual and community well-being. The Church of Christ in Japan, with the cooperation of the Mission, should lay hold on this new society and build now the foundations of strong churches for the future. A large number of missionaries will not be needed. The Japanese Church will do most of the work but in pioneer service and in assistance in hard and crucial centers and in the Christian education of girls the Church needs and desires the maintenance of at least the present missionary staff. And if the other Missions disappear, as some of them plan, and the population increases as it must, there will be an enlarging and not a diminishing need.

1. SOME FRESH IMPRESSIONS OF JAPAN

Before taking up the Conferences at Karuizawa and the missionary problems with which they dealt it may be worth

while to set down a few of the impressions made on my own mind on this fifth visit to Japan during the past thirty years. We were in Japan less than a month and one hesitates to record what must needs be only superficial judgments. Nevertheless our visit took us into all types of places and we had rare opportunities for discussion with members of both houses of the Diet, with university presidents and professors, with newspaper men and labor leaders, with pastors and evangelists, and with many other men and women. I can only name many of the impressions and do no more: the desolation of the earthquake in Yokohama and Tokyo, and the more rapid recovery of Tokyo, though with deep and ineffaceable scars; the courage and fortitude of the people; the great increase in the use of foreign dress especially by men (a Japanese deputation at the boat were all in foreign dress and of a large company of men at a reception at the Okuma villa, all but three wore western clothes); the innumerable bicycles built in Japan, the same little old trolley cars but the great growth of motor cars, especially of taxis; the immense increase in the use of electric light not only in cities but also in remote country villages due to the development of water power on the many short streams pitching down the mountains, and to the safety of electric lighting as compared with oil lamps in the wood and paper and thatch houses of the people; the extension of the radio, seen in little houses in the midst of the rice fields, in far away lonely farms in Hokkaido and in a net work of receiving wires in the cities; the universal forestation program of the government which seems to include every eroded hill side and which has set out tens of millions of larch and spruce and pine trees; the efficiency and promptness of the railway service, the unexcelled porter system, the vast number of employees, chiefly boys, as it appears to a traveler; the appalling advance in prices and costs, some charges still keeping low levels as, for example, meals in dining cars, but hotel bills and motor rates and many other charges equalling ours in America; the cheerfulness, politeness, self-respect, honesty and trustworthiness of the people in all our contact with them. Other visitors and residents in Japan report other impressions, but I am setting down truthfully our own. Beyond doubt there is a great deal that is evil and discouraging and even repellent but we were spared meeting it.

1. Foremost among these impressions I would note the evidence which came to us of the character and capacity of the men on whom the progress of Japan depends. We talked

with many of these men on this visit as on others. Nowhere in the world are there men more earnestly concerned to find the right way or more deeply anxious over the tendencies which threaten the highest life of nations and of mankind in our modern day. I would report only two conversations out of many. One was at the home of a former cabinet minister, one of the best known and most respected liberal leaders in the Diet, a man of very independent character and opinion, much discouraged at the present political situation in Japan. There were present also a professor of political science in the Imperial University in Tokyo and one of the ablest newspaper men in Japan, associated with two of the leading newspapers and also a university lecturer. The political science professor frankly avowed himself an idealist, making much use of Bryce and Lowell and an admirer of President Wilson from the first to the last. All disapproved of Mussolini. History afforded no justification of his type. He and Julius Caesar, they held, were really anarchists. They represented a wrong attitude to the past. At the same time history showed that there was a place for overturnings. Japan had had hers in the restoration of the Mikado over the Shogunate. What Japan needed now was not Mussolini nor any upheaval but normal growth in reason and righteousness and liberal progress. Education was moulding the nation but education also needed moulding. On the whole they thought the Press was stronger than even education but it was suffering from the influence of American journalism. Then they turned on us with the question as to whether Christianity was dying out in the United States as represented by a professor from the University of Washington at Seattle, who had just been in Japan seeking a rectification of the unrest and want of tranquillity of America. We answered them and found their attitude very sympathetic to our own though one of them was a Buddhist and another would have called himself, I imagine, an agnostic with strong Christian sympathies. The latter was frank in his declaration that the life and leadership of Buddhism were impotent, that Confucianism was an atmosphere of mind, not a conviction, that Christianity was the only hope, but he saw no sign of its dominating Japan though he recognized the extent to which it had permeated the nation. Why could not great preachers come to Japan to sweep the nation? Yes, he admired the missionaries as good men and there were strong Japanese preachers, but they were half foreign. We might have reminded him that he too represented the best of East and West. But what he also represented

was the deep unrest and longing of good men in Japan. "I do not understand our own country," he went on. "Foreigners come and write books about us but I have studied Japan for fifty years. I do not know its history. No one does. What are its real lessons? What is the real character of the Japanese? The fiction of Bushido is not the key. Wonderful progress has been made in government and in morality but who knows what our tendencies are, the national drift, the goal to which we move or the road we are to take? I am not a Christian, but I tell my classes to read the Bible and to study Christianity." "Nor am I a Christian," said our other friend as we walked away, "but what Japan wants is more Christianity. Some times I think that some Buddhists are better Christians than some Christians, but true Christians are Japan's need." I know these men were sincere, just as sincere as Dr. Kerr and I, but I am speaking now not of their recognition of Japan's religious need but of their grave and deep concern for their country. The idea of Japan as a vain, cock-sure, opinionated nation, with no high principles and no humble thought of human duty and world brotherhood, is no more true than a similar idea of America. We are all alike bewildered and honestly seeking to find the right road.

One could duplicate experiences like this indefinitely in Japan today. And one will meet among social and religious leaders the same spirit of anxious discontent with present conditions and thoughtful and courageous search for the path of true progress. These men are facing and grappling with their problems just as men are in the West. Students and financiers are working competently at Japan's economic problems and other men of the reforming and prophetic temper are dealing with these same problems in their social and moral aspects. With two of these men, well known and of wide influence, and one of them a recognized though somewhat detached Christian leader of radical views, I had a long talk one beautiful morning at Karuizawa when the big neighboring volcano stood out clear in the sunlight. "As you know," one of the two began, "Japan has two governments, military and civil. The civil government grows ever stronger but to the military government I am a dangerous character. I oppose conscription. I wish we had not the bad influence of your military teaching at your schools to fight against. And at the other extreme we have our battle with Bolshevistic ideas now very strong among laborers. We are starting a new farmer-labor party and we want to make it Christian. But the trouble is that the Church in Japan just as in America

is rich and comfortable, and its very effort to be self-supporting prevents its taking a courageous stand. It seeks the patronage and support of men of no Christian character and compromises itself. The Church is too Americanized, and we are not so sure of the American ideal. Twenty years ago and more America was idealized. Now one sees two Americas and we are not sure that the worse one is not gaining the mastery." And he proceeded to recount those aspects of American life of which the papers are full, murder, robbery, banditry, just as people in the U. S. A. recount the evils of Japan and China as though that were all the truth or the truth at all. "What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining faster in Japan than Christianity is gaining. And the Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and good will and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it or if still in it are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross and follow Christ. For something must happen. The vice of prostitution will kill us. And economic burdens are growing too heavy to be borne. The farmer problem is greater than labor. They are one-half of the population and 60% of them are on the edge, with the cost of living exceeding all that they can earn. Christianity could save us if only Christianity could be saved." Have we not this same earnest type of mind in our home Church?

Beside these types are all the others that we know at home, the indifferent, the materialist, the selfish, the careless, the secularist, the artist, the determinist, the easy going—but not many optimists. Pretty much every one realizes that a great transition is taking place and that tremendous forces are at work remaking the nation as they are remaking all nations and all the Japanese whom I have met are thinking of these things and striving to act toward them just as honest and thoughtful people in America are doing. As our homeward boat from China came into Kobe harbor I called the

attention of an American business man to the Japanese pilot on the bridge who had brought us through the Inland Sea and then to the wonderful development of the industries and especially the docks of Kobe with which there is nothing to be compared in any city of China. "Yes," he said, "they are a clever and slippery people, who pull together and who need to be watched." "Well," I answered, "my experience with them has evidently been happier than yours. And any one reading the records of the United States Court in Shanghai where cases against American citizens are tried would be slow to charge all the slipperiness to other people. I have found them human people much like ourselves and more like us every year, facing earnestly and peacefully the same great problems we are facing." The greatest difference lies in the moral and religious inheritance which we owe to Christianity, our longer experience in democracy, in which one may still believe, and in the power of the Christian forces at work among us.

The true spirit of the kind of men we met both in the churches and out of them is expressed in the closing words of an essay on "Constitutional Loyalty" given us by Mr. Ozaki Yukio, one of the purest and best public men in Japan. "There is reason to be proud of the loyalty and patriotism of our people, but to rest content with present conditions and neglect to exert ourselves to insure further development, would, I am afraid, prove the beginning of the decline of our national fortunes. The ancient saw, 'Pride invites loss and humility is rewarded by gain,' is not a maxim application to individuals only. . . . It is most regrettable that there should be persons who are tossed about by the storm of this reactionary age, who shrink into the narrow cell of conservatism, and who shutting their eyes to the virtues of others, rest contented in bigoted and benighted self sufficiency. All who desire to assist in carrying into practical effect the great scheme inaugurated by the Restoration and 'reclaim the waves of the great seas' should be large minded enough to adopt and assimilate all the best things of the world. Should Japan become puffed up with the meagre success which she has hitherto achieved, and assume an air of ridiculous self-importance, I cannot but feel deep anxiety for the future of the Empire.

> 'Oh how I wish to make this country inferior to none,
> Adopting that which is good and rejecting that which is bad.'
> (*A stanza by the Emperor Meiji*)"

To the extent that these good and thoughtful men truly

represent Japan it is evident that her need of Christianity is as great as ours. To the extent that they do not it is, if possible, greater.

2. Perhaps something still more should be said with regard to the general background of missionary work in the present national situation in Japan. Since modern medicine, sanitation and education and industry came to Japan the population has steadily and rapidly increased. In the ten years ending December 31, 1923, it increased 13%, from 54,144,446 to 60,257,931 or from 139 per sq. kilometer to 155. The birth rate increased slightly from 34.2 to 34.9 per thousand. A great improvement was registered in the divorce statistics which in old times gave an appalling ratio. In 1914 the marriages were 452,932 and the divorces 51,212. In the decade the divorce rate dropped from 1.1 to .9 per thousand of the population. The national income has grown much faster than the population. There has been no deficit in the national income since 1886 and the exports have advanced steadily, with one leap of nearly 500% between 1897 and 1907 and another of nearly 300% between 1917 and 1926, as follows:

'86-'87 Yen	83,223,960
'96-'97	85,317,179
'06-'07	464,275,583
'16-'17	583,267,853
'25-'26	1,549,814,786

National expense has kept apace with national income and advancing costs have exceeded advanced wages and salaries. Increase of population has pressed on means of subsistence and modern industrialization has both relieved and aggravated the economic problem. Between 1912 and 1921 coal exports fell off over 30% and coal imports increased over 150%. The coal produced in Japan increased from 19,639,755 tons to 26,220,617 and the number of mine workers from 270,580 in 1914 to 332,387 in 1923. In the same period factories increased from 17,062 to 47,786, factory operatives from 318,667 to 838,197 males and 535,297 to 926,936 females. Of these operatives there were 177,048 males and 761,784 females in textile factories. Of operatives under 16 years of age there were 44,478 boys and 224,481 girls. The average daily wage of textile workers ran from .88 to 1.76 yen, or about 44 cents to 88 cents gold. The government budget for 1925 was Yen 1,598,235,000 of which 199,833,000 was for the army, 239,028,000 for the navy, and 123,593,000 for education.

3. In "The Christian Movement in Japan" Mr. Heckelman of the Methodist Episcopal Mission contributes a comprehen-

sive review of the year 1925 which holds equally true for the year just closed, and from which a few paragraphs may be quoted:

"Japan's social unrest, politically, economically, socially, and in thought, seems to be taken rather seriously by the Government and the press. Various causes are assigned, among them a blind super-patriotism from above; over-militarization; the classing of all as radicals, socialists, or breeders of 'dangerous thoughts' who do not conform to the pattern cut out by conservative national leaders. There seems to be a strong feeling of careful observers of the social problem, that the factors which underlie the prevailing unrest, in town, country, and university, arise largely from the nation's industrialization, and the dependence of the nation upon the army and navy as the bulwark against this unrest, instead of a liberalizing cultural and social movement.

"Dr. Fukasaki, in speaking of Japan's deterioration, lays the blame upon four causes: individualism, materialism, naturalism, and mechanicalism.

"Dr. Washio says, Japan's family system is gone industrially and politically and is now passing morally. In sizing up Japan today he seems to think that discipline is impossible, the people skeptical, irresponsible, hopeless and licentious.....

"A certain type of liberalism having made inroads upon the moral life of the nation, government steps have been taken to control dancing halls, and strict control is exercised over all public gatherings.

"It remains to be seen whether the government's appeal to Bushido as the social remedy will win over the moral force of the Christian movement.....

"While 15,000 of the Japanese men and women who are the laborers and factory workers being created by the industrialization and Westernization of Japan, paraded the streets of the capital singing the Song of Labor and joining with their fellowworkers throughout the world in the celebration of May Day, another group of Japanese who are clinging desperately and fanatically to the customs and culture of pre-Meiji Japan, assembled to form the Toka-kai (Flowers of Yedo Association), the object of which is to perpetuate the spirit of old Yedo, the ancient name of Tokyo, and to oppose the inroads of Western civilization.....

"One of the most significant steps ever taken by Japan is the manhood suffrage law, the fruit of 37 years of struggle.

"There are many indications now that the very men who have accomplished this are frightened and appalled at what they have done. The 3,000,000 voters of Japan were a rather definite mass, a group which could be gauged with considerable accuracy, but now there have been added to them some 9,000,000 or 10,000,000 who are a political enigma. It is small wonder that the men whose business it is to manipulate the popular will to suit their own ends stand aghast.

"The changes that are destined to come in the political field are recognized, but there is no authentic interpretation of them.....

"There seem to be two main currents of thought as to education: one, as sponsored by Education Minister Okada, which would close the doors of schools as tightly as possible to popular demand, and subject those who are admitted to rigid bureaucratic discipline.

"Another ideal would have the gap between the schools and business bridged; and there seems to be a wide-spread feeling among scholars that the utmost freedom should be allowed in educational pursuits.....

"Of significance is the far-reaching campaign of education on doctrines of Buddhism in Japan. At a gathering of 500 leaders, international celebration of Buddha's birthday was advocated, and propagation of Buddhism throughout the world.

"Tai Shui, Lord Abbot of Talin Temple in China, insisted that Buddhism included the Christian religion; that the platform of Buddhism was a world-platform; moreover that the Buddhist program included the salvation of all nations.....

"An estimate of the situation of the Christian Movement for 1925 leaves one the impression that the roots of Christianity have spread out in all directions; that the philosophy of Christianity has gripped the thought; the spirit of Christianity has gripped the heart; and that the faith of Japanese Christians is rooted in a true loyalty to the Person of Christ; moreover that this faith and loyalty will issue in rapid self-propagation, and in complete self-support at an early date. The leadership of the church has passed from the hands of the missionary to capable Japanese Christian leadership."

I shall return at the close of this report on Japan to the question of the relations of Buddhism and Christianity to the present need of Japan but it will be well to turn now in the light of this last optimistic judgment to consider some of the present problems of our missions in Japan and primarily this problem of cooperation between the Mission and the capable leadership, as Mr. Heckelman truly calls it, of the Japanese Church.

2. COOPERATION AND RELATION WITH THE CHURCH OF CHRIST

Our deputation came at this time to Japan at the urgency of the Executive Committee of the Japan Mission which hoped that in joint conference between the Executive Committee of the Mission, the Executive Committee of the Church of Christ and a deputation from the Board a new and more satisfactory plan of cooperation might be determined. The Church of Christ in Japan was established as a wholly independent national Church in 1877. From the beginning it has been a competent, progressive and responsible Church made up of self-supporting congregations and led by able and courageous men. It is now the strongest Protestant Church in Japan with 230 organized churches of which 99 are self supporting and with 81 additional preaching stations and Christian groups, with 38,344 communicants, with 20,475 teachers and pupils in Sunday schools and with contributions to Church work in 1925 of yen 505,103. It embraces the results of the five Presbyterian and Reformed agencies at work in Japan.

When the Church was established it was as a wholly national and Japanese Church. The missionaries, with very few exceptions, were not included in its presbyteries, and all churches receiving aid whether from the Mission or from the mission board of the Church, were shortly after deprived of full presbyterial representation. It was the intention of the Church as a Japanese, autonomous and self sustaining Church to conduct its own work with its own funds and its own men and under its own administration. And it has done this in the face of great difficulties in a way that calls for our admiration and respect. The Church at the same time desired and invited the continued cooperation and help of the Missions and in consequence the determination of effective and harmonious plans of cooperation became a necessity.

1. The history of the development and changes of these plans from 1872 to 1909 is set forth at length in the Reports of my visit to Japan in 1897 and of Dr. Brown's in 1909. It is a very instructive history with striking similarities and dissimilarities with the present situation in South China. In addition to finding a right formula for the relations of Church and Mission, it was necessary to solve the problem of relations of self-supporting churches to the non-self supporting and of the weak or distant presbyteries to the strong centre at Tokyo, and also the problem of the relation of the Church to the different denominational Missions cooperating with it, some of which were not prepared to adopt plans which were acceptable to others. All of these issues are present in the Canton situation today plus the complications due to the influence of strong nationalistic pressures, of which it is hard to say whether they are greater or less than those experienced thirty years ago in Japan. For the past twenty years nearly our Presbyterian Mission has been working under the plan of cooperation adopted in 1907 in accordance with the action taken by the Synod of the Church of Christ in October 1906 as follows: "A cooperating Mission is one which recognizes the right of the Church of Christ in Japan to the general care of all evangelistic work done by the Mission as a Mission within the Church or in connection with it, and which carries on such work under an arrangement based upon the foregoing principle and concurred in by the Synod, acting through the Board of Missions." Some of the Missions related to the Church of Christ felt unable to accept this idea and the Church with great statesmanship devised a plan of affiliation for them, under which these affiliated Missions and the churches aided by them and the evangelists they employed

operated in sympathy with but in administrative independence of the Church, while the cooperating Missions did their work in and with the presbyteries through cooperating committees of the presbyteries which included as members of these committees the missionaries engaged in evangelistic work. The educational work really presented no problem, as the Mission had no boys' school except Meiji Gakuin and this had already been turned over to a self perpetuating Japanese Board of Directors (with some missionary members) and as the girls' schools had Japanese principals and were operating under the Mission, of which the women missionaries were members, to the satisfaction of the Church.

This plan of cooperation has been satisfactory to some of the Japanese ministers and some of the missionaries and unsatisfactory to others. Proposals of change, some moderate, some extreme, have been made both in the Synod and in the Missions, ranging from the independence of the affiliated plan at one extreme to absorption of Mission activity in the Church at the other, with many intermediate proposals. Many days were given to the thorough discussion of the matter first in Mission Meeting, then in joint conference with representatives of all the Presbyterian and Reformed Missions and lastly with the Executive Committee of our own Mission and of the Church of Christ. Those members of our Mission who had hoped that some definite and final solution of the problem of cooperation might be arrived at, soon saw that this was not possible. There was agreement neither in our own Mission nor in the joint conference nor among our Japanese brethren and it appeared that the situation in the Church of Christ is such that the Executive Committee did not deem it wise without specific mandate to take up the matter officially. Indeed at the subsequent meeting of the Synod in October the Executive Committee of the Church made no report of the conference, regarding it as wiser to consider its participation in it as personal and informal and in response not to Synod action but to Mission invitation. The situation in Japan, accordingly, so far as formal action is concerned, is left just where it was.

The conferences in Japan, however, and our later opportunities to compare the situation in Japan with the situation in Korea and China have left us some clear convictions:

We have a great deal for which to be thankful in the noble history both of the Church and of our Missions in Japan and in the patience and magnanimity as well as the zeal and persistence with which they have worked for a wise solution of

the problem. If there have been disagreements they have not been racial. The most vigorous discussions have been in the Church, and they have been proof of the vitality and courage of the Church. The tone of the Church's feeling toward the Board is expressed in the kind speech which Dr. Ibuka, whom I have known for a generation and whom with Dr. Uemura and Mr. Tagawa I have counted among my dearest friends, made in welcoming Dr. Kerr and me at a reception in Tokyo. My daughter from Peking was present and spoke of her longing for a day when such a company of Christian men and women would gather in Peking. There were members of both houses of Parliament, generals and admirals, doctors and professors, pastors and evangelists and our friend Justice Watanabe. Dr. Ibuka spoke for them:

"I have the honor and pleasure of extending to you, on behalf of the ministers and laymen of the Church of Christ in Japan who have come together this afternoon to meet you, a most hearty welcome. I have the honor of speaking on their behalf but I do so in no official capacity. And my brief address shall be entirely informal and somewhat personal. It shall be a simple expression of our most cordial welcome to you and of a high appreciation of your timely visit to this country as deputation of the Board of Foreign Missions of the Presbyterian Church in the United States of America. If the Daikwai of our Church were in session, I feel perfectly sure that that body would most cordially welcome you, and perhaps in a manner more formal and adequate than we can this afternoon. But the Daikwai, I regret to say, will not meet before October, and so will miss the opportunity of welcoming you as such.

"You are, of course, well aware of the fact that since on October 18, 1859, Dr. James Curtis Hepburn with his wife landed at Kanagawa more than half a century has passed. And during this period great changes have taken place in Japan and also in America, not to speak of the other parts of the world. During this period of half a century the mission and the church have gone through the different stages of development, sometimes very encouraging, but at other times very discouraging and trying, but throughout the whole period in spite of difficulties and discouragement, the Board of Foreign Missions patiently and persistently has carried on its missionary enterprises in this country, sending out able and faithful men and women as missionaries, cooperating with the church in extending the knowledge of the Kingdom, training young men for the Christian ministry, opening schools and colleges for boys and girls, building chapels here and there and the last but not the least, showing us a spontaneous sympathy and sending us some immediate relief at the time of the terrible earthquake calamity three years ago. In other words, the attitude of the Board toward us, the Church of Christ in Japan, has been always most cordial, courteous, generous and sympathetic. And it is no wonder that the attitude of the Church towards the Board, on its part, has been always most friendly and most appreciative. You would no doubt recall the fact that a few years ago the Daikwai sent a special delegate to you to express its high appreciation of what you have done for us. And I trust it will not be

out of place for me on this occasion to express again our high appreciation of this long-continued, generous, sympathetic Christian attitude of the Presbyterian Board towards the Church as well as all that it has done for us in the past sixty years.

"Frankly it is true that at times the Church, or rather some of us, differed from the Mission, or some of its members, regarding the wisdom of some policy of carrying on evangelistic work, and some members of the Mission may have been grieved over it. But, so far as my knowledge goes, there has not been a single instance when the feeling between the Church and the Board was strained. And I have no doubt whatever that this happy relationship between the two bodies will in future remain unchanged.

"Before I close this brief address of welcome I wish to add one word of my personal appreciation. I have always counted it one of my rare good fortunes to have come early in my life, in contact with the missionaries of the Presbyterian and Reformed churches in America; namely: men like Dr. J. C. Hepburn, Dr. S. R. Brown, J. L. Amerman, William Imbrie, George W. Knox and some others. Some of them were my beloved teachers; others were my colleagues and intimate friends and no words can express how much I owe them. May I add also that I have had a good fortune of meeting Dr. Speer more than thirty-five years ago in America, and have ever since enjoyed his cordial friendship. And it gives me a peculiar pleasure to welcome him together with Dr. Kerr today as the worthy deputation of the Board of Foreign Missions of the Presbyterian church."

Dr. Ibuka speaks as of the Board but he mentions by name and in love the older missionaries. And it is in this affection of personal relationship that the true relation of all problems of cooperation must be found. In spite of all frictions and irritations this spirit of respect and confidence has prevailed. The Church of Christ, just as our own Mission, has its grave problems, it no more succeeds in solving them perfectly than the Mission or the Board, but the more I see of missionary work the more respect and affection I feel for the Church in Japan.

2. The problem of cooperation has four elements for our Mission, ecclesiastical, administrative, financial and personal. (1) So far as the Churches in Japan, Korea and China are concerned, and the same thing is true in the Philippine Islands, India, Syria, Mexico and Brazil, the Church has now and has had for years what the Conference of Christian Work in Shanghai, Jan. 5, 7, 1926, declared it should have, namely, "full freedom in the development of its spiritual life; it should have full ecclesiastical autonomy." The churches in these fields may not exercise this freedom or use this autonomy, but if so it is not because they are bound from without. There does arise, however, the question, so long as the missionaries are working within the bounds of these Churches, as to what their ecclesiastical relation to them should be and that question

becomes a part of the problem of cooperation. In Japan, as in Brazil, it was for many years the view of the Church that foreign missionaries could help best if they were not full members of the presbyteries. The Canons of the Church of Christ in Japan provided:

"Foreign missionaries belonging to missions recognized by the Synod as cooperating Missions, who sincerely accept the Constitution, Canons and Confession of Faith of the Church of Christ in Japan may by vote of the Presbytery become advisory members. All advisory members have the right to originate or take part in discussions and to be appointed on committees. But on no committee shall the advisory members exceed half the number."

Wherever there is danger that through weight of numbers or financial influence or personal dominance missionary membership in presbytery would interfere with the full freedom of the Church in the development of its spiritual life or abridge its full ecclesiastical autonomy he should stay out. At the present time in Japan, however, many of the Japanese would like to have him in. Some would favor his accepting the pastorate in special cases and some perhaps, not very deliberately, would add that he should become naturalized and be supported by his congregation. Such a man would, however, cease to be a foreign missionary except in the same sense in which Dr. John Hall or Dr. Hugh Kerr, himself, was one. Others who would not go this length believe that now the Church is so strong that it has nothing to fear from any predominance of foreign missionary influence in its councils and that accordingly the missionary should attend at least as a corresponding member at the meetings of the Church courts. Those missionaries who have been full members of presbytery and who have most experience are most in doubt about the wisdom of this course but if the Church really desires it and it will promote common thought and effort and will not impair the true freedom of the Church, I think our missionaries should respond.

(2) The moment we analyze the administrative problem involved in cooperation we discover that it is in reality 4/7 financial, perhaps 2/7 personal and 1/7 actually administrative. No plan involving the expenditure by the Church of funds contributed from America or that involves their joint expenditure through some cooperative body of Mission and Church will administer itself. It requires, as a practical necessity, careful advance budgets, honest and proper use of funds and requisite account and audit. All this is obvious and it is not easy to secure in any form of mission work. Our

plans should more adequately provide for it and require it as the condition of further assistance, but after all this is not the difficult element. And it is not the most important, absolutely necessary though it be. Our work is not like a bank—a place where money is handled, accounted for and returned. It is an enterprise where money is spent for fruit in character and life and faith and what we are concerned about is that it should produce these.

The problem of administrative control and responsibility in missions, however, is not this problem of careful and trustworthy accounting. It is the problem of influence and authority, of the power resident in the control of financial resources to do things, to direct work, to affect policy and development. The issue involved in the control of missionary funds is very commonly misconceived on both sides. It is misconceived by those who criticise the retention of this control by foreign missionaries on the ground that they are resting on the principle that "he who pays the piper has the right to call the tune," and are unwilling to trust the native Church though the latter is no more likely to make mistakes than foreign missionaries are. These grounds of criticism are themselves open to some criticism but the chief objection to them is that they do not touch the real problem. A policy of cooperation which involves the administration by the Church of funds which the Church did not provide, which represent no sacrifice on its part and which far exceed anything which is natural to the vital action of the Church, is chiefly perilous in its influence on the Church and the wholesome development of its own normal and self-sustaining responsibility. "The money is all the money of the universal Church," some say. "What difference does it make if one part of the Church, the Church in America for example gives the money and another part of the Church, the Church in Japan or China, spends it?" Not very much, perhaps, in the case of the giving Church, though even in its case it may be doubted how long the will to give without intelligent participation in the responsibility of spending will survive. But very much indeed in the case of the receiving Church. A wise Scotch missionary spoke of this at the Osaka Conference in 1883. "I felt that the Church was one, and that as the blood circulates throughout the body, so the one Spirit anoints the one Church. I supposed also that sanctified money of Christian England might be transmitted (let us hope through the sanctified channel of missionaries) to help the native Church to a sanctified life. I have tried to carry out my theory. . . . A man may confess his sins,

I suppose." I shall be referring elsewhere, however, to the question of self support as such. I am speaking now only of its relation to the question of cooperation, and the fact is that most of the difficulty of this question comes from the money element. If that were eliminated and the Mission and Church had to deal only with their relation in work and as workers and not in spending money, it would be a far different problem. No one can listen to the discussion of the question by native Christian leaders and by Missions for days and days as we have had to do and not discover that if we could eliminate the money question we should find that we were moving in a different world. And it is not on the side of the Church only, artificially related through cooperative plans to funds which it had no adequate responsibility in providing, that money complicates cooperation. It is on the side of the missionary also. For often his influence is dependent on his paymaster position or, at any rate, his paymastership affects his spiritual character and his use of time and his relations to men and his choice of methods. And the responsibilities which he bears in these respects which he may like or may abhor, enter into his cooperative problem. Both for him and for the Church, I repeat, 4/7 of the problem of cooperation springs from the money element. This is true whatever plan is adopted. It is true most of all, though it is also most concealed in the plan of absorbing mission funds in church funds. The objection to this is not found so much in any violence it may be supposed to do to the true value of the Mission. It is found in its effect on the Church, on the integrity of its ideals and on its capacity to function with a truly autonomous and independent personality.

(3) The remaining element in the problem of cooperation is the personal one. At the end of our Conference with the Executive Committee of the Church and the Mission after many plans had been discussed several of the ablest Japanese said that after all the particular plan of cooperation was of secondary consequence. Relationships were fundamentally personal and any plan would work where human relationships were right and no plan would work where they were wrong. The essential thing was that missionaries and Japanese preachers should know and trust one another as friends, share their intellectual and spiritual interests, conceive and carry out common undertakings, work together as men. There is work to be done far exceeding the combined strength and resources of all agencies. This work does not belong exclusively to any one. It belongs to all who ought to be doing it.

There is room and need for all. And while wise plans are of course essential, loving personal unity is more so. Mr. Tado, pastor of one of the strongest churches in the country, at Kochi in Shikoku, said this in our conference and has written it in an article on "The Future Program of the Japanese Church." "Empire has no national boundaries. We have the commission from the Lord to preach the gospel anywhere. In the preaching there is no foreign and native, but as both in the Missions and the Churches there are various instrumentalities at work, it becomes necessary to find proper ways of cooperating with men and means, and especially in the matter of evangelistic policies, plans, etc. As we both foreign and native, are working in God's vineyard we ought to work in unison. Whether such cooperation in the future should be in the local churches, or in the district or Presbytery is a question which I should like to see tried out. At any rate, there is plenty of scope for missionary cooperation in evangelistic work, or in Conferences or in some league of Council, —but after all its success depends, not upon these, but upon our personal endeavor. There is too much discussion about the power of money, number of men, all kinds of conferences and agreements, but the efficient result of them all is very little." There is great result from living, direct effort and the unity of men in their work whether mission subsidies are involved or not. After all cooperation is cooperation and cooperation is working together. All that any plan can do is to clear away hindrances and to provide means in that working together. The deeper need is for the intimacies of friendship and the interchange of confidence and community of spiritual principle and responsibility.

3. Efforts at Solution. There are some, both Japanese and missionaries, who feel that the solution of any problem of cooperation now existing is to be found in this field of personal relationship. There are others, however, who believe that no other country will show as much of this confidence and respect between the two groups as Japan and that the Church likes the missionaries whom it knows far better than the impersonal institution of the Mission which it does not know, and that what is needed is a plan which will bring out from the secrecy of the Mission or from the authority of an individual missionary acting as the agent of the Mission, and relate fully and immediately to the Church, all the work of the Mission done in and for the Church. There are some on the other hand who would like to have for the missionary a completely free hand with the understanding only that all the

results of his work will of course go into the Church. There are others who advocate intermediate plans. The diverse views of the Japan Mission on cooperation, also, are intertwined with diverse views as to the continuance of the policy of financial aid to groups of believers for chapel rent or support of preachers. It will be well to report the proposals actually before the Mission. The Evangelistic Committee presented the following thoroughgoing report, which was not adopted by the Mission:

"Your Committee feeling that providentially we are ending an old epoch and are entering a new epoch of Mission history, and that we stand before an open door of unprecedented opportunity, believing that a new plan of evangelization would be of much greater benefit to Japan in general and to the autonomous native church in particular, than the plan hitherto in operation, we recommend for adoption the following:

"Preamble: The Mission gratefully recognizes the coming to maturity and the complete autonomy of the self-supporting, self-propagating, self-governing Nihon Kirisuto Kyokwai, for and with which it has worked from the beginning of its endeavor in Japan; for and with which it still desires to work in friendly relations, offering the fruitage of its endeavor to the Church. Further, the Mission wishes definitely to declare its share of responsibility for its evangelization of the 8,888 towns and cities of 2,000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the Nihon Kirisuto Kyokwai, it being the full purpose to transfer as soon as possible the groups under its care to the Nihon Kirisuto Kyokwai.

"Resolutions:—

1. That hereafter the Evangelistic Committee be composed of all the men of the Mission engaged distinctively in evangelistic work.
2. That the Mission through its Evangelistic Committee make it their ideal and purpose to occupy at least twenty such rural centers as are indicated in the preamble, and to this end that the Mission make an appeal through the Personnel Committee to the Church at home for (20) new missionaries to do residential rural work.
3. That hereafter self-support be from the beginning a fixed principle for all new mission-initiated evangelistic work.
4. That the present mission-aided groups with their present local evangelists be taken over from April, 1927, by the Church, with present salaries guaranteed by the Mission for one year; thereafter to be diminished at a rate ensuring self-support within ten years.
5. That the Mission inform the Synod of its desire at the end of a year from the giving of this notice to substitute for its present cooperation plan a plan of affiliated service on the part of the Mission and advisory counsel on the part of the Presbytery.
6. That each evangelistic missionary have at least one Japanese evangelistic co-worker, (responsible only to the Mission).
7. That at each Annual Meeting at least one session be devoted to conference with the Evangelistic Committee on evangelistic work.
8. That the Standing Rules of the Mission be conformed to these resolutions."

Two of the senior members of the Mission who believe that the policy of using Mission subsidies for local work had been justified by the results offered alternative plans.

I.

"1. Missionaries shall be free to engage in pioneer evangelism, using as assistants, ministers or evangelists in good standing in the Church of Christ in Japan.

"2. Missionaries shall report to the Clerk of Presbytery annually all baptisms in new territory, and when ten or more Christians are collected in a particular locality, shall make application to Presbytery to have them enrolled as a Group of Unorganized Believers (Kogisho).

"3. Missionaries shall be given the standing of "senkyoshi," (*), in Presbytery for the particular field in which they are working, but without vote unless they are full members of Presbytery.

"4. Missionaries shall administer the affairs of the local congregations in accordance with the rules and regulations of the Church of Christ in Japan, until such time as a particular congregation shall have reached the stage where it is able to pay all its incidental expenses and 30 Yen per month on the pastor's salary.

"5. When a church shall have reached the above stage, the administration shall be turned over to the Church of Christ in Japan, together with such grant in aid as the church is receiving from the Mission at the time; thereafter such grant in aid to be reviewed and determined annually by a joint committee of the Mission and the Church of Christ, looking toward bringing the church to independence and self-support as soon as possible.

"6. Mutual trust, goodwill, and helpfulness shall be aimed at in the prosecution of the work in all its stages. During the period of missionary administration Japanese presbyters will give needed counsel and aid, and when the administration shall have passed into the hands of the Church of Christ, missionaries will continue to render such aid as may be in their power.

'That they all may be one.'

(*) This is most important: (1) to link all the work up with Presbytery, (2) to give the missionary that measure of ecclesiastical responsibility and authority which is necessary to make the work successful."

II.

"The following agreements in regard to the evangelistic work shall govern the relations of the Church of Christ in Japan and the Japan Mission of the Presbyterian Church in the United States of America:—

"1. The Mission shall be free to carry on evangelism, with the assistance of such Japanese helpers as its members, under proper Mission regulations, may secure. Such evangelism shall be conducted in harmony with the Constitution and Confession of Faith of the Church of Christ in Japan.

"2. When a group of not less than twenty Christians has been formed, the group shall be organized as a dendo kyokwai, the administration to be assumed by the Church of Christ in Japan under its own rules and regulations. When a group is thus organized as a dendo kyokwai, an appropriation, mutually to be agreed upon, shall be set aside by the Mission as aid to dendo kyokwai. This appropriation shall

be used only for the purpose agreed upon and shall be reviewed in March of each year by a Joint Committee, composed of .... representing the Church, and by the Committee of Evangelism representing the Mission. The object of this review shall be to bring each dendo kyokwai to self-support in the shortest possible time. All sums released shall revert to the Mission.

"3. The Church and the Mission agree to render such mutual assistance in evangelism, in the spheres indicated in this agreement, as may be desirable and possible.

"4. The Mission agrees to pay over to such organization as the Church may indicate the sum of ..... as a Death Benefit Fund, and an annual appropriation of ..... for Pensions. The sum for Death Benefits shall be used only for workers connected with the Mission until such time as the Joint Committee, mentioned in Article 2 of this agreement, agrees by a two-thirds majority, that the remaining living workers are adequately protected in regard to Death Benefits. The sum for Pensions shall be for a period of five years, after which the Church shall assume full responsibility for pensions.

"5. The Mission shall be free, under its Chapel Loan Fund and otherwise, to secure land, church buildings and manses for groups of Christians under this agreement."

The action of the Mission on report of its Findings Committee was as follows:

"As a result of the Conference on Evangelistic Problems, one question was definitely settled in our minds: namely, that there is still a place, and a large place, for the evangelistic missionary in Japan, and will be for many years to come. And, following the presentation of the imperative need for taking the Gospel to the thousands of unevangelized towns and villages and the neglected areas of our great cities, the Mission was stirred with a desire to make greater efforts to occupy the vast unoccupied districts of the Empire. The Mission was encouraged by the assurance of Secretary Speer that the Board was not contemplating a withdrawal of its forces from Japan. We also realize with Dr. Speer that 'the Church in America cannot furnish money to evangelize the world on a subsidy basis.' In reference to our work in Japan, we have experienced the difficulty of opening up pioneer work while following our present policy of heavily subsidized organized work; and we believe that careful and prayerful consideration should be given to Dr. Speer's suggestion that we re-study the fundamental principles of evangelistic work, to the end that definite action be taken to place our work upon more secure foundations. The Committee would recommend:

"1. That the Standing Rules be amended so as to have the Committee on Evangelism composed of two members of the Mission from Hokkaido Presbytery, two from Tokyo Presbytery, three from Naniwa Presbytery, two from Sanyo Presbytery, and one from Chosen Presbytery.

"2. That the delegates of the Mission at the coming Joint Conference be requested to consider this subject with our Japanese co-workers, in order to formulate a more Scriptural and efficient plan of working together in evangelistic work, especially recommending to them that some plan for gradually decreasing the monetary support now given to the organized church be devised, and that further new evangelistic

work be conducted from the beginning according to the principles of self-support.

"3. That the plan for the carrying on of evangelistic work embodied in the preamble and sections 3, 4, 5 and 6 of the report of the Evangelistic Committee be referred to the Joint Conference as a subject of discussion. This preamble and the sections are as follows:

"'The Mission gratefully recognizes the coming to maturity and the complete autonomy of the self-supporting, self-propagating and self-governing Church of Christ in Japan, for and with which it has worked from the beginning of its endeavor in Japan; for and with which it still desires to work in friendly relations, offering the fruitage of its endeavor to the Church. Further, the Mission wishes definitely to declare its responsibility for its evangelization of the 8,888 towns and cities of 2,000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the Church of Christ in Japan, it being the full purpose to transfer as soon as possible the groups under its care to the Church.'

"'3. That, hereafter, self-support be from the beginning a fixed principle for all new Mission-initiated evangelistic work.'

"'4. That the present Mission-aided groups, with their local evangelists, be taken over from April, 1927, by the Church, with present salaries guaranteed by the Mission for one year. Thereafter, to be diminished at a rate insuring self-support within ten years.'

"'5. That the Mission inform the Synod of its desire at the end of a year from the giving of this notice to substitute for its present cooperation plan a plan of affiliated service on the part of the Mission, and advisory counsel on the part of the Presbyteries.'

"'6. That each evangelistic missionary have at least one Japanese co-worker, responsible only to the Mission.'"

The whole subject was freely discussed in the Conference with the Executive Committee of the Church but that Committee did not feel that it had any authority to act in behalf of the Church and its members simply expressed their own individual opinions most of which seemed to incline to the policy of having the missionaries as individuals work in and with the Church in presbyteries or local churches with the fullest freedom in personal evangelism but transferring all employment and direction of evangelists to the Church. Some probably would have favored a discontinuance of all mission subsidies but others their continuance under the control of the Church with a view, as they argued, to effecting speedier self support. At the close of this conference the following conclusions were accepted as in general representing its mind on the subject:

"1. The Conference rejoiced to recognize and affirm that it has been from the beginning and continues to be the desire and firm purpose both of the Church and of the Mission to work together in the fullest possible cooperation in the upbuilding of the Church and in the evangelization of Japan.

"2. The plans of cooperation have varied from time to time in the past and will no doubt vary in the future in our common effort to find the best way. There have been diverse and, as we believe, enriching judgments both in the Church and in the Mission, but the cooperative purpose and desire have always prevailed and will prevail.

"3. There appear to be both advantages and disadvantages in the present plan of cooperation adopted in 1907 and both Church and Mission should be and, as we believe, are ready to adopt any wiser and more effective plan. We are convinced that any plan which may be adopted should have reference to two things: first, to preserving and strengthening the national character, the administrative and financial independence and, above all, the evangelistic power of the church; and, second, to enlisting the largest measure of effective missionary effort in direct evangelism. This may involve diversified application of the plan in different geographical areas.

"6. We think there should be further conference for continued consideration of all matters of cooperation to the end that mutual understanding and common purpose may be still further advanced. And we solemnly emphasize that the searching out of new methods and plans will lag hopelessly in the absence of humble looking for and grateful acceptance from the Almighty and all-gracious Spirit of God of a richer mutual confidence, sympathy, and affection to enswathe the whole working body in connection with the Church of Christ in Japan irrespective of nation, church affiliation or division of work. 'I will pour out My spirit upon you, I will make known My words unto you.' "

On passing through Japan in December on our way home from China we learned that the Executive Committee had made no report of this Conference to the meeting of the Synod in October. Some deprecated this omission. We gathered that it was due to situations internal to the Church which is passing through times of readjustment. Perhaps, also, it might be open to anyone to feel that the discussions of the summer had not issued in any sufficiently clear proposal of change in the present plan.

I would venture, however, to express quite frankly my own opinion on the present questions as we were able to discern them. (1) I think the unordained missionaries should, as they almost invariably do, connect themselves with some local church and work in it and through it. In the case of some evangelistic women, this will be their whole field of action. In the case of some others, there will be a wider or supplementary field and the educational women will, of course, have their schools, and the boarding schools are not limited to single congregational fields. The ordained missionaries should at least be corresponding members of Presbytery and possibly in some cases, full members. There is much to be said on both sides of this question and by both parties to it, but Presbytery meetings ought to be of such a character as to make it worth while for the missionary to attend and his presence

ought to be helpful enough without being officious to make the Presbytery desire him. He could always bring some devotional suggestion or one of the best of the new books (and the effort to do this would put him to a good and severe test, for some of these Japanese ministers are great readers as we shall see) or he could win or deepen some personal friendship. It is his spiritual rather than his administrative contribution that is needed.

(2) Some are in favor of turning over to the Church now the existing evangelistic work, chapels, preaching places, etc., supported by the Mission. Some would do this entirely, others in part, some unconditionally, others with conditions; some would then project more such work, more or less on the old basis, others would then proceed wholly on the basis of "The Nevius Plan" without subsidies to local work or preachers. In Korea from the beginning all evangelistic work has been carried on without subsidies and under the Church, the missionary himself conducting all his evangelistic work as part of the work of the presbytery within whose bounds he was working. In China it is now proposed by all the Evaluation Conferences to turn over all existing evangelistic and elementary day school work to the Church, with the missionary working in it, or to joint cooperative agencies binding together the work of Church and Mission. The Korea Mission long ago went the full length of any proposals made in Japan, on the basis of no subsidies, and the China Missions are going the full length on the basis, for an undetermined time, of continued subsidy. The Church in Japan, to say the least, is as capable and trustworthy as the Churches in Chosen and China.

(3) The crucial question in Japan seems to be whether the missionary needs, in order to do his best work, a small group of workers and subsidies for their support, under his personal direction, with freedom to locate these and help them and the groups of Christians who will grow up around them until the latter can be turned over as organized congregations, partly or wholly self-supporting, to the Church. It is argued that almost all our present results in Japan were achieved by this method, that it does not interfere with presbyterial authority as all ecclesiastical acts of licensure, etc., must be done by presbytery, and that it ultimately results in the presbytery's growth and expansion, and that the missionary and presbytery both can work more happily and freely in this way, as under the affiliation plan of the Southern Presbyterian Mission, than tied together under the cooperative plan of our own. On the

other hand, it is argued that this results in a little imperium in imperio, that it makes the missionary a small bishop operating in the presbytery but only partly under the presbytery, that it sets up a group of Japanese preachers under the foreign missionary, his men, somewhat separate of type and control from the other members of the presbytery. And that whatever its good results it must be charged with the responsibility for continuing subsidies to chapels and groups for thirty or forty years without bringing them any nearer self-support at the end than they were at the beginning, in some cases indeed, leaving them further from it. A letter from one of the able Japanese ministers, in his own vigorous English, sets forth one view of the matter:

"The very first thing to be considered on the subject of the missionary problem, shall be the fundamental principle, according to which the problem itself is to be solved. This, I believe, is to be the principle of the autonomy and independence of the native Church which the missionary society is to help or to cooperate with. Any solution which endangers or weakens the spiritual as well as material strength of the native Church cannot be a real solution and it can not contain the real principle, namely it cannot be a working principle however well founded abstractly. And I frankly deny the cooperation between the missionary society as a corporation and the native church or the help financial as well as spiritual, from the mission as an organized body to the native Church. The only help which is to be the real help is the help to the independent. 'God helps those who help themselves.' This commonsense and commonplace principle is the real and only principle to be followed in this question. The help or the cooperation done in Japan so far has proved to be not from a well working principle. We are often helping individuals or a body of individuals towards the destruction of the individuality or originality. It is the help but the help-destroying. You are helping indeed and only then, when you help the most independent and self-supporting. If by helping, making others dependent and parasitic, it is far from help. The cooperation between organized bodies is not well working and the only working cooperation is that the cooperation between the individual missionaries and the members of the native church in the Church organization. All difference whatever between the missionaries and the native pastors should be broken down. As members of Presbytery or Synod, the missionaries are entitled to be elected to any office. The duality of membership of missionaries to the home church and a certain practical membership to the native Church is too confusing. And to have the influential position to the native Church while not belonging to her is not the true way of help or cooperation. To help from inside as members of the native Church with their own faith as well as abilities and with the sympathy and understanding with material help when needed. Japan needs only the strong and genuine Christianity and Church. For this purpose, the Japanese Church must assert the autonomy and independence. If there is the help or cooperation to promote this ideal, it must be welcomed whole heartedly."

There is truth in both views which I have quoted. The present cooperative plan combines them. It is the subsidy plan under direction of joint committees of cooperation. It seems to me that the subsidies should be reduced and if possible eliminated, that any financial help should be given probably on a diminishing basis to the Synod or to the presbyteries and that the missionaries should be freed, as many of them desire to be, in harmonious presbyterial fellowship, for the amplest measure of direct evangelistic work with such an associate as each Korean missionary has had from the beginning, to develop Christian work far and wide as our best missionaries in Japan have always done, not because they had funds for chapels and evangelists, but because they had the gospel and the Spirit of Christ.

4. The subject of the financial support of the work has appeared unavoidably already but something must be said distinctly about self support. We shall have to return to this in connection with the China Conferences. The Church in Japan saw almost from the beginning the necessity of self support if the Church were to be really independent. It never fell into the error, so common in India and China, of thinking that the Church on the field could be independent by merely calling itself or being called so, when in reality it was depending upon the Western Churches for support. By heroic efforts characteristic of the Japanese, by the most stringent ecclesiastical pressure depriving non self supporting churches of presbyterial representation, and by many sacrifices and adjustments, not always happy, the Churches in Japan, both the Church of Christ and others, achieved their actual financial independence. In addition to the 99 self supporting churches reported by the Church of Christ, the Kumiai or Congregational Churches report 81, the Methodist Churches 67 and the Episcopal Churches 36. The total number reported from all Japan is 412. This result has been and is costly. Many of these pastors in order to avoid receiving foreign funds are also teachers, or have to take up some other supplementary work. And as Dr. Ibuka told us many churches have to struggle so for self-support that energies are absorbed that are needed in self-propagation and spiritual service. The results in the Church of Christ are notable. That Church spent on its evangelistic work and Church support in 1925 Yen 505,103. The same statistical table states that our Presbyterian Mission spent on similar objects Yen 43,871. Of the total the Church gave 92% and our Mission 8%. This is the best showing of any body in Japan and I imagine of any

Church anywhere on the Mission field, unless it may be surpassed in Chosen or in Brazil. The Church is anxious for the future, however, because of the need of strong preachers and pastors to take the place of the great men who have fallen. And there is a still deeper need, stated in an excellent article on self-support by Dr. Spencer in "The Christian Movement in Japan," for 1925, in the closing paragraph, "While the resources for self-support in the present Japanese Church have not been exhausted, it becomes increasingly evident that the limits of such support are not so far ahead, unless the Church's membership can be largely augmented. The sine qua non to complete the genuine self support is a mighty spiritual baptism that shall fill the churches and set souls free." Perhaps in this matter of the organization and support of the Church and method of propaganda more is to be said than is usually conceded in missionary discussions, in behalf of the abiding practicability and validity of the mission policies of St. Paul. Perhaps the Bishop of Kyushu, Dr. Lee, is right when he says in an article on "The Evangelistic Ideal" in "The Japan Christian Quarterly," July, 1926: "An examination of the activities of modern Missions will lead to the conclusion that in spite of 1,900 years of accumulated experience, there has been in many respects a falling away from the original ideal; that neither in vision nor in appreciation of the meaning of Christ for the human race nor in statesmanship, do we reach the height of New Testament days." Japan and the Japanese Church are full of the very material which God would use in repeating in our modern world the miracle of the early Church.

3. EDUCATIONAL PROBLEMS

As clearly indicated, the problem of cooperation in Japan is chiefly evangelistic, not educational. Our educational problems, both as to cooperation, relation to government and educational policy, are very simple as compared with China and Chosen. The present policy of the Government with regard to private education is altogether enlightened and tolerant. The regulations are strict but they are not embarrassing. Our schools have a clear and established character. They know what their work is and they are doing it. The appreciation and goodwill of the people are shown in the school rolls—full to the utmost capacity of the schools. The matters of special interest are the following:

1. The Woman's Christian College in which we are one of

the seven cooperating agencies, is a true success. It has now a plant worth Yen 2,000,000 and 305 students and full government recognition, which grants, without examination, English teacher's license for middle schools to the graduates of the special English course in and after 1928. The spirit of the institution is admirable and we cannot be too grateful that we have this College crowning the work of Christian education for women in Japan. There are further building necessities which should be met by generous contributions both in Japan and in the United States and Canada.

2. The Meiji Gakuin, our only school for boys, in which the Reformed Church of America also cooperates, is under its own independent Japanese Board of Trustees. Its enrollment in August 1926 was 1,250, of whom 820 were in the middle school, 370 in the college, and 60 in the Theological Department. There is military instruction in the middle school but not in the college where 82 students voted in favor of it and 117 against it. The school celebrates in 1927 its fiftieth anniversary and is inviting the two Boards in America to be represented at this celebration on November 3. The head of the School is our friend, the Honorable D. Tagawa, whom the Board has met. Mr. Tagawa has been a member of Parliament and Vice-Mayor of Tokyo and is one of the truest Christian men I know. He is a man of the highest principles and Christian character and absolutely loyal and both gentle and courageous. He desires to see this School filling a still larger place of Christian influence and has given me a letter setting forth his plans. With proper facilities, the School can easily have 3,000 pupils. I submit herewith the letter from Mr. Tagawa which both for his sake and for the sake of Christianity in Japan, Dr. Kerr and I wish to commend to the earnest consideration of the Board.

"My dear Dr. Speer:

"You certainly have shown great kindness in visiting our country in burning hot summer weather and I appreciate the effort you have put forth to make the long trip to Japan and am grateful for it. Many years ago, when we met in New York City, I was only a statesman, but at present I am an educator who has left political affairs. It is especially of great interest to me, as I recall past years, that now, as one of the administrators of Meiji Gakuin, I can meet you again at this school with which you have had such a close connection.

"Let me take this opportunity to set forth a statement of the present situation at Meiji Gakuin and my own opinions and hopes concerning it. I do so briefly, for it is unnecessary and impossible to go into details.

"Thank God, we have at present about 1,250 students; in round numbers they are:—

Theological Department	60
College Department	370
Middle School Department	820

But this is not so many, so that I hope to double the number and increase it to 2,500 or 3,000. I know very well that the mere increasing of the student body is not success nor the essential policy of our institution. But kindly think of the city of Tokyo, where there are many schools as you know, which are all striving to excel in every point—not only in qualifications of teachers, courses of study and school buildings, but also in the number of students. A school ordinarily must have about 2,000 students, if it is to receive favorable recognition from the general public in Japan. Therefore I am sorry to say that our Meiji Gakuin, a Christian school, is not a leading one in the city, either in influence or in the confidence of the people. I think it would not be at all difficult to attain a higher standard in enrolment, for the number of students in both the College and Middle School Departments shows a tendency to increase and therefore I am sure that in the near future there will be about 500 students in the College Department and 1,000 in the Middle School Department. Moreover, when we secure equipment so that we may open a night school, there will probably be in that branch of the institution 300 students in the College Department (Commercial Course only) and 500 students in the Middle School Department. Adding these numbers to the enrolment in the Theological Department and the English Literature Course of the College Department, we have a total of more than 2,500 students. This is the aim of my plans, based on present equipment and arrangements, with some repairs and enlargement.

"Moreover, I wish to call your attention to another plan which calls for the establishment of a university, adding a School of Law or of Sociology and one of Literature to our present courses. That was once intended some years ago as you know well, but it could not be realized on account of a period of economic stagnation. Conditions are better now and the plan is being revived. Recently our Expansion Committee passed a resolution concerning it and they are burning with an earnest hope to promote the plan. If it should be carried out, another 500 students or more would be gained and there would be altogether about 3,000 students. I hope to promote this plan too, even though I do not know whether it is possible or not to realize it while I am connected with Meiji Gakuin.

"The reasons why we need a university here I think I need not explain in detail, but, in a word, in order to Christianize the nation of Japan, we must cause the ideas of Christianity to command the highest respect, when considered from an intellectual point of view, and we must set forth a system of Christian thought which will have sufficient dignity and power to confront other religious philosophies. To achieve that purpose we need a Christian university, which will be parallel to the Imperial University in its height and depth and strength. We Japanese Christians lack such a university and this is the greatest need of Japanese Christians and at the same time the fundamental reason why the evangelistic work has not flourished more. Furthermore, we must hold in mind the fact that the Church of Christ in Japan is such a large denomination that the future of Christianity in Japan depends upon its rise or fall. Not only do the members of the Church of Christ in Japan

believe this, but members of the other denominations recognize it as well. We, the Church of Christ in Japan, must accept responsibility for that expectation. The Church of Christ in Japan, however, has not a university at this time and this is one of its weaknesses.

"For the above mentioned reasons I approve the idea that we should have a university in Meiji Gakuin and am even praying that this burning expectation may be realized before long. I think we need certainly two million yen and probably three million yen for the realization of that purpose. I would plan to use the present site of the institution and to improve and enlarge the equipment in some such way as the following:

1. Removing the missionary residences, Nos. 1, 2, 3.
2. After the removal of these residences, building a university hall on their site.
3. Removing and rebuilding the middle school department building.
4. Removing, enlarging and almost entirely rebuilding the chapel.
5. Enlarging the present Administration Building (formerly the Theological Department building).
6. Enlarging the library, at least buying the new books needed, even though a new building cannot be erected.
7. Depositing with the Government for the university the sum of Yen 600,000.

If there should be any surplus after these things are done, it should be added to the Endowment Fund. Therefore the sum needed has been estimated at approximately three million yen. I shall be very glad if I may ask your favor and assistance for raising this sum in the United States of America because the fund which we can raise in Japan will be very small and will be needed for running expenses.

"That our Meiji Gakuin, which is to celebrate its fiftieth anniversary next year, cannot support itself even now and is dependent upon the helping power of its friends in your country may seem to you an evidence of a poor-spirited condition. As to that, I myself am the very man who feels most the shame and painfulness of it, but in this connection I wish you to consider the following statistics which show the small number of graduates from our school:—

1. Theological Department graduates, including graduates of the special course,	210
2. College Department graduates	293
3. Middle School Department graduates	1,245
Total	1,748

Our institution has only this small number of graduates, so we can hardly depend upon them. This is the reason why I do not include the raising of money in Japan in our plan. You may say we should be helped by the Church of Christ in Japan, even though the alumni may be so few. It is true that the Church of Christ in Japan now claims 40,000 people as its members—old men and women, children, men and women, but the present actual communicants are only about half this number. With such a small number they are supplying for current expenses, including contributions for special contingencies, about Yen 520,000 a year, which is an average of about Yen 13 for each member.

"And also, as the Japanese nation has a total population of sixty million people and we are paying eight hundred million yen a year to the central government, that also means an average annual payment of

Yen 13 per person. The fact that people of this country are suffering from that heavy burden of taxation may show you the small wealth of the Japanese nation. Meiji Gakuin of course has the Church of Christ in Japan back of it, so that Church will help us with some endowment, but I do not see how we can expect that sum to be a very large one. For these reasons I wish that I could hope that almost all the fund needed for the expansion of Meiji Gakuin be raised among our Christian brothers in your own country. If this hope could be realized, I would be extraordinarily happy, but, if realization is impossible, we cannot expect the fulfillment of this plan in the near future. But, even in such circumstances, our school should be enlarged and there would be no other way but to increase the number of students as well as their tuition and by means of that income in the long course of the years our vision would be realized. Outside people might reproach us for this way of expansion, but I would have to bear it because there would be no other way than this to accomplish that purpose. If you could help us, it would be for this time only: we would not ask you for financial help again, for I firmly believe that without the annual contribution of your Board, Meiji Gakuin would be able to support herself.

"The problem of teachers is a different one and I hope for a continuance of your help in solving it for a long time, but if this special fund could be secured, I think I would not need to ask you any more for even a single penny. There would be no need for school buildings in the next fifty years, should we rebuild them now. Let us take the College Department building, for instance; it was built last year, but of wood, so it will need to be rebuilt after twenty years. Nevertheless I suppose it would be possible to rebuild it at that time with a fund given by the graduates of that department. And the other expenditures for repairs or enlargement would be provided for by gifts or subscriptions of friends and alumni. I am just going to start a plan whereby all students of our school will be obliged to save ten sen a week. This is to be deposited and they will willingly not only donate it to their Alma Mater, but also will help her in many other ways. Moreover, I am now urging the establishment of a consumers' guild in the student body: some of its business has already been started in the supplying of textbooks, stationery, uniforms and their accessories, luncheons, and so forth. When it is fully established and successful, it will not be hard to make a profit of about Yen 10,000 annually, so that I think it will be easy to support or help some poor students by saving some of the profits and using the interest derived therefrom. These are the reasons why I wish your help now, but shall not need further aid afterwards.

"It is my duty to write a bit about the main aim of our institution. Many words are not needed to state that our school was founded by the honored pioneers of the Christian movement in Japan to breed gentlemen of Christian character and to extend Christianity in this country. But there may have been times when some members of the mother churches beyond the sea have thought that some of the authorities of our school lacked faith and earnestness in the Christian life. It is true that there were once a few non-Christian among the Middle School Department teachers who were guilty of anti-Christian conduct, but at the same time it is a well known fact that Dr. Ibuka, the former President, always held fast to Christian ideals for the school and I myself, following his policy, am trying to preserve a Christian spirit in the institution and, with humble prayer for Divine guidance, I desire to exalt the glory

of Christ among its students. Next year, as it is just fifty years since it was founded, we are going to celebrate the semi-centennial anniversary of the establishment of Meiji Gakuin, and are now making arrangements for it. I have in mind to take that opportunity to declare to the public that giving an education based on Christianity has been and will continue unchangedly in the future to be the purpose of our institution.

"Fifty years ago our school was founded in this spirit and since then there has been ebb and flow and even at one time our school was in danger of toppling over, but it has maintained throughout its history the same spiritual purpose as its fundamental principle. And next year at the fiftieth anniversary celebration, if we set forth that spiritual purpose again and publicly pledge our allegiance to it, the foundation principle of our school will be more and more firm and strong and no man can doubt that it will continue to exist forever. Accordingly I wish I could lay such a foundation to last to all eternity.

"Fortunately the public of this country has recently begun to understand that there is no true education without character and morality, that true education is not knowledge alone, that knowledge alone is not the foundation of life, but that character is the foundation and education should be based on the culture of character. Thus have they changed their attitude and begun to return to religion, even though they do not profess to be Christians. So the time to "stand up for Jesus" is coming and we need not hesitate nor be disappointed any more. In common with many leading persons I feel that Japan is at a critical point in her spiritual history and that she is showing a new and apparently increasing tendency to approach Christianity after her rejection of it during the past years. I hope you will make careful observations of this point as opportunity presents itself during your visit in this country.

"Now I wish to express briefly my thoughts on the subject of evangelistic work in Meiji Gakuin. I am sure that our school should be one of the best fields for evangelistic work and through our labor with God's help we should be able to win for Christ about ten percent of the students each year. We have no student church at Meiji Gakuin and I do not think it is wise to establish one. I prefer the school to have closer relations with the churches in Tokyo and to give more opportunities for teaching our students to pastors of nearby churches, asking their cooperation and assistance, inviting them to our chapel to deliver sermons before the boys and so forth. I like to advise the students to go to the churches in the community and to join them. I once talked over this matter with some of the pastors and they approved my plan and I shall have a meeting of our teachers with the city pastors in the near future.

"It seems to me that Meiji Gakuin has been neglected as an evangelistic field for a long time. This is true of all departments except the Theological Department and this tendency shows itself in other Christian schools also. And yet those who will bear the responsibility for new Japan are the boys of the present and the deans, teachers and instructors, even the missionaries—all those who have close connection with the boys are responsible for future Japan. There are intimate friendships between teachers and students here. How can we see a glorious harvest in our evangelistic work anywhere, if we neglect this blessed field of ours? In the outside world the minister and inquirers cannot have such a relation as that of teachers and students who daily meet face to face. The school is the very field to be plowed. I believe the richest

harvest is to be gotten here and I will try to do my best in this work for God.

"I do not know what your opinion about the future plan of the evangelization of Japan is or whether the number of missionaries may be reduced, but I wish that you would increase the number of teachers, Christian teachers, in the near future and would exert yourself to cultivate the field of Christian education. I ask you from the bottom of my heart for your help in my work and, even when you abate your exertions in other Christian work in Japan, I believe you will find a compensation for it in helping secure a brilliant success in this field of Christian education. I ask your help not only in securing funds, but I wish that you might send a larger number of able teachers to Meiji Gakuin. I think that the ideal number of foreign teachers in the future would be somewhat as follows:—

1. Theological Department .....3 or 4
2. School of Sociology
School of Economics
School of Literature
School of Law } .....1 each
3. English teachers and music teachers in all Departments .....7 or 8
4. Y. M. C. A. Secretaries 2

Evangelistic work and Bible Classes among the students would be the work of all the above-mentioned foreign teachers, in cooperation with Japanese teachers. The enlarged Meiji Gakuin may have more than 100 teachers, 20 percent of whom, I think, should be Americans or other foreigners.

"Let me add one word on the subject of the union of the Theological Department of Meiji Gakuin and the Tokyo Shingakusha. This is our own problem, that is the problem of us Japanese. We have to settle the problem by ourselves. So I hope you will kindly leave the problem to us alone, even though we do not know what is your plan. I believe you will understand my request. But I would like you to know that I often talked with the late Dr. Uemura concerning the problem of the union of the two institutions and I was glad to learn that there was some small possibility of union. But today many of his followers in this country, thinking him to have been opposed to the idea of union, are opposed to any suggestions on the subject and the time to begin negotiations is not yet come nor have I any hope for any good results from conference on the subject at this time. I hope that you can understand my idea in this matter.

"I have thus taken advantage of your visit to our country to express my observations and opinions. I have many other things to tell you, but I think it is better to bring this long letter to a close. Our Meiji Gakuin is one of the most powerful Christian Schools and although it is not the oldest, it has had a long history. I have great respect for the devout spirit of its founder, because of which, although I am conscious of my weak faith and slight knowledge of religion, I have resolved to try to perform the duties of my office to the best of my ability, supported by the help and prayers of many friends. By sending out of Meiji Gakuin into the world many highly educated, cultured, trained and faithful young men, I expect to do three things:

1. To assist the development of this country in every point.
2. To help the expansion of Christianity in this nation.
3. To promote better understanding between the U. S. and Japan.

"I offer many thanks for your help and kindness and I hope I may continue to enjoy your favor.

"With prayers and wishes for physical health and spiritual strength from God in all your arduous labors in the work of His kingdom, I am

Sincerely yours,

(Signed) D. TAGAWA,
President Meiji Gakuin"

After seeing the enormous contribution which our Church in America has made for Christian education in China and realizing the need of a strong and adequate Christian institution to serve the Church of Christ in Japan we are eager to see something done both in Japan and in America for the Meiji Gakuin. It is to be feared that we cannot have now the great unified Christian University for which Dr. Schneder of Sendai and others have wrought so earnestly but each one of the great denominations in Japan does need a Christian College, bearing the university name no doubt and fulfilling in each case and altogether some real university ends, but especially doing for each great Christian body and for Christianity as a whole and for Japan as a nation what our Christian institutions have done and are doing in America.

3. We have four girls' boarding schools in Japan, Tokyo, Osaka, Kanazawa and Sapporo and we and the Reformed Church in America conduct jointly a fifth school at Shimonoseki. There are local or special problems of course in all such schools. The chief of these are in the Sapporo School now in process of rebuilding and removal. We saw under construction the new buildings for which funds are available. The other necessary buildings cannot be erected until the old plant is sold, as it cannot profitably be sold now. Meanwhile the school will have to go on in the two plants somewhat widely separated. This will be inconvenient but not impracticable. This Seminary is the only Christian school for girls north of Hakodate. It must serve all central and northern Hokkaido. There ought to be enlarged equipment also in Tokyo and a hill top tract back of the Shimonoseki school ought to be acquired and can be for $5,000. The main general question affecting all the schools is the relationship to Japanese responsibility and interest. On this the Committee on Findings at the Mission Meeting brought in the following report which was adopted:

"The Conference on Educational Problems gave us many reasons for thanksgiving on account of increasing opportunities for educational

work, the changed attitude toward religion on the part of the people and Government, and the cordial relations existing between missionaries and the Japanese Church. The Mission realizes that the Japanese should be urged to assume a larger responsibility in the financial support and in the management and control of our schools. But owing to the unequal conditions now existing among our schools, no single plan can be adopted for all of them at this time. Nevertheless, in all movements towards fuller Japanese control, care should be taken that our schools be guaranteed a truly Christian future, and that closer relations should be developed between our schools and the Church of Christ in Japan. The Committee would recommend:

"That the Church be urged to assume fuller responsibility in the sphere of theological education. We would further recommend the adoption of resolutions looking toward this end introduced by the Committee on Theological Education."

One problem relates to the holding of the school properties in such a way as will secure the sense of responsibility on the part of Japanese Christians and the assured continuance of the Christian character of the schools and another relates to the maintenance of their efficiency and their right connection with the Church at large. It had been hoped that the Synod at its meeting in October would establish a National Board of Christian Education which could take up these matters and by which ultimately the control and support of the girls' schools might be assumed. The Conference of the Executive Committees of Mission and Church at Karuizawa had desired this outcome. It said in its conclusions:

"We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education. And the representatives of the Church and of the Mission appeared to be agreed as to the desirability and practicability of the unification of the theological educational work of the Mission and its direct relation with the Church. It appeared also that the establishment of the Synod's Board of Education might facilitate wise development in the relation of the Church to the other educational work carried on by the Mission."

But, evidently, the Synod was unprepared for this measure now. Meanwhile, as I have already said, the girls' schools are going on with the full confidence and good will of the Church. They are affecting in the richest and purest way the streams of Japanese life at their source.

4. The most difficult educational problem for several years has been the theological schools. There have been five of these with 147 students and 64 professors. Many feel that one would be sufficient and that if all resources were united the Church might have the best theological institution in Japan. At the very most three institutions ought to suffice, one in the north at Sendai, one in Tokyo, where there are two, and one in the south in the Kobe-Osaka region, where now

there are two. · The deeply lamented break down in health of Dr. G. W. Fulton combined with the obvious arguments for uniting Osaka with Kobe or Tokyo is leading to the elimination of the Osaka School. Whether the Theological Department of the Meiji Gakuin and the Shingakusha founded by Mr. Uemura can be united is a question we must leave to the institutions themselves and to their supporters in the Church to decide. Both of these institutions have done good work. Their graduates have been taught a sound evangelical theology and they have sure footing amid the discussions of contemporary theological opinion. Many of those whom we met are better read, as Mr. Uemura was far better read, than even well read ministers at home. In one of the towns of Hokkaido after the meeting of presbytery I went into the little study of the pastor. There was time for but a partial examination of his library but I found among his English books volumes of Gore's, Simpson's, Hutton's, Calkins', Peabody's, Darlow's, Deissmann's and the Expositor's Greek Testament. Another Hokkaido pastor had Dale, Bushnell, Forsythe, Denney, Campbell, Sabatier. And on a train trip far up in the extremest sparsely settled north I met a young pastor reading Garvie's "The Christian Doctrine of the Godhead" and marking it very carefully. Later I was in his home in a village of 700 houses where there were only three houses twenty years ago. All three were Christian. The church was one of the best buildings in town, in the heart of the village on the main street, in the midst of a lawn and trees, and the comfortable manse adjoined the church. These were some of the books in his little library: Peake's Commentary, Westcott on St. John's Gospel, Sedgwick's "Philosophy of Kant," Houston Stewart Chamberlain's "Immanuel Kant," Prichard's "Kant's Theory of Knowledge," Otto's "The Idea of the Holy," Eucken's "The Problem of Human Life," Westcott and Hort's "Greek Testament," Kulpe's "Introduction to Philosophy," Matheson's "Representative Men of the Bible," Glover's "The Nature and Purpose of a Christian Society," Seeley's "Ecce Homo," Phillips Brooks' "Sermons," J. M. Sharp's "The Gospel and the Fatherhood of God," McGiffert's "The Rise of Modern Religious Ideas," Royce's "The Source of Religious Insight," Machen's "Christianity and Liberalism," Stalker's "Life of Christ," Sohm's "Outline of Christian History," McGiffert's "Protestant Thought Before Kant," Moore's "Christian Thought since Kant," Workman's "Christian Thought to the Reformation," Wilson's "Is the Higher Criticism Scholarly?" Keyser's "The Doctrine of Modernism," and Gore, Moberly,

Moffett, Kennedy, Mozley, Erdman and Hans Anderson, and more that I did not get down. Such a library of a lad on a tiny salary in a frontier village church, snowbound all winter long, tells its own tale. This young Japanese ministry is taught in its seminaries to grapple honestly with its intellectual problems. What this ministry and these seminaries need is just what we need in America, namely, more evangelistic training and capacity. As we know, evangelism is difficult to teach in a seminary. It needs to be caught, as has often been said, not taught. One of the best services which the missionary can render is to set the example of unceasing private, personal evangelism, as some of them do, and some of them are ceaselessly busy also with a thorough command of the language in evangelistic public preaching too. No question of cooperation or of the real desire of Japan for missionaries ever arises in this field. And the problem of theological education in Japan is, as we saw it, first a consolidation of forces in the interest of economy and even greater scholastic efficiency, and second its improvement in the direction of preparing warm evangelistic preachers.

4. MISSION AND CHURCH PROPERTY

The question of the ownership and disposition of Mission property in relation to the Church will come up for full discussion in connection with China, where the holdings of Mission property are immense. It appears in a far simpler form in Japan. Here the Meiji Gakuin property, now worth perhaps a million yen, was transferred to the institution as a trust gift long ago. Sooner or later some similar problem will arise in connection with the girls' schools, and I append to the report as Appendix A, as illustrative, a copy of the "Deed of Trust of the Kenjo Jo Gakko" of Nagoya, a Southern Presbyterian School which is now in process of transfer to a Japanese Shadan or Board of Trustees, consisting of five Japanese elected by the Synod of the Church of Christ and five foreign members. There is also the question of chapels or churches of which the title is held by the Mission Shadan or property holding corporation, and which were provided either wholly by church or mission or partly by one and partly by the other. As preparatory to turning over absolutely the first of these three classes and either absolutely or conditionally the remainder, the Mission took the following action:

"That the list of properties, held by the Association of Presbyterian Missionaries in Japan (Shadan), be revised so that the record shall clearly distinguish between properties in which the Board has an interest

as trustee of funds provided by the Presbyterian Church in the U. S. A., and properties held in trust for churches and other actual owners in Japan. And in the case of properties, in which the Board has an interest as trustee, the record be made to indicate the source of funds invested in these properties and the amount derived from each source."

5. THE CHURCH IN JAPAN

Coming to Japan from America and coming back to Japan from China, Dr. Kerr and I have found our minds emphasizing and dwelling upon the more bright and hopeful elements in the situation of the Church in Japan, its large measure of self-support, its able leaders, its solid strength, its intellectual and spiritual capacity. But the churches in Japan have within their own ranks, as at home with us, their own severest critics. We may quote from a few private letters which came to us while in Japan.

"As to the situation among the churches, in my travels which take me to all parts of the Empire and into most of the denominations, I continually come across churches which were established thirty to fifty years ago which are no larger in membership and are actually smaller in congregations than they were soon after established. Two such cases I found this summer. Their records show a membership in each case of more than two hundred, but their usual Sunday morning attendance is less than a dozen and when they have thirty out they consider it a great crowd. Inquiry brought out the fact that none of the members pretend to close their places of business on Sundays or conduct their businesses in any way different from their non-Christian neighbors. Their sole idea of being Christians seems to be to keep away from liquor and prostitutes personally, without any notion of social responsibility toward their neighbors or even their own employees. The average pastor refrains from emphasis on these matters because those of the congregation who pay the most would object if he did. The result is that young men and especially educated and progressive ones are no longer turning toward Christianity as a hopeful element in the present world. There are a few outstanding exceptions, but if it were not for them the total statistics of the Christian movement in Japan would certainly show decline. It is a desperate state of affairs when the One Message which the world needs today is not being presented adequately and so is failing to get to the future leaders of the nation. I seriously doubt there being any virtue in sending out any more missionaries who are not of the pioneering and prophetic type, but who are satisfied with carrying on slipshod institutions or with an easy-going routine or a sentimental personal appeal."

"The Church has lost the interest of the youth of the Nation in so far as its thoughtful and aggressive element is concerned. Preachers, and even missionaries, are generally unaware of this present tendency, or of its cause—if one can judge from travel and experiences among them. * * * There are at present in Japan two chief tendencies among the educated young—and these should determine the future of the Nation. There is, first, the large majority of reactionary stand-pat, selfish individualists—with no ambition but to make their education

serve their personal ends, economically. The same majority that one finds everywhere, but especially in evidence here just now, through the influence of the reactionary political group who have been made vocal and effective by the example of like elements in America and Europe since the war. Second, there is the small minority of thinkers who are really the most powerful element in Japan. These are the same class as in the early Meiji Era turned to Christianity and became the reformers of the era just now coming to a close. But unfortunately, this element in the youth of today is disappointed in the churches and the nominal 'Christians' of Japan, who exhibit no signs of being citizens of the Kingdom of God which Jesus began and commissioned his followers to carry forward. The result is that they are now turning to social sciences, especially to the materialistic socialism of Karl Marx.

"Few pieces of church work at this moment in Japan are commanding high respect from those outside, because few of the membership or leadership are men of conviction, uncompromising principles in daily life, or of any program for social betterment. Many are rendered negative in influence by compromise with anti-religious and immoral men of high estate, for the sake of money or 'influence.' * * * This letter is merely a hint. If I were to give figures and facts, it would require a volume."

Such severe self-criticism is common and salutary, as with us. Mr. Tada faces the facts in his article on "The Future Program":

"Even though there are candidates baptized, when we consider that in even larger numbers Christians are backsliding, we cannot but think in silence, and with a shudder, about the future of the evangelization of Japan. In short, it is a matter of unspeakable regret that in the Church at present we do not find, as in the Church of the Apostolic times, individual believers going here and there, from place to place, zealously doing evangelistic work. To be sure, evangelization work is done, but the ministry of training a body of men who in holy consecration will go forth as a picked body of Christ, is still in its infancy; and carelessly lying down is surely one of the main causes of the stagnation in evangelization. Still more, when one observes the plans and policies of evangelization work, the places chosen for preaching, the rifts in foreign and Japanese cooperation, etc., and everywhere discovers deficiencies, in the face of these failures one deeply feels how essential it is to put the program of evangelization upon a firm basis.

"The Church Standard in Evangelization.—Evangelization thus far is spoken of as only skin-deep, but the evidences as to the future of yielding to haphazard ways of working are already there. Evangelization has come to a sort of deadlock, and while on every hand difficult problems are setting in, are we not reaping the fruit of these unsettled methods of evangelization? The work of foreign evangelization at present also is being involved in various troubles. Some look upon the future so pessimistically that we hear of their withdrawing from the field and returning to their home-land. I hear that some even raise the foolish question as to whether the foreign missionary is still needed in Japan. But are there not scarcely a few hundred thousand believers only, among the 70 million of people in this country?"

One of the deepest grounds for anxiety both in Japan and China is the appalling leakage from the Church. We shall come to this in Chosen, but we have some of the figures also for Japan as published in Mr. Uemura's paper, "The Fukuin Shimpo."

	N. K. K. (Pres.)	*Kumiai (Cong.)*	*M. E.*	*Episcopal*
No. of Churches	372	162	355	297
Self-supporting	113	81	67	.....
Total membership ..	42,300	25,777	29,429	31,315
Resident Memb.	18,167	15,995	11,238	21,121
Average Attendance				
Sunday A. M. ...	8,815	.....	.....	.....
Sunday P. M.	4,709	.....	.....	.....
Prayer Meeting	3,186	.....	.....	.....
Sunday Schools	440	234	554	.....
S. S. Pupils	31,481	13,012	42,550	20,022

SURVEY OF FOURTEEN LEADING CHURCHES IN YOKOHAMA

	N. K. K. Shiloh	*N. K. K. Kaigan*	*M. E. Yokohama*	*Bapt. Yokohama*	*Cong. Yokohama*	*Epis. St. Andrews*	*Total Fourteen*
Members ...	1,224	418	576	272	348	351	4,191
Resident Members ...	351	300	228	94	143	283	1,869
Attendance							
Sunday A.M.	101	110	75	39	55	41	780
Sunday P.M.	31	19	25	34	20	19	237
Prayer Mtg.	19	9	15	15	10	15	166
S. S. Pupils	69	59	90	100	114	80	1120
No. Bapts. ..	31	49	18	15	20	30	258
Gifts	5,189	5,147	2,995	....	3,336	2,135	....

The significant point is the disappearance of so many members. Of course not all these are lost. They are part of that vast migration which goes on in Japan, where one-third of the population is estimated to move annually. Some of these people prefer to retain their home church connections just as many Buddhists remain enrolled in the home temple and they are in reality good seed of the Kingdom scattered abroad over Japan.

The situation both in the Church and in the nation gives no warrant whatever for the idea that the missionary is not needed and wanted in Japan. There is a total foreign missionary staff in Japan of 1,250 of whom only 317 are ordained men, and 4,333 Japanese Christian workers, of whom 1,145 are ordained men, or one ordained minister to every 40,000 of the population, and one Christian worker, including wives of missionaries and all women workers, to 10,700. We heard not one word in Japan in support of the idea that missionaries are no longer needed. We have a mass of evidence and testi-

mony from Japanese and missionaries to the contrary. The most urgent call has been for missionaries to do the very work for which one would suppose the Church itself would now be ready to assume responsibility, namely, the planting of the Church in the rural communities and smaller towns. An able and devoted pastor in southern Japan writes of this need in the following quaint letter:

"I like to inform you that our country is advancing toward Christianity, that is, Christ, so firmly and speedily too. We realize just so many people are hungry for some real things which can fill their spiritual needs.

"Nowadays they acknowledge Christianity as the final religion to go to at last. The gracious hands of Jesus Christ are put upon this nation. Nobody doubts this. You know rural farming districts everywhere are awakening to their spiritual needs. The young men and women of the rural farming districts are challenging Christian workers. Their leaders are seekers of religious faith. We must push our evangelical work among them. The real foundation of Japan must be them. The evangelical work in Japan is just starting in this meaning. If you catch the vision and think over this matter I am satisfied. Japan needs more missionaries to do this more fundamental work."

There are in Japan

1,639 towns of from 5,000 to 10,000 with a population of	10,821,175
7,259 towns of from 2.000 to 5,000 with a population of	23,662,027
2,662 towns of from 500 to 2,000 with a population of	4,007,310
126 towns under 500 with a population of	36,419

There are also

15 cities of over 100,000 with a population of	6,753,598
31 cities from 50,000 to 100,000 with a population of	2,105,318
136 cities from 20,000 to 50,000 with a population of	4,102,746
374 cities from 10,000 to 20,000 with a population of	5,074,460

Here accordingly are 12,116 communities of over 500 population each or 9,454 over 2,000. If all the Christian workers were distributed one to a community there would be more than 3,800 communities without one. When we consider the plain facts as to the past organization of churches in Japan and the vast country need and the present call from the Japanese Churches we can sympathize with the strong statement which Dr. Spencer makes in an article on "The Present Accomplishment—What the Missionaries Have done" in "The Japan Christian Quarterly," July 1926, although I must say that we did not encounter this hostile or adverse sentiment on the part of the youthful city ministry.

"Whatever the cause, the missionary has succeeded where the Japanese has failed, and a question of deep concern today, often stated with bated breath by discerning Japanese and foreigners alike, has reference

to the apparent lack of the aggressive evangelistic spirit, the want of religious zeal, the failure of the average Japanese worker to show real interest in winning the souls of the unsaved about him. Of the 1,692 existing churches, very few, it is repeated, came into being through Japanese effort wholly independent of the missionary; and what about the entire rural population, 70 percent of all the Japanese, a section as yet scarcely touched by the Gospel, though the real backbone of the Japanese Empire? What about Kyushu, with its population of 8,534,918, of whom 9,567 are now recorded as Protestant church members? What about Japan proper, with its 50,000,000, among whom there are today less than 150,000 Protestant communicants? The missionary has been the pioneer in Japanese Christianity. Has he made his total contribution thereto? This article suggests what he has done, and when his work is completed, he will gladly sail away; but who is to decide when he should go? The country regions are everywhere calling for him. Should his work, his worth, and his continuance be decided by the prevailing opinion of a youthful ministry who through ambition have secured favored positions in the great cities?

"Leadership and administration in all the leading churches in Japan today is emphatically Japanese, and the position of the missionary therein is emphatically secondary. This is right. The Japanese Church is growing up; and with leadership and administrative authority, it should take completely its own support, a burden which already is proving to be very serious. But the thing this Church cannot yet do is to support itself and also man and finance the advance among the 49 millions. And why should the missionary forsake this unsaved mass?"

Yes, why should he not stay to help the Church at its own call to bear the Gospel deep into the heart of Japan?

6. THE HOPEFUL CALL

We would wish to close this very inadequate report on Japan, however, with the note of hope and encouragement which is so abundantly warranted. It is no doubt true, as some of the friends whom we have quoted declare, that Japan is being swept on today by powerful materialistic forces, and that the church is inadequate to the task to be done. It could hardly be otherwise with such commercial and industrial expansion as we have noted. And no doubt, also, where men have not frankly embraced a materialistic view they have saved little more than their doubts and are in the matter of religion avowedly or practically agnostic. But on the other hand, there is wide spread moral discontent, and a genuine religious concern displayed in the new vitality of Buddhism and in a real recognition of the worth of Christianity. (1) It is of course hard to judge the true significance of moral self-criticism in national life. It may mean much or it may mean no more than a political platform deliverance. But there can be no doubt that many people are deeply troubled in Japan over corruption in office, want of principle in high

places as well as low, immorality in society, the licensed vice of prostitution, the decline of driving moral force in life. On the Sunday before we left Japan a representative meeting of all six parties in the House of Peers met to consider the present political situation with a view "to wake the whole nation to the urgent need of moral reform," and after a long discussion adopted a memorandum beginning: "The official discipline is fast loosening: the people are becoming careless of moral obligations and the prospects of the future condition of our country are gloomy." Such words indicate at least that the Japanese speak the same language we speak and certainly have no less reason for so speaking. That is far better than national pride or the attitude of mind of one group in China today which spends its strength denouncing other nations while its own house is burning down with a fire which they did not kindle and which they wish China only well in putting out.

(2) In many places in Japan the Buddhist temples do not appear to be centres of any life but there can be no doubt of the power of Buddhism in the land. The masses of the people if they have any religion are Buddhists and its hold is not confined to the masses. As Dr. Reischauer says:

"Though most of the educated classes seem indifferent to popular Buddhism, many of them have a profound respect for Buddhism as a philosophy. Few of them know anything about Buddhist philosophy, but they somehow have a respect for its profundity. They realize that it is not altogether fitted for the practical needs of life, but they vaguely feel that if the Buddhist philosophy were combined in some way with the more vigorous and practical elements of Western civilization, Japan might develop a religion suited for the modern man. And there is a growing number of progressive Buddhists who are attempting to infuse into their religion this new vigorous element. It is too early to know whether they will succeed in giving Buddhism a real re-birth or whether this is only an effort to stave off as long as possible an inevitable decline and death.

"This 'rebirth' manifests itself in many ways. There is first of all a revival of learning among Buddhists. Five universities, ranking as full-fledged universities, are being conducted by Buddhists. Learned societies are publishing new editions of sacred texts and making them more available to the masses. General works on Buddhism are appearing. A daily paper, two weekly journals, monthlies, quarterlies, pamphlets and other publications are disseminating Buddhist ideals. Secondary schools, special schools, lecture halls, summer schools, etc., are all a part of the program today. Sunday Schools, Y. M. B. A. and Y. W. B. A. and even something akin to the Salvation Army, represent activities of present day Buddhists. Perhaps most significant of all is the missionary work which some of the sects are conducting among Japanese living in foreign countries. Wherever Japanese have gone in large num-

bers there Buddhism is following them; in one land, at least, namely, in Saghalien, Buddhist temples are built, as it were, on the ruins of a retreating Christianity.

"Now it takes little imagination to see that this new activity is the direct outcome of the impact of Christianity on Buddhism. In some cases it is a wholesale borrowing from Christianity, not only as to method but also as to message. How far will this process go? Will Buddhism in the name of Buddha bring to the Japanese the life of Christ?

"From the standpoint of Buddhism this would not be at all inconsistent, for it seems to be the genius of Buddhism to take up into itself whatever it encounters. All along its march from India through Central Asia, China, Korea till it reached Japan, Buddhism compromised with the most diverse elements. The local cults of primitive peoples, Chinese Ancestor Worship, Confucian Ethics, Taoistic Naturalism, Korean Devil Worship, and Japanese Polytheistic Nature Worship—all have become a part of Buddhism. It is, therefore, not at all strange that Japanese Buddhism should today try to absorb whatever Christianity and Western culture have brought to Japan. Buddhism's very inability to cope with this mighty stream from the West, which is engulfing everything in Japanese life today, leads it to grasp at elements in that stream which will enable it to keep afloat and therefore Buddhism would somehow link up with Christianity to save its own life."

Such a situation involves its very great peril, but it is evidence of the power of Christianity's impact on Japan. On each visit one finds new signs of this. In the Nishi Honganji Temple of the Shin sect in Kyoto a priest with whom we were talking of Buddhist conceptions answered a question about prayer to Buddha, "Oh, it is just as you Christians pray to Jesus Christ." And such references to Christianity are met constantly from Buddhists who formerly knew nothing of Christianity or considered it inconsequential. Even in the big popular Asakasa Temple in Tokyo, belonging to the Tendai sect, which is more popular than ever now since the fire at the time of the earthquake burned to it and stopped, a priest gave me some leaflets describing the worship of the Temple in Christian terms and ideas, even mentioning Christ and quoting teaching of Christ in confirmation of Buddhist conceptions and especially of the doctrine of Dengyo Daishi, the Founder of the Tendai sect. As Dr. Reischauer says, it will be a more or less Christianized Buddhism with which the Church in Japan will have to deal. The Church has no illusions on the subject. Its aim is a converted as well as a Christianized Buddhism. But that is not an impossibility. There are phases of modern Japanese Buddhism which are far more akin to Christianity than they are to the teaching of Gautama.

(3) It is often pointed out and justly that while Christianity is numerically small, yet its ideas and influence are con-

stantly represented as though it were one of the dominant religious forces in the country. Its representatives stand forth as claiming a place not one whit behind or beneath Buddhism and Shintoism. They are claiming an acknowledged place and explicit and satisfactory recognition in the New Government Religions Bill.

Among the students even more than in the nation at large Christianity has a disproportionate place of power. Mr. Shimomura, head of the Religious Bureau of the Department of Education recently issued a statement that there were 48,000,000 Buddhists, 17,000,000 Shintoists and 210,000 Christians in Japan, and yet that an investigation of 177 higher educational institutions (27 colleges and universities, 23 medical colleges and universities, 29 collegiate institutions for men and 20 for women, 27 religious colleges and 51 technical colleges) showed that there were 222 religious organizations in these institutions, 101 Buddhist, 114 Christian, 2 Shinto, and 5 others. Members of these organizations were 6,292 Buddhists, 4,924 Christians, 180 Shintoists and 579 others, 51% of the organizations were Christian, and of the members 41% were Christian though Buddhists were 73% of the total population of Japan and Christians only 1/3 of 1 per cent. Mr. Shimomura proceeded to point out that the Buddhist peoples in Japan are not real and convinced Buddhists. "Generally speaking," he says, "there are few sincere inquirers after truth among Buddhists. If you do not seriously consider this matter then in 50 or 100 years Buddhism will lose its place and influence in our nation." Christianity, he said, "was capturing the leadership." "The leaders of industry, politics, journalism and the officials of the future are to be found in the universities and colleges where the survey has been made and you must consider this phase of the question." We must not take too much comfort from this warning addressed to the Buddhists. Christianity is a long way from capturing the leadership of Japan. The Churches are not many and most of them are weak. The great leaders like Honda and Uemura are few. Too many of the young men are scholastic and academic. Christian workers may be perfunctory or petty or truculent or ungrateful. As everywhere, too many lay Christians are vacillating and compromising. There are all the weaknesses which we know at home and there are heavy handicaps which Christianity must bear. It is best to look squarely at all the dark and discouraging features of the situation. But it is good also to see the other facts. And we have seen them clearer and brighter on this visit than ever

before. Our last contacts with Japan were with the magnificent new building of the Shiloh Church on the earthquake ruins in Yokohama for which one member contributed $75,000 gold, and with a company of noble Christian men and women who came down to see us off, and we came home with a greater regard than ever for the Japanese people and a deeper affection for the Japanese Church and for the Christian missionaries in Japan and a surer confidence with regard to the future. The Church at home should respond to the call of the Churches and Missions in Japan with steadfast support and redoubled prayer. That call was expressed in the resolution of our Conference with the Executive Committees of the Mission and of the Church of Christ as follows:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work, and secondary grade both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of school and college faculties.

"The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy, the prayers, and the active participation of American Christians encouraged to the fullest extent possible."

That call was also set forth while we were in Japan somewhat quaintly but very definitely by Mr. Ebizawa:

"We believe a missionary has a brilliant future, at least for the next fifty years, provided he be well qualified in learning and personality, and be properly located so as to meet the real needs of the community...

"What Gospel we expect from the missionaries. Our people are burdened with too many systems of various religions, and if it means only to replace superstition with another kind of superstition, they will no longer need the missionary. We need no more heathen teachings gilded with nominal Christianity. It is a plain fact that some class of people show their cravings for the 'signs and miracles' as did the Jews, but that can never be a reason for making the Gospel cheap, or Christianity will have nothing more to give than Tenri or Omoto-kyo. If it attempts to appeal to the utilitarian motive, Konkokyo will work much more efficiently. These religions have recently been putting forth their strength in their propaganda. If Christian preaching remains on that same level our ordinary people will cease to think of their need of the true Gospel.....

"Certainly this is the most difficult field in the world, but there is also a special opportunity for a missionary, we believe. We are of the opinion that to thoroughly Christianize Japan really means to Christian-

ize the entire Orient. Then, after all, it is not a question whether or not we need the missionary. Let him go ahead heedless of the feelings of even the whole nation if he has his own distinctive Christian message he ought to impart to this nation.....

"We have written about the future place of our missionary, and we wish again to lay stress on the fact that Japan is a peculiar field where Western civilization meets face to face with that of the Orient, so that to a Christian worker in this land is given the rare opportunity to discover and build up real universal civilization upon the Christian principles. We might think of this field as a testing-place for the missionary work in the world. So long as Christianity remains inactive, unable to thoroughly Christianize Japan, the world will remain with its dark hemisphere. The challenging voice from the land is clearly heard."

We must pray that the Church at home and its young men and young women may indeed hear it and respond.

III. CHOSEN

THE one week which was spent in Korea was purely incidental and supplementary to our visit to Japan and China. It was desirable that Dr. Kerr should get a glimpse of the work, and, having visited Korea twice before in 1897 and in 1915, I was anxious to see what further development there had been both in the country and in the work of the Mission and Church. The Mission desired also to acquaint the Board a little more fully than is possible by correspondence with some present aspects of its educational and evangelistic problems and it wished us to see the Governor General and support the Mission's urgent request for the "recognition" of the middle schools by the Government. We had opportunity only for visits to Taiku, Seoul and Pyeng Yeng for conference with these stations and for meetings with the Educational and Executive Committees of the Mission.

Perhaps no country in Asia has undergone a greater change in the past thirty years than Korea. I saw it first under the old regime just after the war between Japan and China and before the war between Japan and Russia. The old government, the old administration, the old civilization were still undestroyed. There were no railroads or modern industries or innovations. Mr. Grant and Graham Lee and I walked to mission meeting through the heart of the country from Pyeng Yeng to Seoul, ferrying over unbridged rivers, sleeping in the village houses or in the open air. Now all is changed. Seoul is a totally different city. There are 1,165 miles of Government railway running the whole length of the country from Fusan to Antung and reaching out east and west to both coasts. There are also 265 miles of private owned railways and 1,437 miles more projected or under construction. In 1901 when the Japanese protectorate was established the first census, recognized to be inaccurate, gave a population of 8,781,671. In 1920 the population was 17,288,989 and in 1923, 17,446,913; an apparent growth of 78 per cent since 1906 and an authentic growth of 31 per cent since 1910. The development of trade, as in the case of Japan, is more remarkable than the growth in population. Exports advanced from Yen 18,856,000 in 1911 to Yen 218,277,000 in 1921 or 1150%, and imports from Yen 72,994,000 to Yen 450,658,000 or 618%.

The trade with the U. S. was in 1919—Exports Yen 336,182 and imports Yen 24,201,630, and in 1921—exports Yen 301,814 and imports Yen 14,374,153. The internal economic growth may be seen from the following table:

	1910	1920
Agricultural products	Yen 241,722,000	Yen 1,433,715,000
Aquatic products	8,103,000	61,108,000
Industrial products	30,976,000	231,446,000
Exports	59,696,000	430,915,000
Bank deposits	18,355,000	139,357,000
Receipts & disbursements by banks	2,095,394,000	27,887,695,000

Over two million acres of new forestation have been covered.

Offsetting this great development it is claimed by some that the people are worse off. Prices and the scale of living have outdistanced wages and wealth. The Japanese, it is said, have been slowly getting possession of the land and reducing the Koreans to serfdom. The temper of the nation has been commercialized. These are natural suspicions and the increase of wealth and trade and industrial development have wrought immense economic changes. These were inevitable and there was no possibility that the people at large or the Christian Church could escape the evil and the good of this transformation. There can be no doubt that Japan has sought and is seeking the economic well being of the country. It is her interest to do this and it is her duty. And no one can read the Reports on Reform and Progress issued annually by the Governor General or see with one's own eyes the changes which have taken place and not realize that Japan is earnestly seeking the prosperity and happiness of Chosen for the sake both of the Koreans themselves and of the Empire as a whole. And there can be no doubt that there has been a great advance in the spirit and ideal of Japanese administration. There was a time when it was under the domination of military and imperialistic ideas but that time is past, and while great bodies of the Korean people still resent Japanese rule and long for independence, and while many Japanese display to the Koreans a spirit of race superiority and seek only to exploit and rule, the policy of the present government is unmistakably honorable and just and kind and designed to win the good will of the people and to promote their contentment and prosperity. Everyone with whom we talked in Chosen, both Koreans and missionaries, recognized the high minded and pure spirited character and purpose of the Governor General, Baron Saito, and I do not think any one could talk with him and not be convinced of the sincerity of his efforts to secure justice and

progress for Korea. And where can one find plainer speech on the subject of the relations of Japanese and Koreans than in the address delivered by Sakau Moriya, Director of the General Affairs Department last February, 1926, to principals of middle schools and published officially by the Government? It will be well to quote some of Mr. Moriya's plain speech: "Most Japanese," he says, "were only too apt to treat the Koreans with harshness and contempt instead of leading and enlightening them as brethren. . . . It is not strange then that these Koreans, never daring to be off their guard against Japan, came to look upon the Japanese as a dreadful, unapproachable, and domineering people.

"Then in economic rights and interests, the attitude of the Japanese toward Chosen seemed to be almost the same as that taken by the ruling race in the colonies of European countries, that is, they seemed to be engaging in the development of Chosen for the purpose of enhancing the economic interests of Japan. . . . . It is true that there are not a few Japanese residents in Chosen who have become landowners by forcibly foreclosing on Koreans to whom they lent money at high interest, but only prejudice could twist this into the belief that the Japanese enter Chosen solely to extort money and lands from the people and make use of all the Korean economic resources for their own particular benefit, while ignoring the economic development and progress of the Korean people. At the same time we think the short-sighted, shallow view and imprudent attitude taken by the Japanese are largely responsible for the birth of such prejudice. The attitude of most Japanese toward Koreans is not that toward brethren but that toward the conquered or toward employees. . . .

"Not only in Chosen but in Japan itself such psychology paying respect to Occidentals and despising Orientals widely prevails, and the fact is that the Japanese here in Chosen are simply exposing in broad daylight the fault fostered by the lack of the moral training of the Japanese as a whole. . . . Therefore we should closely examine ourselves as to why we have not the confidence of the Koreans and are lacking in moral influence upon them, and amend our attitude as soon as possible. This, we think, is the radical point in the formation of harmonious relations between Japanese and Koreans. While Japanese thus treat Koreans with contempt and as men of no character, and engage in no spiritual work among them worth mentioning, English, American and other foreign missionaries, as you know, are attending to their spiritual needs, and trying to help them by engaging in educational and

medical undertakings. On arrival here they first of all study Korean and take Korean names to themselves, and in whatever remote part of the peninsula they may be, work hard for the enlightenment of the people. Of late, to our great joy, some benevolent persons among the Japanese are to be found. But these can only be regarded as exceptions. The Japanese have hitherto paid scant attention to winning the hearts of Koreans by first giving their own hearts to them. . . . Koreans are not a mere stepping-stone for Japanese economic development, they are brethren of the Japanese with whom the Japanese ought to work in harmony for the common welfare and benefit, and therefore, to feel contempt for Koreans who are our brethren is the same thing as feeling contempt for ourselves. . . Fundamentally speaking, Japanese and Koreans are members of one and the same household, and the amalgamation of Japan and Chosen solemnly established the eternal relation of Koreans with Japanese as brethren. We should stand, therefore, upon the logical foundation that Japanese and Koreans are due to live one and the same life, die one and the same death, and share one and the same sorrow and happiness. Contrary to this, to regard the Koreans with hostility and as a stepping-stone, to look only for their faults and fail to treat them with any respect, and to indulge in self-admiration, is surely not only against the spirit of annexation but against the imperial gracious will. Mere force, whatever it may be, military, political, or economic, may be able to keep together two things of a different kind, but it cannot fuse them into one compact whole. This can only be done by a spiritual power. When the hearts and souls of both parties respond to each other just as a sound brings forth an echo, then, and only then, can be realized that true cooperative harmony which can never be brought about by military or economic force, and the spirit of brethren having one and the same mind be revealed setting out on the grand march toward the ever-shining beacon of our great ideal. If we do not realize and start from this point, we shall never reap the harvest compatible with the true spirit of annexation. . . . .

"Our country, on the way of her progress and development, has been under the necessity of fighting other countries. Twice have we done so to prevent neighboring countries from threatening our sovereignty since the Restoration of Meiji. Under such conditions, it has been considered the most honourable of all national virtues for a Japanese to make nothing of shot and to die a brave death, taking upon his individual

shoulders the responsibility for the fortunes of his country in times of national crisis. . . . It should be thoroughly understood by all that while it is patriotism to kill one's enemy, it is also patriotism and loyalty in a broader sense to cultivate the spirit of humanity by loving and respecting men of other races and by giving mutual assistance in adversity.

"The Yasukuni Shrine should deify not only those who have fallen for their country on the battlefield but, for the future, those who sacrificed themselves for the love of men of other countries. . . . Japan has never produced such a man as Lincoln, who accomplished the emancipation of slaves, nor such a man as Livingstone, who sacrificed his life in a barbarous country for the sake of wiping away the tears of other races. . . . It is most desirable that we Japanese should give full vent to our active sympathy and tender benevolence to men outside our own nationality. Above all is it required that we show whole-hearted sympathy toward the Koreans who are now sharing our fortunes. Advancing farther, not only toward Chinese but also toward Russians, in Siberia, should we change our attitude and, far from threatening them with military force and the monopolization of economic interests, put forth efforts for forwarding their security of a peaceful life and show sympathy with their living conditions. For example, we should send medical men instead of despatching troops, offer relief funds instead of seeking economic interests, and provide authorities on useful arts, these, we think, are the things for us to do. When we do these, then for the first time shall we be doing something real toward the fulfillment of the noble mission of the Japanese Empire of bringing to pass the realization of our profound ideal. . . .

"Instead of thinking that Koreans are filthy and ignorant, we should rather, rising above our opinion of their faults, think that they also have a bright future. The Koreans in the past were not in such conditions as at present. If we visit Keishu, we can find traces of the culture of the flourishing period of the Shiragi (Silla) Dynasty, which, compared with that of Japan, was in no way inferior to it, for at the time Japan owed much of their civilization to the leadership of Chosen. . . . At present, among those studying in Japan are many who are a match for the Japanese in scholarly competition. As for Korean music and dress and other things, there is much in them that is more advanced than it is in Japan. Even among those agitating for independence of self-government there are not a few who are really thinking of the welfare of the people and their good. Their sincerity differs

in nothing from ours. Even though now resorting to rash and unconsidered actions with different ideas and principles from ours, those with such honest hearts, if convinced of the hopelessness of fulfillment of their ideas, would surely contribute much to the development of our State, especially if, under their influence, the Korean people should again display the strong points of the civilization of the Shiragi (Silla) Era. . . . .

"Generally speaking, those who go [to Chosen] belong rather to the lower classes and seem to be inferior in their making to those staying at home. It is possible Chosen is no stranger to this sort of immigrant, but in Manchuria it is plainly evident, and the present state of emigration affairs seem to be, the farther from the homeland the fewer the men of ability to be found. Taking Siberia, for example, prostitutes from a certain part of Kyushu go there in advance of Japanese emigrants such as tailors, watchmakers, laundrymen, and barbers, while service men and capitalists bring up the rear but far, far behind, and it is not too much to say that spiritual workers follow not at all. This is just the opposite to what foreign countries do in their outward expansion. In European and American countries religious people take the lead and are followed by statesmen and capitalists, and these people, declaring universal brotherhood and humanity to be their outstanding principles, say to the people. 'We have come to wipe away your tears, and we will not spare ourselves any trouble in trying to promote your welfare and relieve your afflictions.' It is needless to point out which attitude goes far in making a good impression on other races and in winning their confidence. Therefore our future national policy in our expansion abroad should be that those who are versed in the true Japanese culture should go in advance and that the foremost men of the country should be sent to represent the Japanese people in general. In Japan itself, co-existence of long duration has given birth to a spiritual fusion among its people, and though there are sometimes conflicts in minor points, no complicated disturbances are found in fundamental matters. But if different races live side by side in one country, there is apt to appear discord between them on the slightest provocation, and if efforts are not put forth to solve each problem as it arises from the fair standpoint of universal brotherhood and the desire to realize that profound ideal, it is impossible to draw the hearts of the people of the world to that particular country. Thus, we think, it is necessary for the future that men of ability go to foreign countries as representing the Japanese

race, especially religious men, educational experts, scientific authorities, and others, and engage in spiritual works in them encouraged by the full conviction that they are exponents of the Japanese culture."

This is the sort of statement which can be made appropriately only by a man speaking to his own countrymen. A foreigner would speak with more guarded qualification, but it is good that there should be such talk and the missionary appeal of it is as applicable to British and Americans as it is to Japanese. And the best and noblest elements in British Colonial expansion have been the Christian elements which were faithful to Mr. Moriya's missionary ideal.

In spite of all the progress that has been made, Chosen has not yet accepted the lot of incorporation in the Japanese Empire. I should judge, however, that there will be no repetition of the independence movement and that any hope of autonomy rests, in the minds of the Koreans who want independence, upon the growth of liberal ideas in Japan and upon the establishment of such a League of Nations as would erect a world unity so real that Japan and Korea might abide in it side by side as united and equal members of one world brotherhood. Vast modifications of thought and feeling are taking place in Japan and Chosen is sharing in them and must increasingly do so under the influence of the ever enlarging educational system. Japan believes in education for her own people and she is steadily moving toward equal provision for the Koreans. Nothing shows more clearly her purpose toward Korea. A government leaflet gives a summary official statement of the present status:

"Education in Chosen comes under five heads, viz., Common, Industrial, Normal, Professional, and University, under practically the same system as that in Japan proper. The main difference arises in ordinary education, chiefly because of the language difficulty. In general, Japanese attend primary schools, middle schools, and girls' high schools, and Koreans, common schools, higher common schools, and girls' higher common schools, but in special cases the former may enter the schools of the latter, and vice versa. In higher education Japanese and Koreans are co-educated on the same footing. Connection has also been effected with the schools of equal standing in Japan proper with regard to admission into one or the other and enjoyment of privileges such as eligibility for civil service appointments.

"The educational system being thus laid down, the number of schools was greatly increased. The plan for establishing one school for every three villages was duly carried out by 1922, and increase in that number is being made according to local conditions and the resources of the people. Thus at the end of May, 1924, schools for elementary education numbered 1,585, about 5 times as many as in 1910, those for secondary

education 60, about 5 times as many, those for industrial education 65, about 3 times as many, those for professional education 8, about 3 times as many, and those for normal education were established for the first time in 1921 and are now 14 in number. The Imperial University of Keijo opened its preparatory course in April, 1924, expecting to begin its university course in 1926. The total number of scholars enrolled in 1924 reached over 464,600. Besides these, there are 804 public and private schools giving the various kinds of education though not following the standard curriculum set forth by the Government."

It is estimated that less than one-fourth of the school population is as yet enrolled.

I. It was the problem of the *relation of our Mission's Middle Schools to the Government educational policy* which chiefly occupied attention on our visit. The Chosen Christian College has its own charter securing its Christian character and religious freedom. The Pyeng Yang Union College has also been "recognized" so that it can go on with its work with full freedom of religious teaching and worship and with all desired privileges. Both colleges, however, now suffer from one severe limitation. Only those students can now be admitted as regular students into these "recognized" colleges who come from "recognized" or "designated" or "registered" Middle Schools. And of our eight middle schools only one, the John D. Wells School in Seoul, has been as yet "recognized" or "designated." These various terms are loosely used but, exactly defined, I understand a "registered" school to be one which has regularly registered with the Government under the Educational Regulations which require all registered schools to omit religious teaching from the required curriculum and also chapel service as part of the required exercises of the school. It was under these regulations that our schools for a time faced the possibility of closure as it seemed probable that the Government would allow their continuance on no other basis. A period of time was allowed the schools before they would be forced to decide. Before that time expired the Government liberalized its regulations and decided to allow the schools to go on as private schools, including religious teaching in their required curriculum but with none of the prestige or privileges of registered schools. This they have done but now find that these privileges and prestige are essential to the continued influence of the schools. Without them students will fall away and those who do come will be handicapped in going on to higher institutions. At this point the Government has come forward again with a liberal proposition. Our schools may be given the status of "recognized" or "designated" schools with all the privileges of "registered"

schools but with full liberty of religious teaching and worship provided they meet specified conditions as to equipment, standards and results.

The situation with regard to these schools is summarized in the following statement at the Educational Committee Conference in Seoul:

"There are eight Mission Middle Schools, two each in Seoul, Pyengyang, Taiku, and Syenchun. Four of them are boys' schools with an enrollment of 1,200 and four girls' schools, enrollment 450. The value of the land, building and equipment of these eight schools is over a million yen. The additional buildings and equipment needed amount to Y. 400,000.

"The total budget of these eight schools for the current year is estimated at Y. 130,000 of which 54,000 is to come from the Mission, 8,000 from endowment, 48,000 from tuition and fees, 3,000 from sundry accounts, leaving an estimated deficit of Y. 17,000. Of these eight schools, only the John D. Wells school of Seoul is designated by the Government and it already has a larger enrollment than any of the other seven. The enrollment of the seven for the past few years has steadily decreased.

"The Mission's appropriation for these eight schools has increased from Y. 23,000 in 1921 out of a total grant from the Board of 88,000 to Y. 54,000 for the current year out of a total of 136,000.

"We have been pressing the Government for 'designation' for the other three of our boys' middle schools, for our Woman's Academy in Seoul, and are ready to apply for our girls' school in Pyengyang. During the past three years we have endeavored to meet the Government's requirements as to buildings, equipment, and the necessary number of qualified teachers in these five schools, and think we have succeeded with the exception of Pyengyang Girls where we do not have enough 'qualified' teachers, Syenchun Boys, where the needed recitation building is now under construction, and Seoul Girls where the lack of a recitation building has not been held up against us by the Government.

"With a Christian constituency of 130,000, with 20,000 pupils in the primary and intermediate schools of the church, and with the mission and the church responsible for the evangelization of one-third of Korea's population of 18,000,000 people, we have a special need for our eight middle schools which are so strategically located in four centres. This has been recognized by the Board representatives who have visited the field and studied the question.

"As long as the Korean Church is giving more in the aggregate and per member and out of a greater poverty, than is the native church in other lands where our Board is carrying on work, it is an argument that so far as possible the Board should give the needed relief in a time of crisis such as now faces the Korean Church and Mission in its educational work. Under such conditions of giving on the part of the church it could not be argued that giving help in a time of special need would in any sense pauperize the church.

"If our middle schools continue much longer as undesignated they will become smaller and less satisfactory and we will lose much that we have gained in trying to build them up. With a decreased enrollment the

financial burden becomes proportionately greater. Even though they become 'designated' we estimate that Y. 12,000 a year from the Mission will be needed for each school."

We found only one mind in the Mission with regard to the desirability of maintaining these schools. There may be some who are not sure as to the necessity. In most lands where there is an efficient system of public education the Churches have been content to leave primary and secondary education to the state but neither the Mission nor the Church thinks the time for this has come in Korea. In the United States, even, there are Churches both Roman Catholic and Protestant which seek to retain at least some education in their own influence. Most of the Churches, however, feel otherwise. And in Japan the Mission and Churches alike have passed over all primary education for boys and almost all middle school education to the state. In Chosen and China, however, it is different and the Mission regards its academies as indispensable.

We found some difference of view, however, as to whether the middle schools did really fulfill at present the government requirements for "designation." Some of them clearly do not. With regard to others, however, which the Mission had urged the government to designate or recognize without further delay and also with regard to the general attitude of the government to the Missions and mission education, the Mission wished us to see the Governor General. This we did at luncheon at his invitation, and the next day in conference with him and Mr. Oda of the Bureau of Foreign Affairs and also Mr. Matsumura, the Minister of Foreign Affairs. This luncheon and conference brought to memory vividly similar experiences in 1915 with General Terauchi, then the Governor General, and Mr. Komatsu, Minister of Foreign Affairs, over the same questions, when the difficulties were much greater. Nothing could have been more liberal and sympathetic than the attitude of Baron Saito and his associates. Many of the people about him whom we met at luncheon are earnest Christians. Mr. Oda is one. They have difficulty in their educational organization and their problems are far more intricate than ours but they declared that they sincerely desired to grant designation as soon as conditions were met and it could be arranged. Our missionaries are assured of their good will. Perhaps some things are wanting still both on our side and on the side of the educational authorities. I do not see what more we can do if we wish to preserve the schools than to meet and overmeet any requirements of the authorities in the way of equipment and staff, especially in

the matter of demonstrated result in the character and effectiveness and usefulness of the output of our schools, and to seek to gain and hold the personal friendship and confidence of those immediately in charge of the educational administration.

If the schools are to be continued the Mission estimates that they will require Yen 12,000 from Mission funds for each school in addition to the foreign missionary staff. For eight schools this will mean Yen 96,000 as compared with 54,000 from Mission funds this current year. It is of interest to compare this requisition with the program set up by the final Evaluation Conference in China for staff and support of middle schools. The China standard calls for a grant of Mex. 3,000 for a middle school of 60 to 100 pupils, Mex. 3,500 for a school of 101 to 160 pupils, Mex. 4,000 for 161 to 220 pupils, and Mex. 4,500 for over 220. For these schools the China standard for missionary force is two, three, four or five teachers respectively. Some have argued that with increasing students there should be increasing fees equal to the other additional expense, but the Shanghai Conference did not accept this view.

School fees in Chosen this year are 37% and Mission grant 41% of the total school budget. In China the corresponding figures for elementary schools are 58% and 42% and for all educational cost, elementary, middle and higher I think, about 50-50, and it is interesting to compare these with the cost of the girls' schools in Japan.

	Foreign Missionaries	*Receipts on Field*	*Board Grant*
Tokyo	4	Yen 24,209	Yen 7,000
Sapporo	4	Yen 22,970	Yen 5,480
Osaka	4	Yen 20,000	Yen 4,300
Kanazawa	3	Yen 21,241	Yen 3,514

In these Korean academies the number of foreign missionaries varies from one to two regular teachers, with assistance from the married women.

A few words are necessary for three other aspects of the educational work, the day schools, the colleges, and higher education for women: (1) There are 383 primary and intermediate schools with an enrollment of 20,297. "These schools," said Mr. Rhodes, "are under the support of the Korean Church and very few of them (not over 10 at most) are registered with the Government as 'schools' with qualifications. The Church's gifts for education in 1924 were Y. 226,830, the most of which went to the support of this class of schools."

The Korean Church also supports 43 kindergartens with an enrollment of 2,000 and 6 middle schools with an enrollment

of 650. Less than 700 yen a year of mission money goes into all the above mentioned schools, although some of the missionaries in addition to personal gifts have secured other funds for a few of the schools.

The Church is having increasing difficulty in maintaining these schools and some of the missionaries are in favor of aiding them with mission funds, if increased grants for the purpose can be secured from the Board, with the understanding that such aid would be available only in special cases and for a limited time. Others would encourage the maintenance of the schools as long as the Church can support them and then would regretfully allow them to be closed and the children sent to the public schools. Already the number of these church schools has dropped off. Dr. Clark said that when he went home last on furlough in 1925 there were 535.

(2) For economic or political reasons the number of students in the two colleges is much reduced. At Pyengyang the attendance has fallen from 160 to 100. At Seoul the enrollment in the last catalogue was 211 but at the time of our visit some 40 students were out for various reasons. Of the students at Seoul all but 11% are from the churches. 21% are from our Presbyterian churches. In Pyengyang there are fewer from outside the Church and more from our own churches. For this student body our Board provides in Pyengyang six missionaries and gold $1,344 annual grant, and special gifts from the home church add about $5,000 annually, and in Seoul three missionaries and gold $4,755 grant. By way of comparison our Board provides as its share of the Hangchow College in China with 183 students in College and in the sub-freshman class, seven missionaries and Mex. 7,500 current grant. With less than 300 students in the two colleges in Korea there would seem to be more evidence than ever that the original judgment of the Board and the Korea Mission was right that one college ought to suffice for the needs of the Church in Korea. The problem of the relation of the colleges to the Korean Church is still in the future. At present both are under mission support and under their own Boards of Trustees which are not related to the Korean Church. (3) Our Mission has no college for women. It has been invited to join with the two Methodist Missions in the establishment of such a college but has declined, against the earnest protest of a minority of the Mission, and looks forward to the establishment of a separate Presbyterian Women's College, meanwhile proposing to send any girls ready for higher education to Japan or China. The correspondence which has passed be-

tween our Mission's Committee and the Methodist missionaries is submitted herewith. We frankly expressed to the Seoul and Pyengyang Stations and to the Executive Committee of our Mission our own judgment (1) that it is not practicable or right to set up in Korea two Christian Women's Colleges, (2) that the proposal to send girls from our churches to the union Women's Colleges or to Government Colleges in Japan or China is chimerical and is open to more objections than sending them to a union college in Chosen, (3) that the only feasible and sensible course is to join in one truly Christian College in Chosen and (4) to delay in doing this is merely to forego any duty or interest we may have in the cause of higher Christian education for women, although our churches outnumber all the others nearly two to one. Such a situation cannot be satisfactory either to the Mission or to the Church. Meanwhile the two Methodist Missions are proceeding with the College which is now organized with government recognition.

II. It is the relation of this whole problem to the Korean Church and to *the work of evangelism in Korea* which gives it significance. No one can see this Church and this work without thanksgiving and joy. At Taiku we met the class of church officers from the Taiku field, self-supporting or supported by the churches, about 250 men, old and young, rich in Christian experience, full of evangelistic zeal, whom it was a blessing and an inspiration to see. At Seoul we attended a mass meeting of representatives of all the churches of the City in the beautiful big chapel room of the John D. Wells School, filling the great room. At Pyengyang we were present at the General Assembly with its Korean Moderator and clerks and committee chairmen and its large body of delegates, with a small sprinkling of missionaries entering heartily into the proceedings but obviously in the background and exercising no control or direction. And on Sunday we went about the Sunday schools and churches of the city of 60,000 population of which it is estimated that between one-tenth and one-sixth are Christian communicants. When I was in Korea in 1897 there were 923 Christians in our 101 Presbyterian meeting places in Korea. According to the report of 1925-26 there were 62,550 church members and 1,625 churches and groups.

From the beginning the churches have been taught by word and by example to be self-propagating and self-supporting. In Japan Dr. Spencer traces almost all the churches to missionary initiative and organization, but in Korea the work has grown also and largely out of Korean evangelization. And the Church

has learned to give and either to conduct unpaid evangelization or to provide the expense itself. There have begun also to be larger individual gifts. One man gave Yen 90,000 for a modern Christian kindergarten in Pyengyang, and there have been many large church gifts, Yen 30,000 for an Old People's Home in Syenchun, 30,000 for a Church Primary School in Taiku, 26,000 Yen for a Church School in Pyengyang, 20,000, 30,000 and 15,000 for churches there, 20,000 for a church in Wiju and 25,000 for Chairyung, etc. The Korean Church is a real and living church and it has met the test of fire.

But it is entering upon new kinds of testing more perilous than the past. Is the spirit of spontaneous and aggressive evangelism dying down? Can the young people be held to the Church? Can an adequate new ministry be raised up to take the place of the old men, and able both to conserve the past and to meet the demands of the new day? Will the spirit of material development and commercialism engross the mind of the people? Will the inrush of other interests lessen the Gospel appeal? Has there been any letting down of the old ideals of self-support and disapproval of use of foreign funds? Is there any disposition on the part of some to take the easier course of relying on foreign subsidies rather than the difficult and sometimes slower insistence on self-support? Dr. Clark answers that there are only 19 evangelistic helpers paid by the Mission. Or is there a somewhat counter tendency in the Mission under the pressure of the educational necessities to transfer thereto funds needed for direct evangelization? In '23-'26, for example, the Mission spent Yen 30,000 in its evangelistic work and 32,000 in educational. The next year the figures were 31,600 for evangelism and 37,000 for education and the next 28,600 for evangelism and 42,600 for education. There are many grave issues, but we have still in Korea a warm-hearted, devoted Church, which studies the Bible and prays. Last year 55% of the church membership in the Pyengyang field attended Bible institutes for the prolonged study of the Bible and what these people learn they take home into their villages and into their lives. "Last August," says the Rev. F. H. Smith, "I asked a non-Christian police official at Heijyo if they had much trouble in their work with Korean Christians. He said that aside from political matters the distinction was perfectly clear and that the Christians were far superior to the non-Christians." And the Report of the Government-General declares "There is now scarcely a place in the provinces in which the influence of Christianity is not felt. . . . In recent times Koreans have organized self-supporting

churches of their own and entirely independent of missionary enterprises. Their earnestness in devotion and propagation is very marked. . . . The fact that Christianity in Chosen numbers about 350,000 believers as a result of the forty years that have elapsed since propagation was recognized is really remarkable, considering the experiences in Japan proper and China, and may, perhaps, be partly attributed to the feeble influence possessed by the beliefs previously existing in Chosen, but is chiefly to be attributed to the self-sacrificing labour of the missionaries and workers of all the Christian sects in the peninsula. . . . It goes without saying that Christian propagation has done much for the enlightenment of the peninsula, and its attached works, such as educational and medical undertakings, have contributed greatly to its cultural development." "It can be said without any appearance of flattery," Dr. Rentaro Mizuno, Administrative Superintendent of the Government-General, told the Tenth Annual Conference of the Federal Council of the Missions in Korea, "that Chosen owes much of her advancement in civilization to your labours. Now, ladies and gentlemen, are not you and we co-workers in Chosen and both aiming at the same object though from different standpoints? Nothing is so essential as religious influence for the betterment of social conditions and your work is of great help to the Government and directly or indirectly promotes the happiness and prosperity of the whole people. So we hold Christianity in high regard and give to it every possible facility for its propagation." These are sincere testimonies from without. Those who know the situation within could offer a larger tribute but would also speak with deeper concern.

III. One occasion for concern is *the continued amazing leakage from the Church.* I called attention to this in a report on Korea after a visit in 1915. The conditions are equally grave today. Dr. Clark has been good enough to prepare a table of figures showing the gains of the last ten years. This statement shows much that is encouraging. In these ten years the foreign missionaries of our Mission have advanced from 132 to 162, the Korean ordained pastors from 473 to 730; organized Churches from 270 to 537, and other groups from 920 to 1,088, and of these churches and groups 1,305 are self-supporting; average attendance has increased from 51,949 to 112,309. There were in 1925, 129,838 Sunday school scholars. Church contributions for congregational, property, educational and benevolent purposes, excluding medical contributions, have increased from Gold $82,022 to Gold $457,150.

This is certainly a remarkable showing and these are the figures not for the whole Church but for that part of it associated with our Mission. But the real ground for anxiety is disclosed when we study the growth in communicant membership. In our own Mission's section of the Church the membership in 1915 was 47,090. In 1925 it was 62,550, or a net gain of 15,460. Yet in the period 1916 to 1925 there were added to the Church 59,962 members. In other words, while effecting a net gain of 15,460 there was a gross loss of 44,502. Allowing for deaths and discipline and immigration there is, nevertheless, an appalling loss here to be accounted for. A further study of Dr. Clark's table draws further queries. In 1919, 5,605 new members were added and yet there was a net loss of 2,358. In 1918, 5,067 were added, with a net gain of only 476. In 1924, 5,574 were added with a net gain of 4,458, and yet in 1925 with 5,521 additions there was a net loss of 1,926. No doubt it is hard to secure reliable figures, but enough is known to show that in Korea even as in Japan there is a dreadful loss that should be salvaged. I showed these figures to Dr. Moffett, and he has promised to make a study of the question.

IV. It has long been foreseen that *new apologetic necessities* were coming upon the Church in Korea. They are coming now in an increasing flood, both by way of Japan and China, and directly from the West and from Russia. The text books for all schools, public and private, are standardized and their world view is sometimes anti-Christian. There is wide-spread communistic and Bolshevist agitation, especially among the increasing debtor class. There are young men's socialist and atheist societies sometimes led by youth who have dropped out of the churches. The viewpoints and attitudes which Christianity has to meet in the West she has now to begin to meet in Chosen. The Korean Mission at its Annual Meeting last July issued a declaration beginning with these words: "Whereas there is a spirit of unrest throughout the Church of Korea, due in part to the Bolshevistic and Communistic ideas that are current in the newspapers and magazines and in part to the general situation as to theological thought throughout the world, your Committee feels that we owe it to our Korean associates in our churches to make a clear testimony of what our own position in these matters is." Then follows an earnest setting forth of the evangelical position of the Mission. The present unrest in Chosen, however, calls in question the underlying basis of our evangelical faith and we shall have to meet in Korea, as the Church has met in Japan

and is meeting in China, the whole critical assault upon the foundations of religion and of a spiritual view of the world.

The nationalist frame of mind both in its good forms and in evil is coming in. A nationalist sensitiveness has appeared in some of the Church councils, though not in all, but any unwisdom on the part of missionaries might easily provoke it. An interesting expression of new modes of thinking appeared not long ago in an article on "New Christianity" by one of the Korean Professors in the Union Christian College in Pyengyang, in which he said:

"I hope missionaries will send many useful Korean young people to foreign countries to study Christianity there that they may perfectly digest the thought and make it their own. Then let them come back and do their own work. I think it is necessary that they should gradually turn the work over to the Koreans as soon as they find Koreans who are able to undertake the work." Then he turns his admonition toward Koreans. "We Koreans," he says, "should not solely depend on foreigners, but whatever it may be, whether the propagation of religious doctrine, the establishment of educational work or whatsoever the movement may be, let it be tried by Koreans with their best effort; their full strength and ability.....The recent China trouble is in the main the result of the awakening of the Oriental mind. If the western thought and the western system are not easternized by the people of the East, the inevitable result will follow that there will be a terrible conflict and clash between the two. It may temporarily be painted and bandaged but it never can be delayed for long.....I call your attention to the fact that if Christianity be not Koreanized in Korea it cannot Christianize the Korean people. We must make a new Christianity out of the old.....Let the Koreans possess their own Christian religion. Let them construct a Christian religion of their own. Christianity is the same and the Bible is the same book, but it is our own business to make it our own, as a new and fresh religion."

We may lament that the old simplicity and childlikeness of mind is going in Korea but there is no help for it. The gates are open and the thoughts that are common to mankind are pouring in. And we will see good in it. The Korean Church must open its mind to take in all that is true and it must grow strong in distinguishing for itself between what is true and what is false and in battling for the truth against error. Woe to any missionaries who mislead the Church at a time like this or imperil truth by unwittingly, however honestly, binding it to error.

"Our old men are unprepared for all this new situation," said one of the oldest and best evangelistic missionaries. "They have not had even a high school training. They are noble men and they have had a personal experience and no man can gainsay their witness, and our Bible Schools have given

us a Church which is standing as a rock amid all this foam. But there is storm behind the foam and we need men trained to meet the new questions, or, to change the figure, our people will be like sheep before wolves." A heavy responsibility is resting upon our two Colleges and our Seminary in Korea to train these men who are needed. The missionary who will give himself to producing ten such men in the next ten years in Korea will be remembered with gratitude and blessed in future generations as S. R. Brown is remembered and blessed in Japan today.

V. *The relations between the Korea Mission and Church* have always been singularly happy. The plan in Korea has been in brief this: The Church is the central agency in control of all ecclesiastical affairs and administering also all the schools and all the evangelistic work which it supports. The ordained missionaries are all members of the presbyteries and responsible to them for their assignment and work on the same basis with the Korean pastors of self-supporting churches who are also in charge of country fields. All evangelistic and primary school work is supported by the Korean Church, so there has been no question as to the transfer to the Church of the administration of foreign funds. The funds which it administers are its own. This is the plan in theory. As a matter of fact the Mission has been using mission funds for helpers (not more than one to each evangelistic missionary), for Bible women and, of course, for itineration and it is now asking for a permanent increase in its appropriations of Yen 20,000 per annum for Bible institutes, city mission work, more Bible women, and itineration, and of hospital evangelists and a Woman's Higher Bible School. If such grants are made either the Mission will administer them separately from the Church which will mean a divided administration of the work or it will admit the Church to their administration which will mean a new policy in the administration by the Church of foreign funds. The same question is arising also in connection with the middle schools for which increased grants are asked from America. Are these schools to be managed by the Mission independently of the Church or are the funds given for them to be administered directly by the Church or by the Church and Mission or by joint Boards of Directors? Already the presbyteries are vitally interested in these activities and are in some measure sharing in their control. It would seem that the problem of cooperation is taking on a good deal of the same character as the problem in Japan and China although in China the Church's support

of the work falls woefully behind what the churches are doing in Japan and Chosen.

The Canadian Presbyterian Mission in Chosen has taken the step of placing all its evangelistic funds under care of presbytery, each station or stations concerned dealing directly with the presbytery concerned. All its mission schools are now in the hands of school boards composed of equal representation elected by presbytery and the Mission Council, and having full administrative and financial powers. It is prepared to place medical work under similar committees and the Mission Council has voted "that we consider the advisability of inviting the four presbyteries within our Mission territory to appoint delegates to meet a similar number of missionaries to discuss ways and means of closer cooperation between the Mission and the presbyteries in the control of all work carried on with mission funds." (Art. "Devolution in Mission Control" in "The Korean Mission Field," Sept. 1926.) We shall come full upon this proposition in reporting the Evaluation Conferences in China. In Korea it represents a departure from past policy in the Presbyterian Missions and the Presbyterian Church, where the Church has hitherto administered only the funds which it provided. This was simple in the evangelistic field, for under the policy of self support there were practically no other funds. But if our Mission is able to carry out its plan it will be spending Yen 47,178 on evangelistic work. Under what plan of cooperation will this be administered? If the Church has no part in it, how can it be led to take over the responsibility for providing it? And how also in the case of the far larger responsibility of the middle schools? Or will these expenditures be carried permanently or indefinitely by the Mission?

VI. The Korea Mission furnishes in the Taiku Hospital one of the most notable illustrations to be found anywhere in the world of the *evangelistic possibilities of hospital work.* This is Dr. Fletcher's account of his plan:

Organization.—Four and one-half years ago the Hospital Staff was organized into a Preaching Society which partly supports, by individual contribution, and wholly directs the work of six Evangelists, three men and three women, and one Colporteur.

Aim—1. Preach the Gospel to every patient.

2. Definitely win to Christ as many of the patients as possible.

3. See that those new converts unite with the Church.

Method.—Follow up in person new converts in the Hospital, when they return to their non-Christian homes in the country, and for one month do intensive preaching to the relatives, friends, and villagers.

The Evangelists work in pairs and alternate in turn so that each pair

has one month in the Hospital winning converts—next month in the country establishing a new group around a convert—third month visiting and supervising groups recently established.

Reports.—Once each month the Preaching Society meets to hear an account of the work by the Evangelists and to plan for the work of the forthcoming month. At those meetings the Evangelists often relate most interesting incidents out of their experience which are very much appreciated by all the members.

Illustration.—Only sixty miles from Taiku, but isolated by a high mountain pass, ninety houses grouped in small villages are occupied by poor, ignorant people who were never visited by a Missionary. One of their number came to our Hospital for treatment—became a Christian and upon his return helped the Evangelist to establish a group of 46 new believers. Four of these new converts had their hair cut for the first time—all of them destroyed every shrine for spirit worship in the home and out of their poverty pledged enough money to buy and put in repair five mud walled rooms for a Church.

Results.—Fifty groups established, 8 of which disappeared leaving 44 at present. Total membership in these groups is 886, an average of 20. Nearest group is three miles from the Hospital and the farthest 100—the average is 39 miles. Of the 44 groups 33 have established leaders. 29 have their own Church buildings, averaging 3 kan each in size (a kan is 8 ft. sq.).

It could be wished that every Mission hospital were as deeply transfused with the evangelistic spirit. It is fitting that such an example should be found in a Mission which believes so fully that it is the Gospel which is the power of God to salvation and which from the beginning has made the preaching of the Gospel its supreme business.

VII. The Korea Mission a year ago "evaluated" some of its work for itself without a special evaluation conference, with the following findings, of unequal importance to be sure and representing in some matters only transitory or local phases of larger problems, but of significance none the less both to Korea and to China:

"1. Fewer Co-pastorates.—These should be entered into only for a year or so except perhaps in the local churches at Station centers and in large cities. In the co-pastorate, the missionary should not attempt to visit the churches regularly.

"2. Fewer Churches Cared For by Each Missionary.—As a rule a missionary should not have more than thirty or forty churches under his care. Arrangements should be made for Korean pastors to assist in caring for pastorless churches and groups and in making the semi-annual or quarterly visits to the same.

"3. More Attention to Presbytery Responsibilities.—Missionaries should attend Presbytery, be ready to give counsel and advice, although they cannot vote unless they are pastors of churches.

"4. Readjustment of Bible Institute Work in the Individual Stations. —Nearby Stations unite in upper classes. Uniform courses with emphasis upon normal training recommended.

"5. Better Provision for Travel While Itinerating.—Make request to

the Board for automobiles and motor cycles for the Stations that can use them. Single ladies especially should travel in comfort. Without lessening the amounts for other classes, seek to increase the average per missionary for itinerating, which amount should be sufficient to employ a cook.

"6. Some Korean Principals for Our Academies.—If qualified men are available especially during the sick leave or furlough of the missionary in charge, the supervision work to be done by the Educational Committee of the Station.

"7. Limited Work Departments in Our Mission Schools.—None at all if the burden upon the missionaries is too great. Decide upon the number that can be easily carried in the Work Department of each School and keep within that limit. Get the Koreans to furnish scholarship.

"8. Have the Smaller Hospitals Under Korean Doctors and Nurses Rather Than Close.—(If qualified men are available.) Pay sufficient salary to get help. Supervision by the Medical Committee of the Station. If the hospital cannot be run keep the dispensary open at least.

"9. More Health Supervision of the Station Force by the Mission Doctor.—Periodical examinations of each member of the Station (including children) with blanks to be filled out. Physician in charge shall authorize a let up of work or a vacation at his discretion. Station conferences on sanitation and conservation of health.

"10. More Financial Support from Koreans for Mission Hospitals and Schools.—Get permit for each station to solicit funds. Create Boards of Managers for both kinds of institutions with representative Koreans as members.

"11. Better Literary Assistants.—Without lessening the present amounts for other classes seek to increase Class IX. Strong, spiritual, well-educated men with a knowledge of Japanese and English needed.

"12. More Time for New Forms of Work.—e. g., days of evangelistic effort in non-Christian centers, Sunday School and Young People's Work, social welfare work, translation, etc.

"13. More Time for Relaxation and Study.—An occasional picnic, or hunting trip, or excursion, or hike. Station reading circles for current events, review of books and study of literature and musicals. Station action to secure books and to encourage reading. Time for Bible study apart from classes. New sermons in Korean and English.

"14. Less Financial Burdens Assumed—both for the work and in personal finances. Leave work undone rather than assume when no funds are in hand, and the tithe money all promised. Create a sentiment for cutting down the scale of living on table, house furnishings, dress, entertaining, etc., to salary limits. Avoid deficits of mission work. Keep within the limits of the money in sight.

"15. More Specialization.—Use missionaries according to their qualifications. So far as possible develop the capabilities of our missionaries and endeavor to have specific workers for specific kinds of work.

"16. Revise Our Methods of Building.—Have specialists on the Mission Property Committee order materials from America, Japan or Seoul. Have several standard plans for residences and allow only a few deviations from these plans."

The difficulty with these findings in Korea and with the plans adopted in the Conferences in China is to get them off of paper and into life and action.

IV. CHINA

I. CONDITIONS LEADING UP TO THE EVALUATION CONFERENCES

THE purpose which underlay the Evaluation Conferences of our Presbyterian Missions in China is of ever continuing validity. We ought every day to hold our work under criticism, and the minutes of the Mission and Council Meetings and the statements of the officers of the Council show that this duty is not evaded. Indeed, on the way home from China in reviewing the Conferences and the conditions which called for them and the results of their discussions I have re-read the address which Mr. Wells, as Chairman made at the opening of the meeting of the Council in August 1925 when the Evaluation Conferences were conceived. This was in the midst of the upheaval and agitation which followed the May 30 incident in Shanghai and the Shameen tragedy in Canton in June, 1925, when it seemed questionable whether missionary schools could be continued and when many questioned whether any missionary work in China could go on. Including the element of strain and anxiety, Mr. Wells' wise words are just such as might be spoken now and the view to which the Evaluation Conferences came is not different from the broad, sagacious view which he set forth then. I think it is worth while to recall this message of the Chairman to the Council that it may be compared with the mind of the Missions expressed in the findings of the Conferences:

"We meet one month earlier than the date fixed last year because of the strange, sudden and nation wide changes in the attitude of the Chinese people towards foreign residents in this land, which threaten to seriously affect the proclamation of the Gospel of Christ in which we are engaged.

"The majority of the Council members to whom the proposal for this earlier session was made reported in favor of it, though all doubtless realized that there are important features of the new situation which it is impossible to correctly interpret at this early day. It may be necessary to hold a second meeting after some months, when certain matters still indefinitely foreshadowed in the public mind may have been given substantial expression, but meanwhile we gather shortly before the autumn mission campaign, especially to confer about problems that will almost certainly confront our Stations and individual workers in the immediate future. It is hoped we may through conference and intercession obtain some general principles that will be helpful to the whole

Mission as under varying circumstances we enter upon the experiences that await us.

THE SITUATION IN BRIEF

"China is a world in herself; a practically countless multitude, outnumbering the nations of Europe, yet amazingly homogeneous. She offers possibly as favorable a field for propaganda as the world has ever seen. And her middle schools, of comparatively recent origin, scattered plentifully over her territory are inter-related rallying points through which new influences are swiftly sent throughout the land.

"We suddenly find ourselves opposed by bodies of these students, chiefly at the middle school stage, actuated largely by a worthy ambition for their country, wielding tremendous influence for good or ill among the laboring class and swaying the merchant and other classes also. The situation has been seriously embarrassed by clashes with foreign armed force and resultant loss of life, and underneath in secret there is known to be operating a subtle communistic propaganda which of necessity antagonizes social order and the spiritual truth we are proclaiming. But for the restraining hand of the provincial authorities, we would probably be faced throughout the land with some such conditions as prevail in Kwangtung Province, where the anti-foreign movement has been least controlled.

NOT DISHEARTENED

"There is much to distress and dishearten in all this. Our deep sympathy goes out towards our comrades in the South China and Hainan Missions, who have been exiled from their work and their homes for weeks. And in South China, particularly, the outlook for the immediate future is confusing and obscure. But we are resolved as a China Mission not to be gloomy and dispirited and not to take counsel of our fears. As Christians, as believers in the infinite power and wisdom and above all the mercy and grace of the Maker and Saviour and Sovereign of all men, we cannot be despairing. When a Christian ceases to be hopeful he ceases in that measure to be Christian. This alarming turn which the mind of China seems to be taking will not, we know, stay the hand of the loving and almighty Lord from bringing blessing to her still. It may be in ways that we would not have chosen; it may be by the large limitation of missionary influence; it might involve the effort to eliminate missionary and even Chinese Christian education, but we fix our hearts on the infinite compassion of Jehovah-Immanuel and look for the intervention of his hand in mysterious ways undreamt of by our limited intelligence. Powers of darkness are working, before whom our strength is nothing, taking advantage of certain worthy Chinese aspirations and certain irritating features in the relations of foreign people to China but the Lord who delegates and entrusts all power, himself the home and source of power, is not dismayed. The striking declaration in the Psalms, comes to mind, 'God hath spoken once, twice I have heard this, that power belongeth unto God' and those other words of love and comfort, 'Be of good cheer, I have overcome the world.' The situation is driving us all to prayer in a new and real sense. We are seeking with more than common earnestness to know the will of God. How would He have us speak and act? How plan and execute? This is our supreme question.

SPIRIT OF SYMPATHY NEEDED

"Then, we will be actuated by a spirit of sympathy and of consideration though meeting what must irritate and even tend to arouse indig-

nation. We are at heart in truth the friends of China's people whatever misunderstanding of our motive and feeling may arise in their hearts. More and more the depth and reality of this friendship and good will is likely to be tested in the days just ahead. We belong to the family of Him who for the glory that was set before Him endured the cross, despising the shame, who spent a good portion of His earthly life as utterly misunderstood and who ever revealed the spirit of meekness, which is love refusing to be quenched by personal injury but calmly triumphing over it.

AND FIRMNESS

"Firmness also must characterize us as in the spirit of grace and good will we continue our mission work. We cannot permit our schools to be nests of disorder, quarters of propaganda where study and school discipline are set aside. Better to close our doors than to countenance this. The educated classes of China, as in the earlier days they witnessed missionary pioneers pause in the face of scorn and violence, then move calmly on undaunted in the midst of peril and pain, characterized the Christian forces by the two Chinese words *chien* and *jen*—firm and capable of endurance. We, under widely different type of opposition, will have opportunity to disclose the same heroic qualities. We are not to timidly purchase peace with the sacrifice of principle and manhood and liberty; on the other hand it is no time to stickle for the minutiae of dignity and preceptorial prerogative. We are not to be stampeded by excited and unreasonable demands yet should recognize the spirit that has roused the country as when properly directed, a hopeful sign of Chinese awakening.

CHINESE CHURCH COULD CARRY ON

"There are too many problems arising from the present situation to separately discuss at this time but we may be thankful that the Chinese Church, which we have come to plant and train and inspire is already so organized as to be able to continue and to expand without the presence of the foreign missionary. A time of sifting would surely follow the departure of the foreigner and the church would diminish in numbers for a time but there would be no need for radical readjustment. In each of our fields, Chinese pastors and elders could take up the work and carry it forward under the organization already formed. In the more recently organized Missions, where the Christian constituency is small, the loss of the missionary both for his counsel and financial assistance would be a more serious hindrance to the progress of the work. But even there, with Bible in hand, and a little group of praying believers, the work should continue and develop.

MISSIONARY EVANGELISM NEEDED

"It does not seem wise for us to suggest the withdrawal of the missionary. There are wide fields of unoccupied territory which the Chinese Church cannot reach with its present force. The proclamation of the Gospel is still laid upon the Christians of the West as the last command of our Saviour and Lord. It is possible that in our emphasis upon higher education we have allowed the direct presentation of the Gospel to the people to receive too little attention. We must ever set the example of personally proclaiming the love of God and the way of salvation. The graduates of our higher educational institutions, as they witness us engaged in this work, will be impressed with its importance and perhaps

stimulated to do likewise. If the present upheaval should result in a new emphasis being placed on missionary evangelism it would not have happened in vain.

STEADILY CONTINUE

"And as to our general mission policy, should we not go quietly onward in the belief that bitterness will pass away as time draws on and the people have opportunity to reflect upon all that Christian missionaries have done in their behalf, and to be convinced by their continued friendliness unaltered by any misunderstandings, that our cause is good and that we are of substantial value to the community at large?

MORE FELLOWSHIP WITH CHINESE COMRADES

"And amongst our Chinese Christian comrades, a deeper appreciation of their worth, a closer fellowship with them and more conference over the common problems that confront us, more opening of the way to taking responsibility for which they are qualified, the habitual appreciation of work well done and the feeling, diligently cultivated, that they and we are together God's husbandry. These things will tend to bind us into a union where racial distinctions are of less and less moment and the salvation of men and the planting of the Church which is to save men are the joint and happy occupation of us all.

"With convictions and purposes such as these we can enter on this important session of Council, believing that He who hath begun a good work in China will carry it on until the day of His appearing."

In the spirit of Mr. Wells' address the China Council faced in the summer of 1925, at the time of deepest feeling in China, the question of the continuance of the mission schools and if so on what basis and also some of the other questions which the Evaluation Conferences have considered, and the Council sent to all our Missions in August, 1925, a confidential communication regarding them. This, too, it will be well to quote in part:

"The general situation is one that calls for a sympathetic appreciation of what is practically 'War psychology' among the students, tactful dealing with them in order to anticipate and prevent, if possible, difficult situations from arising, consultation with trustworthy Chinese Christian leaders, kindly firmness, when necessary, and through all a prayerful faith in the One who can give wisdom for all occasions.

"1. Should our Presbyterian Schools open this autumn?

"The China Council considers it very desirable that those in charge of schools have a careful consultation with local Chinese Church and educational leaders before the opening of school, and due weight be given to their advice in reference to opening.

"From present indications it would seem that schools can safely be opened in most of our stations, and wherever possible the China Council would advise that the schools be opened.

"Unusual care should be taken in the registration of new students to prevent undesirables, trouble makers and paid propagandists getting into the schools. Systematic communistic propaganda is being carried on throughout the country, especially among students of Christian schools. The mails are being extensively used to bring in communistic literature.

"The following paragraph is a slight modification of a statement issued by the Senate of the Shantung Christian University and seems to be a desirable policy for the schools which should also be thoroughly understood by students and parents at the opening of the term. The method of presenting this to the student body should be left to the principal of the school:

"The school affirms its purpose of maintaining an unswerving loyalty to Jesus Christ and of pursuing the ends for which Christian Education exists (sound culture and the development of Christian character and personality). We are convinced that students and staff alike can best fulfil this purpose by giving diligent attention at all times to the regular studies of the school. We are in sympathy with the legitimate expression of patriotism, but we would strongly urge our students to devise ways of rendering constructive service to their country. We expect them to refrain from interference with their class work which would be opposed to their own good, to the highest interests of the school and to the welfare of the nation at large. Accordingly if the attainment of the aims of the school is rendered impossible the school will be closed.

"2. On what condition should Government Registration of Mission Schools be sought?

"Government Registration is to be advised and welcomed if the schools can be registered as private Christian schools with no disabilities. Before seeking registration schools would do well to get advice and the latest information from the China Christian Educational Association and the Provincial Branch Associations.

"3. Should attendance on Bible classes and at chapel and church be required or optional?

"The principle of individual choice applies when a student elects to enter a Christian school which has required religious instruction and attendance on religious services. It seems to the Council, therefore, that curriculum Bible study and attendance on chapel and church services should be required. Every effort should be made to make these religious exercises profitable and interesting to the students by careful selection of leaders.

"In case there is government opposition to Bible study or required attendance on religious services the Council suggests that the situation be met squarely on the ground of the rights of Chinese citizens to religious liberty as guaranteed in the Constitution of China and fully recognized in all other enlightened governments rather than on the grounds of foreign treaties.

"If for the time it is necessary for Christian schools to register as 'B' grade schools because of inability to accept the restriction in regard to religious education, the Council deems that it would be better to accept this classification and use every effort to do 'A' grade quality of work believing that it would be recognized by the government in the long run. In case government regulations should make it impossible to carry on religious work in the schools the Council would ask that no action should be taken in closing schools without first referring the matter to the Mission and the China Council.

"4. Shall we commend the policy of giving up American Citizenship in order to preach the Gospel in China?

"Inasmuch as the relation which the Missionary seeks with the Chinese is neither racial, national, nor political (no naturalization enabling him to change his race) but one which is intellectual, social and spiritual, a

relation of absolute equality as fellow citizens of the Kingdom of Heaven: and inasmuch as the position of the Mission should be merely a temporary contribution of such helpfulness as it may be able to give to a Church which will soon become thoroughly indigenous; therefore the Council does not consider that there is any occasion for missionary transfer of citizenship.

"5. How shall we meet the Chinese demand for an expression of attitude on questions of extraterritoriality, concessions, etc.?

"Our Missions have shown great reticence as to pronouncing upon the responsibility for the unhappy events of recent months, or upon the questions of extraterritoriality and foreign concessions, considering them too largely of a judicial and political character to be within the province of a purely religious body. In view, however, of their bearing upon our moral and spiritual functions in this land, the China Council would express, on behalf of the several Missions which we represent, our hearty sympathy with China's aspirations for complete and stable sovereignty within her own borders, and harmony in all her international relations, and our earnest hope that she will seek and secure these ends by cordial cooperation with other nations.

"6. Shall we ask the American Government to protect Missionaries and Mission Property in order to carry on Mission Work?

"In areas where Chinese authorities cannot maintain the order necessary for the continuance of missionary work, it should be temporarily suspended.

"In view of the straining and breaking of so many relations in recent days, we regard as particularly significant and an occasion for profound gratitude the receipt of reports from all our Missions of a remarkable maintenance of friendship and cooperation between the Chinese Christians and the Missionaries. We rejoice in the increasing evidences of growth and stability in the Chinese Church; and we are in hearty sympathy with its natural aspirations for autonomy. We need to examine our work critically, in Station, Mission, and Council, to ascertain if we are furthering in the most effective way the transfer of responsibility from Mission to Church.

"The methods of cooperation with the Chinese Church thus far adopted by our several Missions are many and because of the diversity of local problems and the various stages of the Church's development, it would seem that a uniform plan of cooperation is not immediately attainable.

"However in order to secure the most harmonious interworking of our Mission in relation to the Chinese Church, and the earliest possible assumption of responsibility and control by that Church, it is well that we recognize what experience has shown to be the natural stages of the Mission's devolution, and seek first such strengthening of the Church's power, position in the community, and consciousness of responsibility that it shall altogether take over the administration of the evangelistic work now handled by the Mission or by some joint council.

"The second step would naturally be the transfer to the Chinese Church of responsibility for primary education.

"The third step perhaps taken immediately following the second would be ample representation of Christian Chinese upon local Boards of Managers for Middle Schools, Bible Training Schools, and Hospitals, responsible to the Missions, to give place as soon as may be to such Boards, with Chinese majorities, responsible to the Chinese Church.

"The final stage would be the assumption of all authority and responsibility by the Chinese Church.

"Grants in aid of the transferred work should be continued, in gradually decreasing amount, so long as may be necessary.

"Foreign membership in the Chinese Church and its courts should continue only on condition that it is, and so long as it is desired by the Chinese Church.

"In view of the great desirability of broader and more careful study of the whole problem we commend the action of the Shantung Mission, 25,203, appointing a Committee for this purpose and suggest that the example be generally followed, urging that during the year either in Presbyteries or in smaller carefully chosen and representative groups of Chinese and foreigners there be frank and full discussion of, (a) the Relation of Missionaries to the Church, (b) the more effective use of funds, (c) the feasibility of gradual withdrawal of foreign force and funds from certain departments; and other topics. Results of such conferences to be communicated promptly to China Council and passed on by the Council for the help of all the Missions."

It was worth while to quote this statement for two reasons. (1) It shows how sensibly and steadily the China Council dealt with its problems in a time of intense excitement and disturbance of judgment. (2) And, secondly, it will show that the Evaluation Conferences in their actions were simply carrying forward to fuller application in new conditions the sound and solid principles on which our Missions in China have always sought to stand and from which neither they nor the China Council a year ago were stampeded by any pressures of transitory conditions.

The situation, however, was much more strained in 1925 than any account will enable people at home to understand. There have been anti-foreign and anti-Christian outbursts in China before, but none where the Chinese Christians were so swept by the general agitation that they separated even from their oldest and closest missionary friends. It is painful but it is wise to recall now a situation which, for the time at least and one hopes forever, has passed by. A careful missionary wrote this restrained account of it in the midst of its distress:

"Our greatest concern has lain in the estrangement which seemed inevitable between ourselves and our Chinese Associates for it quickly became obvious that there would be such estrangement. For the business man there was little to fear since mutual interest would quickly bring about a restoration of relationship. For the Missionary, however, it looked as though the impending estrangement would require a generation to outlive. From our viewpoint the most unfortunate feature lies in this aloofness which is increasing between the Missionary body and the Chinese Christian body. The Chinese Christians can ill afford to refuse to align themselves with the so-called patriotic movement. They have in the past been branded as the slaves of the foreigners. For

them to hold back in the present situation would be but to confirm this charge and lay themselves as Christians open to all sorts of intimidation, as well as ill-treatment. Many of them are carried off through conviction; others merely because they cannot withstand the influences brought to bear upon them. Whatever the reason they are with almost no exception going with the crowd. The missionaries labor under embarrassment for no matter how they may deplore it, they feel that kindness and consideration for their Chinese Christian friends restrain them from associating themselves intimately as of old. All this leads itself to a widening of the breach. This aloofness in quite a few instances assumes organic form, usually the independence of the Church. In several places there have broken out more extensive organized movements for independence of the foreigner or his funds. Generally speaking but for the motive which is behind this movement, we would rejoice exceedingly. A Church, however, founded upon hatred and ill will can scarcely be blessed in the end."

Happily this evil situation passed by. Bishop Grose of the Methodist Church told me of a missionary whom the Chinese, who had been her best friends, demanded should be removed whom later the same friends came entreating to return. Dr. Robertson of Mukden told us that he had gone home on furlough in the midst of animosity and rebellion and had come back to be welcomed with open arms by students who explained to him that what they had passed through the year before was a madness which they did not understand. Such illustrations could be multiplied. This strain on relations between missionaries and Chinese Christians was by no means universal in China. There were places where the old relations of love and trust held unjarred, but in general it may be said that when the Evaluation Conferences were first proposed it seemed to many people that for a long time at least the work of the foreign missionary in China was at an end. As a new Lutheran missionary wrote even this past fall:

"There is a group of missionaries which is convinced of the fact, that the present period of unrest indicates plainly, that the task of the missionary is completed, that he might just as well go home, and entrust the work of propagating the gospel in this country to the native Christians. I must frankly confess that the one fact which made the deepest impression on me, though I have been in this country only a few months, is the pessimistic spirit manifested by many missionaries. The church which I have the honor to represent, The United Lutheran Church in America, has just a little over a year ago entered the Holy Land of China, the Shantung province, by taking over the work which was formerly carried on by the Berlin Missionary Society. On the very first Sunday which the newly arrived missionaries of the American Lutheran Mission spent in Tsingtao, they were welcomed by a good brother with this very cheering and encouraging remark: 'It certainly seems strange that The United Lutheran Church is beginning mission work in China at a time when many mission boards are taking steps

to retrench, and when many missionaries are making arrangements to return home, because their task in China is completed.' "

If the conditions of 1925 had continued during 1926 the Evaluation Conferences would have been difficult if not impossible. It was the fear that they might continue that made Dr. Kerr and me undertake the commission from the Board with fear and trembling. It seemed futile or, even worse than futile, perilous to attempt to deal with the great abiding problems of foreign missions in conditions so abnormal and unnatural. Happily, however, by the time we reached China a complete change had taken place and if we were to rest only upon what we ourselves saw and experienced we should find it hard to believe that there is any anti-foreign or anti-Christian feeling in China. Of course there is, and we must try to state its extent and its causes, but it was largely quiescent while we were in China, wholly quiescent so far as our experience went, from Mukden to Canton and far up in the interior. It was not apparent at the hands of soldiers, of whom we saw hundreds of thousands, or of country people anywhere we traveled, or in the cities where we went to and fro undisturbed and meeting only with cheerful and friendly good will. Chinese and foreigners alike declare that the anti-foreign feeling is there and of course it must be, but the history of the last two years raises many interesting questions. What is the real nature of feelings which one year are so inflamed and the next year so quiescent? How much are such feelings manipulated and what are the forces which either arouse or subdue them, and how far are they genuine and simple in themselves and how far are they impulses which combine many elements which should be differentiated and called by various names? What is the true nature of a people where a conflagration can spring up and die down so fast? These and many other questions call for careful study.

It must suffice at this point, to make simply two observations: 1. First, that at the time the Evaluation Conferences were held the atmosphere was altogether different from a year before. The military authorities in the centre and north of China were repressing all agitation with a violent hand. Even labor organizations were not allowed. The larger government schools were closed or their students were held in control. The students themselves realized that they could not reform or administer the country. In the south, as we shall report, all was uncertain, but there as well as everywhere, we met only good will and confidence and the spirit of cooperation between Chinese Christians and foreign missionaries and the confer-

ences were held in a spirit of unclouded friendship and of common and mutual devotion. Each of the three regional conferences had been preceded by station conferences of Chinese or missionaries or of both. And each of the three also was preceded by a regional conference of Chinese to prepare suggestions for consideration in the regional conference. Then from three to five days were given to joint conference, Chinese and foreign, and these were followed by final conferences of the missionary delegates to take up any problems distinctively their own and to adjust mission matters to accord with the conclusions of the joint conference. In the final conference at Shanghai the spokesmen of the Chinese groups at the regional conferences were also present to work out the final determination of the new cooperative plans. Not a shadow fell on the harmony and good understanding of the conferences and while there was much healthful diversity of judgment, this diversity was not racial but general. Deliberation and agreement were possible which would have been difficult the year before, but I do not think they would have been impossible in the case of our Missions and the churches with which they cooperate. The leaders of these churches are substantial and devoted men and they would be among the last to be swept off their feet, but in 1925 they were subjected to terrific pressure and we can not be grateful enough that that storm had blown by and that for the time being at least the Evaluation Conferences could study their problems under more nearly normal conditions.

2. Secondly, such an experience as that of 1925 followed by the comparative lull of this past year should be a warning against many things: against the idea that because great conceptions like nationalism, autonomy, self-control, rights within one's own borders and over one's own household, are imperfect or dormant, therefore they are not living and valid, and against the idea on the other hand that all that makes use of these great names has a right to them or to their authority; the idea that what is fundamentally right in principle and purpose can be invalidated or destroyed by the tempest of an abnormal summer; the idea that the permanent interest and well being of a great people and the deepest problems of its national life and international relationships can be settled by a few watch cries and demonstrations or by the good intentions of school boys; and the idea that these boys have not a duty and are to be condemned for trying to find it and do it when their seniors are failing the nation; the idea that national emotions can remake a people and the

equally fallacious idea that a new nation can be created without such an upheaval; the idea that foreign missions are never to end and the idea that they were to end in 1925. Such an experience as that of these two years is a great lesson in perspective and poise. It should remind us of other times when difficulties and discouragements even greater had to be faced; in India, in the Mutiny in 1857 when the Christian Missions were swept from the Ganges Valley; in China in the Boxer Uprising when Missions and Churches alike were swept out of Northern China; in Persia in 1892 when all work for Moslems was forbidden and the church doors were sealed shut; in many lands, at many times. There may come even worse days in China. The Evaluation Conferences were reminded of this again and again. The missionary enterprise does not need to be reminded, however, for it knows of itself that it is going on until its work is done in spite of any adverse conditions it may meet. And if it is wiped out it will be revived again. And the Christian Church which has grown out of it will not turn from it or from cooperation with it unless either the Church or the missionary enterprise fails in its own true character.

2. THE PRESENT ENVIRONMENT OF MISSIONARY WORK IN CHINA

Before taking up the distinctive Mission problems in China and the conferences which dealt with them, it is desirable to try to outline the environment of missionary work in China at the present time. In some respects such an attempt is futile and presumptuous. 1. The situation both politically and psychologically is changing so unceasingly and so rapidly that a statement of the facts and an estimate of the situation at one time, even if true and accurate, will be untrue and inaccurate and the judgments implied in it will even seem fatuous or ludicrous a few months later. By the time this report is printed the facts will have altered and the outlook and temper of what I am writing may seem strange. One needs only to read what the men best informed, both foreign and Chinese, wrote one or two years ago to see how complete the change has been. Mr. Green, editor of the North China Daily News, wrote an admirable chapter on "The Political Condition of China in 1924," for the "China Mission Year Book" of 1925. Many of the names of the leading actors whom he named in the China of that year have disappeared and new men, not known then, now occupy the centre of the stage. One evening at dinner I asked three of the best informed men in China what the outcome would be. One of them replied that the best Chinese he knew had told him that the present strife and disorder would go on for seven years and then some one of the leaders would have subdued the others and would either lead China into a true national life or would try to be Emperor and fail just as Yuan Shih-kai failed. One of the others suggested that this implied that the strongest men might not be betrayed and that no new men would appear to keep the struggle going. And that very night Gov. Hsia Chao of Hangchow revolted against Sun Chuan-fang who seemed to have the five provinces of the lower Yangtse firmly in his control and though Hsia Chao fell at once before Sun, Sun's own future was all uncertain as we left. He had just been to Tientsien for some arrangement with Chang Tso-lin and Chang Tsung-ch'ang and it was naively announced that he would "be detained for some time by the climate in Tientsin due to pains in his feet." The personalities are constantly changing in China due to stronger men replacing weaker, a combination of weaker men overthrowing stronger, or men of equal strength quarreling out of jealousy instead of combining out of patriotism. There is ceaseless change of men and conditions. And likewise any judgment of one period is sure to be only temporarily valid. The speeches and articles of the

ablest Chinese Christian and missionary leaders of a year ago, both in China and in America seem wholly inapt and irrelevant or even inaccurate now. This will be true of any statements made now.

2. This Chinese problem also is so colossal that it cannot be comprehended in any one conspectus. No one knows what all the facts are, nor can any one know, and what are facts of one part or at one time may not be elsewhere or later. In consequence, contradictory statements about China may still both be true or both be parts of the truth. Or they may be true in the sense that they ought to be true and may be made true. For after all what is a fact? It may be factum or faciendum, what is or what is to be and may even now be beginning. Many of the young Chinese do right to think of their country and of conditions in China idealistically. Many of their statements are simply not true of actual conditions in China but they ought to be true and they can be made true. There is contradiction of view with regard to the fundamental question of "China." Is there such a unity? Can anything be said truly of China or are China and the Chinese a diversity? In a single article one writer will both affirm and deny the unity of China. Sometimes he, or, in the particular case I have in mind, she, will in one breath claim China's unity in the matter of rights and deny it in the matter of duties. The Chinese "are not a disunited people." Yet "it is not easy for people of such an environment and mental habit (as those of Americans) to comprehend China and the degree of her disunion." "As if there is at present any functioning unity." "The people themselves are not divided." "This division of popular opinion." These phrases occur in the course of five pages. They appear contradictory but China is a contradiction and only time will show which is true, that China is a unity or that China is not and never will be a unity and must fall apart or that she will be a diversified unity like America. She is torn by many divergent forces and she needs great unifying principles such as only Christianity can give her in a form consonant with freedom and progress, but she has the cohesion of race and of history and, one believes, of a great destiny. But for the present as in the past contradictions are equally true. It is best to recognize this frankly, but at the same time to hold fast to the view that while no one knows the truth about China, there is and is to be a true China. There are some who say that China's destiny is to break up, that the South eats rice and can't eat wheat, and that the North eats wheat and can't eat rice, that the Yangtse or the water shed to the south of it was meant to divide the

peoples on either side. But baked beans and hominy do not divide America, nor the Mississippi River nor the Alleghenies nor the Rockies, nor racial differences far deeper than any found in China. If America can achieve and maintain a united life, as thanks to the Christian religion she has done and as she could not do without Christianity, so also can China and in her case too, far as she is from seeing it as yet, it will be Christianity alone, as it was in the case of Rome, which can supply her unifying principle and power. More people will think this view fanciful today than will do so a few years hence when it may or may not be too late for the day of salvation.

3. A third difficulty in the way of any competent judgment is the impossibility of calculating many of the elements of the problem and the nature, direction and issue of many of the forces, such as the true character and extent of nationalist feeling, the degree to which many of the current political ideas are intelligently and conscientiously held, or are merely used as political shibboleths, how far patriotism reaches and how patient and persistent and pure it will be found to be, whether the excitable, emotional elements of Chinese nature or the passive, enduring, stolid elements will come uppermost at any time, how or when public opinion may form in character or power to compel compliance and enforce results and to what objects this opinion may direct itself or be directed, whether men can be found able to act continuously together for great public ends without being divided by jealousy or selfishness or distrust, how far selfish men will go in their ambition and how far a long suffering people will endure them, what will be the outcome of the new wine which is being poured into old Chinese wineskins, the effect of the enlistment of hundreds of thousands of men in armies, the extent to which these are patriotic or mercenary and the effect of their continuance or disbandment, the extent to which the old political structure has broken down in village and country and the possibility of replacing it and restoring order and security. There are a hundred incalculable elements. There is back of all the mystery which is thrown at one from every side of "Chinese psychology." The constancy with which this ogre is raised, blocking every effort at a rational human solution of things, and covering every perplexity and inconsistency, becomes ridiculous. No doubt there is a psychology of the Chinese just as of western students of China and both must be allowed for. Mr. Gilbert's "What's Wrong With China" is a good illustration of both. He draws an all too true picture of one side of China and in doing so shows, as is inevitable, only one side

of himself. A just view of either one would have been a just view of the other. There is a Chinese psychology in the same sense that there is an American psychology. It is more tidal or glacial because there is so much illiteracy. When a nation becomes educated as Japan is fast becoming, individual character and judgment develop against the national or racial mass mind. This will happen in China. Meanwhile, of course, the traits developed in thousands of years of social history will hold strong, stronger than the traits of a newly born or newly mixed race like our American race, but our new psychology is as real a fact as China's old psychology and there is no more to make a bogy of in one than in the other. Each calls for understanding sympathy with and for awe and dread of those emotional and irrational landslides of which we in America are as truly capable as the Chinese, but against which there are happily both with them and with us protections in the better elements in human character and among us in education and religion as well. While we were in Shanghai, Mr. L. A. Lyall, an Englishman who had been for many years Commissioner of Customs in Shanghai but now retired, made a most interesting speech, commenting on the wonder of China's past unity in spite of the wide difference between the South and the North, greater, Mr. Lyall thought, than the difference between the Italian and the English, and proceeded to speak hopefully of China's future and to assert those great human unities which are superior to racial psychologies. "There were many people," he said, "who complain sarcastically and most unfairly that they could not understand the Chinese. It was difficult to understand anybody else thoroughly if one did not understand the language. He himself found no difficulty whatever in understanding the Chinese and it was quite as easy for an Englishman to understand the Chinese as it was to understand the Frenchman. There was a great deal in common between the English and the Chinese peoples; there was a deep sense of humor, there were the practical views, there was no carrying of logic to the extreme, both were out for compromise, there was no dogmatic religion, but there was a keen sense of fair play. In all these things they were alike. There was no reason why the Englishman could not understand the Chinese very well."

Perhaps Mr. Lyall overstates the similarity between Chinese and British character and omits the diversities. This may be good antidote for the moment for the very specialized animosity of China against Great Britain. But there is something more to the talk of Chinese psychology than his words allow and the most disturbing thing about the idea is

its presentation as an adequate justification of moral principles and viewpoints which are at variance not with western but with universal human psychology and morality. It is a slander on the true human nature and the fundamental moral soundness of the Chinese to excuse divergences from straight truth and equity and the rigidity of righteousness on the ground of "Chinese psychology." And young Chinese should be the last to admit this slander, for China is in for some very high-priced education if the Chinese psychology is held to be an adequate absolution from the Ten Commandments. It would be a good thing to evict this phrase from our Christian vocabulary in China. Christianity should stand in China in these matters for two things, for what is truly and not falsely national, and for what is human and universal.

Three features of the present environment of Missions in China may be referred to—the political, the social and economic, and the intellectual and religious.

A. POLITICAL

1. At the time we were in China there was and there is now no central government and there was increasing disorder and lawlessness and brigandage throughout the country. There is no president or chief executive and at times no one knows who the cabinet are in Peking. A member of one of the Legations told me that they did not know then with whom they had to deal. If they wished to send a communication to the government there was a box at the Post Office labelled "Department of Foreign Affairs" and they simply dropped their document in that box. There was no parliament. Peking itself was governed by a general amenable to Chang Tso-lin as it had previously been governed by General Feng, and this present governor resigned on the published ground that he felt it to be his duty to go to make inquiries as to the health of his wife's oldest aunt who was reported to be ill. The absence of any actual central government had been a fact for some time. At the Conference on American Relations with China held at Johns Hopkins University, September 17-20, 1925, two of the speakers referred to this in commenting on a statement of Dr. P. W. Kuo's as to engagements which the Chinese government was prepared to make:

Dr. L. B. Ridgely: "What do we mean by the Chinese Government? Do we mean the present Government of Peking? If so, we cannot help noticing that we enter into the politics of China because the present Government at Peking is not universal in China and is not exercising authority all over China. There it seems we come into practical difficulty in regard to just how to act, and it is for that reason, it seems to me, that we are driven to put up to whatever authority we deal with this question: Can you guarantee that what you agreed to with us will be

carried out, and what you offer to us will be given to us? We must know to whom we are talking, and in that way avoid certain complications. The agreement of 1905 was with the old Imperial Government. Perhaps if it were not for the revolution we might have accomplished something. What is the Government of China?"

Dr. W. W. Willoughby: "Of course the American people are dealing with the Peking Government. We are in full relations with that Government, and have provided for conferences to be held with that Government. It is true that that Government has not effective executive power over China, but at the same time as long as we deal with that Government, until the United States changes its mind and withdraws the relationships, we must deal with that Government as the Government of China. In fact, I would imagine that while the Peking Government has not the power to act independently, it is disposed to act and could act when it is supported by the public opinion of the Chinese people, and if the Chinese people support the proposition of a character that has been suggested here, the Peking Government, I would imagine, could make it effective."

There is less of a central government effective in China today than fifteen months ago when these words were spoken. These words illustrate also what I have said as to the altered tone in which every month one must speak. If Dr. Ridgely and Dr. Willoughby were speaking in China now they would give a different turn to almost every sentence. But the fact is the same. There is no effective government of China.

As to general disorder and lawlessness it is easy to give a wrong impression in either direction. We went about altogether unmolested, losing nothing through robbery, meeting with no discourtesy and seeing no crime or outlawry. One would have been nearer to all these things in America. As a friend wrote playfully from New York: "Hold-ups, murders and other excitements continue in New York, and I think have increased since you left. After you have settled the disturbance in China, come back here, for there is plenty of work for you to do." On the other hand, it cannot be said that any part of China is now under just, effective and responsible government, and wide sections of China are overrun by robber bands. Many of the soldiers are only militarized brigands or the brigands are often only disbanded soldiers who can get no foothold in the economic structure of China's life. In some districts whole villages and Christian churches have been wiped out. The constant overthrow of authorities has relaxed the enforcement of law. New officials even when they have been of good purpose have been displaced before they could do more than disturb whatever their predecessors had done. There seemed to be least brigandage and best order in Sun Chuan-fang's territory, but it was as bad in Kwangtung under the Cantonese or "Nationalist" government as anywhere.

2. There are at present no outstanding civil leaders in China nor any leaders civil or military who can be compared for a moment with the group of "elder statesmen" and the men associated with them who made the New Japan. There are many able men in China but they have no power, and too many of them lack courage. Some of them have not lacked courage and have paid for their patriotism with their lives at the hands of the military lords. It is they who dominate China and subordinate all civil government. How can any civil government in China expect recognition or respect from without when it does not receive it from these Chinese military rulers? Of these rulers, a vicious result of the dual civil and military government of Yuan Shih-kai, six stood out as most prominent during our stay in China: Chang Tso-lin of Mukden, in control of Manchuria and Chihli; Chang Tsung-ch'ang, his lieutenant, in control of Shantung; Sun Chuan-fang with headquarters in Nanking, in control of the five rich provinces Kiangsu, Chekiang, Fukien, Anhwei and Kiangsi; Wu Pei-fu, two years ago the hope of many but now greatly weakened and discredited; Feng Yu-hsiang the "Christian General," now back from Russia and regarding whom we gathered a great deal of testimony very conflicting but mainly favorable; and Chiang Kai-shek, a Chekiang man in command of the southern armies.

It is illustrative of the essential democracy of China that every one of these men has come up from the ranks of the common people. Chang Tsung-ch'ang was a coolie. Wu Pei-fu was a country boy who came for a time to Dr. Mateer's school in Tungchow and has always cherished the highest regard for his teacher's memory. Feng was the son of a poor mason who became a soldier, and himself grew up in direct poverty. Chang Tso-lin was a bandit. All these have been men of energy and courage, but they all represent what it is often claimed China never respects, namely, military force. They came to power up the rungs of armies and they owe their power today to military force. "It is generally recognized," says a statement of the English-speaking branch of the Peking Fellowship of Reconciliation of June 10, 1925, "the world over that the Chinese have been a people who stand for reason as against force and that their moral teachings have been from most ancient times consistently non-militaristic. For the same reason they have always managed their affairs with a minimum of external control and have been less amenable than most people to compulsion. In this emphasis on reason and repudiation of force the true Christian ideal and that of the Chinese moralists is one." The Chinese philosophy has dis-

approved of violence but Chinese history is full of it and this modern reversion to military reliance is unhappily not out of keeping with China's past, though it is alien to China's best character.

Some Chinese and westerners too are disposed to lay the blame for this wretched internecine warfare in China upon foreign influence, upon foreign loans or subsidies, foreign importation of arms. There seems to have been some importation of war materials for which the West must accept the guilt but there are great arsenals all over China, owned, equipped and directed by the Chinese themselves, and it is from these that the war supplies chiefly come. Foreign influence, barring Russia's, is all against this warfare which is ruining China and the financial support comes not from abroad but from iniquitous and merciless taxation, anticipating the payments of years to come, and from the railways which were built by foreign capital for China's economic welfare and which the war lords are rapidly destroying, and from opium.

Thus far China has felt helpless before these war lords. Her only expectation has been either that they would destroy one another and leave some one to possess the field or that they would agree to divide and be at peace with one another or that some mass movement might arise which would overthrow them all and put China in the way of a peaceful democratic development. The first or the second of these possibilities could only be a temporary makeshift for two reasons. In the first place, the same processes which made such rulers would destroy them. Other ambitious adventurers would arise to overthrow them as they overthrew their rivals. In the second place China is past the day of such arbitrary despotisms even though they should become benevolent. No doubt the masses of China will be content if let alone, but the youth of China will never be content except with a free, self-governing nation. Of all the political possibilities before China, as we came away in December, two stood out as fair possibilities: first, that the present situation might be for a period a stalemate, the war lords holding China north of the Yangtse and the Cantonese Government holding the country south with the future of the Shanghai area doubtful; or, second, that the Cantonese or southern or "Nationalist movement" would continue more by seepage and propaganda rather than war, for the sympathies of the great body of students and merchants were with it, and undermine the northern rulers and embrace the whole nation with the possible exception of Manchuria, and even there the narrow escape of Chang Tso-lin at the hands

of one of his generals, Kuo Sung-ling, in 1925 shows how easily even he might be overthrown.

What then is the character and promise of the Cantonese or Southern Movement or "Nationalist Movement" as it declares itself to be? Before turning to examine it and to seek an answer to these questions and in order that the present situation in the North may be vividly seen, I venture to quote with his permission a statement which Mr. Strawn gave us the day he left Peking on the adjournment of the Extraterritoriality Commission on which he had worked as one of our American representatives with great patience and justice:

"The Chinese Republic has been in existence about fourteen years during which time there have been eight Presidents, or Chief Executives, forty-two Cabinets with an average term of less than four months, and twenty-four Ministers of Justice with an average term of seven months.

"The First (or Provisional) Constitution was adopted March 11, 1912. It indicates that the founders of the new government contemplated a republic with a constitution outlining the form of government and prescribing the rights and duties of the people. A Parliament was to be duly elected by the people which, among other powers, was charged with the enactment and rescission of laws. There was to be a judiciary to administer justice free from all outside influence and interference. The President, Vice President and the Cabinet were to conduct the administrative departments of the government.

"Since the Provisional Constitution there have been two other Constitutions, the so-called 'constitutional Compact' promulgated by Yuan Shih-kai on May 1, 1914, and the Constitution promulgated on October 10, 1923.

"There is now no Constitution in China, the so-called 'Tsao kun' Constitution of 1923 having been declared invalid and void because bribery is alleged to have been used to procure its adoption.

"In October, 1923, Tsao Kun, who was supported by Wu Pei-fu, was elected, by purchase of Parliament, to the office of President. In 1924 a civil war began in the Yangtse Valley which brought Chang Tso-lin and Wu Pei-fu into the field against each other with the result that Wu betrayed by Feng Yu-hsiang, was defeated. President Tsao Kun was imprisoned and remained confined from December, 1924 until April 11, 1926, without any trial or formal complaint being lodged against him. When the troops of Chang Tso-lin and Wu Pei-fu entered Peking on April 11, 1926, Tsao Kun was released.

"After the incarceration of Tsao Kun, a Provisional Government was set up, supported by Chang Tso-lin and Feng Yu-hsiang with Tuan Chi-jui as Chief Executive. Subsequently Chang Tso-lin and Feng Yu-hsiang quarreled and began fighting each other with their armies.

"Tuan Chi-jui remained Chief Executive until the withdrawal of the Kuominchun forces (Feng Yu-hsiang) on April 11, 1926 and the entry into Peking of the forces of Chang and Wu, whereupon Tuan fled to the Legation quarter in Peking and thence to the foreign concession in Tientsin where he now resides.

"Two predecessors of Tuan, Li Yuan-hung and Hsu Chih-chang, fled in a similar manner and now reside in the foreign settlements in Ti-

entsin. These flights of the Chief Executives have been accompanied by wholesale flights of prominent government officials, either to the Legation quarter in Peking or to the foreign concessions and settlements in Tientsin and Shanghai.

"There has been no government since April 11, 1926, except a so-called 'Acting' Cabinet which was gotten together by Dr. W. W. Yen on the theory that inasmuch as he was Prime Minister during the presidency of Tsao Kun, he should simply resume office on the departure of Tuan Chi-jui. It was announced that a 'Regency' Cabinet would execute the presidential functions pending the election of a new President. The members of this cabinet are frequently changing and all are the appointees of the dominant war lords, Chang Tso-lin and Wu Pei-fu.

"The real trouble with China is not that it is suffering from 'Imperialism,' from 'unequal' treaties, or from the existence of extraterritoriality. It is that there is no government but that dominated by war lords who are actuated by but two motives, greed and aggrandizement.

"The movement against so-called imperialism, for abnegation of the so-called unequal treaties, and the abolition of extrality was doubtless initiated, and is being carried on largely by paid agitators and paid students. It has become a popular slogan and is now headed by some of the so-called intelligentsia.

"There is much vociferation about the 'Sovereign *rights*' of China. No one seems interested in the *rights* of the people.

"The militarists and politicians encourage anti-foreign agitation and radical propaganda because it diverts attention from their activities in destroying the wealth of China and enslaving her people. The missionaries and the business men have contributed their part to the present antagonism to foreigners. Some missionaries instead of discouraging the anti-foreign feeling, the cry of 'imperialism' and the movement for the abolition of the so-called unequal treaties, have perhaps unintentionally encouraged it by going along with the Chinese, on the theory that it would help them in their work to sympathize rather than to antagonize the Chinese. Instead of helping the Chinese people they have been playing into the hands of the bolshevists and the militarists. The result is that the situation of the missionaries, especially in the interior, excites one's sympathetic consideration. I am satisfied that if our Commission yielded to their importunities to recommend the immediate abolition of extrality, taking into consideration the fact that the entire country is full of soldiers and bandits, that within a very short time most of the missionary compounds of China would be taken over by the militarists, their property destroyed, and all the good work done by the missionaries and the hundreds of millions of dollars' worth of money expended for their purpose in China would be imperilled or destroyed.

"On the other hand, some of the business men have not come to a realization of the fact that a complete transformation has been and is taking place in the military, civil, and official leadership of China which renders old conceptions and arbitrary methods of dealing with the Chinese impossible.

"The authority of the Central Government is gone. China is torn by contending militarists, overrun by bandits and continuously debauched by corruptionists. Outside of Peking no regard is paid to the orders or wishes of the so-called Central Government unless it suits the purpose of those receiving such orders.

"The Provinces are practically independent of the Government. They keep their revenues and use them without regard to the needs or the wishes of the Central Government. In the south of China, especially in the Canton district, independent governments have been set up which openly defy Peking and the world in general.

"Foreign Legations are unable to secure any redress through the Central Government for wrongs to their nationals in any part of China. Provincial officials hold the Central Government and its orders in contempt.

"Long past due obligations, foreign and domestic, for money borrowed and for materials furnished to China to operate her railroads and public utilities give the Central Government no concern. The officials are interested solely in devising ways and means of increasing loans and raising funds to meet the requirements of the war lords, in carrying on their perennial and purposeless wars. Regardless of the prosperity of the country and of the welfare of the merchants and tradesmen, outrageous internal taxes of every conceivable kind are imposed upon the impoverished and suffering people, the revenue of which goes not to the support or maintenance of the civil functions of the Government, but to the military.

"The minor officials, including the police guarding the city of Peking, remain unpaid for months and then the situation is palliated by a small payment on account.

"The whole of China is now ruled not by a civil government but by the bayonet.

"No Chinese private citizen dares protest or attempt to do anything to bring order out of the chaos that obtains. Every newspaper article which escapes the censor and may be regarded as a criticism of the dominant war lord or his underlings subjects the editor to the peril of summary execution without even the pretense of a trial.

"Although there are in China many capable judges trying faithfully to discharge their duty, they dare not do anything which may displease their war lord master. The regular salary of these judges is inadequate, yet they are frequently compelled to wait for months to get a small percentage of even this small salary on which to exist. For several days during the past winter the courts of Peking were closed because the judges struck for pay. The whole governmental structure of China today is based on personal ambition, greed, and incompetence.

"The present alleged government of China offers no assurance of permanence, either to its own people or the foreign Powers.

"Every official in China is appointed by, and his every act is dictated by, the dominant war lord or his underlings. These acts are not in the interests of the country or of the Chinese people."

Mr. Strawn writes of the situation as he saw it last fall from Peking. I should wish to supplement his statement (1) with the view of the great mass of Chinese life going quietly and steadily on its way, feeling indeed the load of these war lords and of Southern labor despotism and involved in the steady ruin of the country which is going on, but for the present holding fast and hoping against hope for some deliverance, (2) with a recognition of the general but not uniform attitude

of missionaries toward some of these difficult political issues, and (3) with a recognition of the hope which rightly or wrongly China sees today in the movement from Canton.

3. It is to this Cantonese or Southern or National Movement that young China is looking now. All three of these names are used to describe it. It is Cantonese in the sense that its centre has been in Canton although it was about to be moved to Wuchang, but it is by no means wholly Cantonese in its leadership. Chiang Kai-shek, its military leader, is from Chekiang and many of the civilians are from central and northern China. On the boat with us from Hong Kong to Canton, a British boat, were several well known northern men connected with the Kuomintang or Peoples' Party whose Executive Committee really is the Canton Government. This is a national party, the same party which in name was in control of the Peking Government so long as Feng with his Kuominchun, or People's Army, was in authority and power. Almost all the men we met, young and old, students and others, sympathized with the Kuomintang and the movement from Canton, on the ground that it alone embodied any idealism, or gave any promise of true popular civil government or held out any hope for the people of true freedom and of deliverance from autocratic, military rule. It is important, accordingly, to inquire what the ideas are which this movement represents and whether it seems likely to substitute efficient civil government with its safeguards for the present military autocracy.

The Kuomintang is itself a composite group with right and left wings and much depends upon which wing prevails. The principles of the party would be differently stated by different elements in it, conservative or radical. The difference would relate in the main probably to economic issues and to the details of civil administration, or to personal rivalries. In the main the party would claim to stand for popular self-government, for justice for all, for national progress and prosperity. Its great documents are the will of Sun Yat-sen and his "Three Principles of the People." This statement is not new. Over twenty years ago when Sun Yat-sen organized in Tokyo the Tung meng huei, or "Oath Bound Society," he set forth the "Three Principles of the People" as his platform. Mr. Millican of Ningpo has published in the Chinese Recorder of Nov. 1926 a translation of a very full account of Dr. Sun's "Principles" by King Chu, formerly of the National University of Peking, now of Kuang Hua University. All who wish to understand China today should read this. But for the purpose

of this Report a shorter abstract will suffice, made by Dr. C. S. Miao.

"What is the San Min Chu I? It is the *Min Tsu Chu I* or *Nationalism, Min Chuan Chu I,* or *Democracy,* and *Min Sheng Chu I* or *Socialism.* In other words, it is a principle of salvation of our country. It is a means to enable China to exist forever in the world.

"*I. Min Tsu Chu I or Nationalism*

"China is now in a dangerous state. On the one hand, she has become a colony of every great Power. The Powers have pressed us hard both economically and politically. On the other hand, our population has been diminishing while that of the Powers has been rapidly growing. If that rate of growth is kept on for another hundred years, they can not only conquer us but also extinguish us as a race.

"Now in order to save our country and to preserve our race, we have first to recover the nationalistic spirit which we have lost in the last few hundred years. It is true that we are a peace-loving people and that our ancestors in the past strongly believed in internationalism, but we must also remember that unless we have a strong nationality as a foundation we can neither have peace nor enjoy international fellowship.

"There are several essential things we must do in the recovery of our lost nationalistic spirit. First, we must help our people to understand clearly the dangerous state of our country and the immediate effect of that state upon every one of us. Second, we must organize our people into one strong organic group. This can be accomplished only by utilizing such strong units as clans and local organizations. Third, we must revive our old characteristics, such as loyalty, filial piety, benevolence and love, faith, righteousness and love of peace. Fourth, we must revive our old learning as found in the Great Learning; especially the order to pursue our learning and the object of our pursuit, investigation of things, extension of knowledge, sincerity in thought, rectification of heart, regulation of the family, right government of state, and making the whole kingdom tranquil and happy. Fifth, we must revive our creative power, the power which we once had in inventing new things. We must do all these things, but aside from that we must also go out to learn what is best in the west.

"*II. Min Chuan Chu I or Democracy*

"We adopt Min Chuan Chu I as one of our party platforms for two main reasons. First, we desire to follow the political trend of the world. Second, we believe it is one of the best means to put an end to our civil wars.

"By following the world's trend, we do not mean to copy from the west blindly. We ought to know the radical historical differences between the east and the west. Furthermore, the west has in the last century progressed much more rapidly in material things than in those that concern man and his welfare. In politics, very little advance has been made. Therefore, aside from blunders and follies, we have very little positive lessons to learn from them.

"Take, for instance, liberty and equality, two of the basic elements in democracy. If we do not know or forget to take into consideration their historical background, it would be really dangerous to advocate them.

"In the past, the western peoples had too little personal freedom. So in all their revolutionary wars they fought hard for liberty. Histori-

cally, this has not been true in China. Our people, thus far, have had too much personal freedom. As a result of that, we have become a plate of sand and are helpless in face of foreign imperialism and its economic conquest. So what we need now is not to fight for more personal freedom but to sacrifice some of our personal freedom in order to gain our national freedom.

"In equality, we have also to differentiate true equality from false equality. There is no such thing as equality in natural gifts. All we can do is to give our people political equality. Instead of gain, we should take service as the goal of our life. He who receives the greatest amount of talents should render service to the largest number of people. He who receives a smaller amount of talents should render service to a smaller number of people. Even he who receives the least should at least try to serve himself well.

"Since we have little to learn from the west and since we have almost no experience of our own in the democratic form of government, we have to solve our own problems as best we can. The following are the two problems we have tried to solve.

"First, how to have a strong central government and at the same time to remove the fear of the people of such a government. Our solution lies in the change of the people's attitude toward government officials. The people ought to treat the government officials in the same manner as the shareholders of a factory or a business concern treat their managers. We are shareholders in the Republic. Our president, prime minister, and other government officials are but our managers. Or, we can regard them as our chauffeurs, cooks, physicians, carpenters, tailors, or as any other kind of specialist you please. If they are capable and faithful, we should give them full executive power and never curtail their actions, for faithful and capable specialists know how and what to do. It is only when they are so treated that the government can make progress and at the same time is harmless to the people.

"Our second problem is how to build up a powerful government machinery and at the same time how to enable the people fully to exercise their power and control of the machinery. The first part of the problem is solved by organizing our government on the five principles: legislative; judicial; executive; entrance to public office by examination, and censorship. The second part of the question is solved by safeguarding the people with the power of election; power of repeal; power of initiation of new laws; and power of revision or abolition of old laws.

"III. *Min Sheng Chu I or Socialism*

"Before using socialism as a means to solve our social problems, we must first find out the focus of all our problems. Many people in the west have taken material problems as the central point in human history. We must reject that false idea and center all our problems around the welfare of the people. If we can only clearly understand that and then study the actual conditions in China, we will come to see that none of the forms of socialism developed in the west are fitted for our country.

"There are two other basic facts which we have also to recognize. (1) We do not have very rich people in China as there are in the west. We only have poor and very poor. (2) Our commerce and industry have not yet been developed. All we need now is how to prevent rather than to remedy the evils arising from modern industry and commerce.

"Take the land problem as an example. We do not have great landlords as they have in the west. But since land is vitally related to the

people, we ought to work out a preventive policy now. Our policy is easy and simple. First, the government should tax or buy all lands according to their value. Second, the value of the land should be fixed by its owner. Third, after the landowner has fixed his land value and reported to the government any future increase in the land value should belong to the government.

"Again, let us take the problem of regulating capital. Our great and immediate problem is not economic inequality but economic poverty, not a fight against capitalists but the prevention of the rise of capitalists in the future. Our method of solving this problem is to develop state industry. Since we do not have enough experience and capital to develop that it would be wise for us to employ foreign specialists and to borrow foreign capital to help us.

"With regard to the problem of food and clothing, our plan is as follows:

"We want to give every citizen not only plenty of rice but very cheap rice. We hope to do that (1) by having every farmer cultivate his own land; (2) by using machines to take the place of human labor; (3) by utilizing waterfalls to manufacture chemical fertilizers; (4) by educating our farmers to use the method of rotation of crops; (5) by studying and applying the best methods of killing deleterious entozoon; (6) by improving methods of manufacture; (7) by developing modern methods of transportation; and (8) by doing all we can to prevent famines.

"The problem of clothing is twofold. On the one hand there is an urgent need of improving our old methods of raising raw materials. On the other hand, we have to develop our own textile industry as rapidly as possible. This is, at present, hindered by the treaties which forbid us to have tariff autonomy. So our first step in solving the problem of clothing is to remove all unequal treaties so that we may carry out a policy of protection."

Wherever the Kuomintang government now extends it is required that Dr. Sun's "Principles" be taught in all schools and in some sections it is required that "since the will bequeathed by Dr. Sun, the leader of the people's revolutionary army, has great influence in unifying the will of the people and in directing the policies of the People's Revolution, therefore, schools and educational organizations should each display a photo of Dr. Sun, and both teachers and students in each school should hold a weekly memorial assembly in the first period of every Monday to recite his will, to pay respect to his memory, and to unify the will of the people. All magistrates and school presidents or principals are to act according to this instruction." These are the instructions issued by the Commissioner of Education of Hunan on August 11, 1925, even before the Southern armies had poured through Hunan on their Northern Expedition which has thus far issued so successfully. The will itself is as follows:

"For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me

that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings in my books, —namely, 'The Plans for National Reconstruction,' and 'The Three Principles of the People,' and in my proclamation made during the first National Representative Convention,—until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date. This is my bequest to you."

This respect for Sun Yat-sen is being used by many as a cult in China perhaps in imitation of the Imperial Cult in Japan and Dr. Sun's photograph takes the place of the shrine where the Imperial Rescript is kept in Japanese schools. The Chinese observance, however, is very slack and careless compared with the Japanese and indeed is only in its inception. It remains to be seen whether it can be developed or whether the present use of Sun Yat-sen's name and prestige and teaching are merely for the necessities of the political movement as is the case with many of the phrases used in the effort to create and crystallize a genuine national consciousness. Only time will show whether the reverence for Dr. Sun's will or the hold of his memory will abide. Perhaps the content of the will, referring to conditions which will soon pass away, will forbid its immortality. And Sun's volume on "The International Development of China" proposing "that the vast resources of China be developed internationally under a socialistic scheme" with the most detailed economic and engineering proposals is puerile in its ignorance and fantasies. But Sun's memory will abide and a great mausoleum is under construction on Purple Mountain where his body, now in Peking, will rest in a shrine like the Japanese Emperor's at Kyoto, looking out over Nanking and the great reaches of the Yangtse. Some think of him already as the George Washington of China, but on the boat coming home we read Sun's books and Thayer's "Washington" side by side. The two men belong in categories as wide apart as the poles, or as realities and dreams, save that both were true patriots.

The great question in China is as to the extent to which the Nationalist Movement is or will be dominated by Russian or communistic influences. Is this Movement using these influences, intending when it has secured all it wants from them to discard them, or are they using it, intending to keep their hold on it and to direct it to their own ends? In all our conversations we met no communists or socialists whatever. All with whom we talked maintained that when the Nationalist

Movement had got all it needed from Russian advice or financial help or from the use of communism in arousing and organizing popular feeling, it would throw them off. Often there was something very naive in the politics and the ethics of this view. It was taken for granted that China would be clever enough to outwit any political forces, and to control any economic revolt. And as to the morality of the matter, why, since Russia was simply playing her own game everywhere why should not China play with her and take what she could as India and Afghanistan and Persia, so it was said, had done?

One asks, are there Russian and communistic elements at work, and what will be their issue? These elements certainly are at work. There are White Russian military advisors and some thousands of Russian soldiers as mercenaries with General Chang in Shantung. There are Red Russian influences at work in Peking and Shanghai and they represent one of the most powerful forces in the Cantonese Movement. Abundant evidence can be provided. It was said that they had loaned the Cantonese Government $18,000,000. The greatest celebrations in Canton last year were of Sun Yat-sen's birthday and of the birthday of the Russian Revolution. In Canton and Hunan alike, the Nationalist Government and the Soviet Revolution were linked together in undying alliance. The Chinese allege that Sun Yat-sen was driven to this alliance only after America and Great Britain had been appealed to and had refused any sympathy or support, and that in due time when the Russian orange has been sucked dry it will be thrown away. There are other Chinese who are not so sure. Some of these fear their own over confidence. They are not so trustful that the camel can be pushed out of the tent. And others see exactly what Russian influence has meant. As an able young Chinese woman in Canton said to us: "Russian influence is destroying us. She poses as China's best friend and perhaps some of her representatives are sincere, but in reality they are our worst foes, destroying China's national culture, breaking down the whole social fabric of our nation, and sowing class and international hatred and strife." It is hard of course to appraise the extent and the ultimate consequences of this Russian influence, but it is clearly not in the direction of national confidence and equality, it is materialistic and secularist, and it has aroused powerful forces of economic and industrial disorder.

At the Baltimore Conference on China in September, 1925, one of the Chinese speakers spoke of the feeling in China

that Russia was her true friend. Mr. Henry K. Norton made this comment:

"In response to Mr. Kuo's suggestion that the Russians have impressed the Chinese people with the sincerity of their desire to treat China fairly and equally, it is interesting to recur to the situation in Manchuria. In my brief summary it was necessary to hasten over it and I suggested only that the treaty made with Peking had to be ratified by Chang Tso-lin before it would become effective. As a matter of fact the Russians waited until Chang was involved in a war with Peking, then made demonstrations in his rear, and forced him to sign a treaty along the same lines as they had already signed with Peking. This treaty was made with Chang as the ruler of the 'Autonomous Three Eastern Provinces.' Russia was thus the only nation which has taken advantage of the recent disturbances in China to recognize and to attempt to segregate any portion of China's territory or to further the disintegration of China."

As to communism in China many things apparently contradictory, but all more or less true, can be said. The truth as a whole would seem to be in our view that the Chinese are not and will not become a communistic people, that much communistic talk is academic or mere vocabulary for the mood of uncertainty and for theoretical suggestion for deliverance from national difficulty, or explanation of popular discontent all too much justified by the poverty and wretchedness of great masses of the population, or it is the blind reaching out of this discontent itself for some different order. (See William Hung's art. "Main Tendencies in Literary Circles," "China Mission Year Book, '25," p. 11.) Sun Yat-sen was not a communist nor even a Marxian socialist. He held that Marx was wrong spiritually, economically and politically: "Marx was wrong," he says in the "Three Principles," "in making materialism the heart of history. The social problem is the heart of history, and the heart of the social problem is the maintenance of life. . . . Marx thought that the surplus wealth of the capitalist was all wrung from the toil of the laborer. He gave the credit for production to the laborer to the exclusion of all other kinds of valuable contributions to society. . . . Marx's theory that Class strife is the basis of progress is putting the effect for the cause . . . is a confusion of basic principles." But in spite of Sun Yat-sen and as only one of many evidences that his Movement is not to control China, the Southern Government has fomented and organized this very class struggle on the part of labor and especially on the part of the tenant farmer. The former is serious enough. During the past year the communist element has grown into

complete control of the labor unions and when we were in Canton it was undecided whether the government would be able to control communist labor or whether the labor unions would control the government. The government had wished to keep open the Canton Hospital, the oldest and greatest Mission Hospital in South China. Against the Government's orders the unions cut off the water and light, turned out the patients and closed and picketed the institution. We saw it empty and desolate and the tropical vegetation already growing up over it. On the other hand, the unions wanted to close the insane asylum but the Government had managed to put them off. In the case of the Canton Christian College the unions enjoined a strike and made extreme demands all of which the Government decided in favor of the unions. The tenant farmer revolt is perhaps even more serious and it has been widely and deeply aroused. As the Southern Government has extended northward these movements of unrest have been carefully fomented by propaganda in preparation and facilitation for its coming and have been developed vigorously behind the conquests. Will civil government be able to hold these forces in hand or will the experience of the Taiping Rebellion be repeated? Everyone appeared to have forgotten the lessons of the great rebellion and it seemed to us that many people were taking altogether too light a view of the peril of playing with the new communistic fires.

Such questions are answered today in China in two ways. Some answer that the issue can only be decided by the development of the social and economic forces now released and working in Chinese society. Others answer that it depends on personalities and views and actions of the men who command power. In this view the significant individual in the Southern Movement at present is Chiang Kai-shek, the young general who has organized and led the Southern armies. It is true that most of their success has been due to propaganda and the melting away of any armed opposition, but it is true also that a good army with real morale was developed and that there was costly fighting and that Chiang Kai-shek's death, frequently reported last fall, would change a great deal and that his continuance would leave him the controlling figure in the Movement. It was his manifesto last fall which was quoted with approval by Chinese everywhere in contrast with the pure arbitrary militarism of the other generals. This manifesto is so good an illustration of the mind and method of the modern Chinese Movement that I quote it in full from "The Chinese Courier," Oct. 12-14, 1926:

"As a preliminary situation paving the way for the practical application of the 'Three People's Doctrine' of the late Dr. Sun Yat-sen, General Chiang Kai-shek sets forth six conditions, namely:

"(1) The placing of China in a position of equality in the comity of nations ensures the adequate development of the economic strength and productive power of the people.

"(2) With the development of industries the economic well-being of the rural classes will be assured, and the lot of the working population will be ameliorated.

"(3) The increase of productive power will enable the workers to meet the high cost of living, and to provide them with opportunities of self-betterment by co-ordinating their efforts.

"(4) The prosperity of the workers and farmers will promote the buying power of the people, and this will give a great impetus to the expansion of trade.

"(5) When signs of prosperity are witnessed all over the land, the cultural and educational development of the nation will receive due attention. Economic growth spells intellectual progress, and this in turn brings national wealth which is essential to the adequate financing of cultural and educational enterprises as well as the reduction of the number of the unemployed to the minimum.

"(6) With the cancellation of unequal treaties the laws of the nation will apply to every inch of Chinese soil, and the ideals of the first revolution will have a freer scope for exercise, following the abolition of extraterritoriality and the retrocession of foreign concessions.

"General Chiang has also a programme for the reconstruction of the nation in an elaborate plan consisting of 33 items. This act of placing his cards on the table on the part of the victorious general is to be welcomed at this juncture of his military campaign when some critics influenced by so much 'anti-red' propaganda begin to doubt seriously what the economic situation of the country will be like when the Southerners' influence becomes predominant.

GENERAL CHIANG'S PLAN

"(a) National Phases of the Plan

"1. As soon as the war is over, a preparatory People's Convention is to be called as the forerunner of the True Citizen's Convention in order that, as Dr. Sun had desired, the main national problems may be solved and a true Central Government supported by national unity may be established.

"2. The unequal treaties signed between China and the foreign Powers should be cancelled, and new treaties framed on the basis of reciprocity with due respect to China's sovereign rights.

"3. The foreign naval and military forces stationed in China should be withdrawn.

"4. The abolition of extraterritoriality should be made a fait accompli.

"5. The foreign concessions should be restored to China.

"6. China should enjoy a full measure of tariff antonomy.

"7. Missionary schools and colleges should be brought under Government control and all educational enterprises subjected to Government supervision.

"8. Without the special sanction of the Chinese Government foreigners should not be allowed to become proprietors of real estate nor to establish banks issuing bank notes.

"(b) Reforms Affecting the People.

"9. An administration distinguished by the clean morals of its personnel should be established, thus putting an end to former corruptions and throwing into unemployment corrupt and avaricious officials.

"10. Due measures should be taken to guarantee the people their full liberty in collective association, in speech and publication, as well as in habitation and religious creeds.

"11. Unification of the fiscal system should be enforced and likin abolished.

"12. The surtax on land should be abolished and all attempts to collect taxes in advance should be stopped besides the elimination of miscellaneous taxes and oppressive levies. The poor people should be exempted from all forcible contributions to military expenses.

"13. Immunity from land taxes and taxes in arrears will be granted in all districts under the scourge of some public calamity. Loans of exorbitant rates of interest should be forbidden.

"14. Transportation and smoking of opium will be forbidden.

"15. Cultivation of the spirit of true cooperation between the soldiers and the people will be encouraged as well as the prohibition of press gang activities and forcible occupation by the military of schools and residential buildings.

"16. National and provincial productive enterprises should be developed and industrial undertakings in general should be encouraged.

"17. The Government (this refers of course to the nationalist Government after the overthrow of its opponents) will set apart special funds for the relief of the victims of floods and famines, efforts being also made to fix a limit to the price of rice and to utilize for relief work the proceeds from the confiscation and also of property once owned by those who have betrayed the national cause.

"18. Organizations formed for the promotion of agriculture, industry, commerce and education should be encouraged in their growth, and any political influence affecting such growth will be vigorously removed.

"19. In all provinces steps will be taken, after the military campaign is over, to imbue the people with the doctrines of the great founder of the Kuomintang so that all will understand his administrative theories. A free scope will be afforded for local self-government, and the people will have the right to elect their own governors, magistrates, and the heads of self-governing organs in the villages. The people will have full liberty to hold mass meetings of a provincial, district or local character to discuss political reforms.

"20. Steps will be taken to improve the organization of farming villages, to readjust the system of arable land, to set a maximum limit to land tax collectable, and to better the lot of the farming population.

"21. Special laws will be promulgated for application to industrial workers, to workmen's union, to the minimum wages to be paid to the workers, to prohibit Chinese and foreign factory owners and their employees meting out cruel treatment to the workers, to standardize the sanitary conditions of the factories, and to adopt special protective measures for the welfare of child labor.

"22. Appropriations will be set aside for the education of the masses, and such appropriations will be treated as a sacred trust fund not applicable to any other purpose. The number of primary school teachers will be increased, and tuition fees will be reduced.

"23. The livelihood of the soldiers will be improved besides taking steps to improve their mental faculties by education, and to utilize a

portion of the proceeds of confiscated property as a pension fund in favor of old and infirm soldiers.

"24. A definite salary schedule will be determined allowing higher salaries for the men occupying minor posts in the civil service. These men will be given full liberty to organize their own unions which will receive legal recognition.

"25. Every effort will be made to bring about complete equality between men and women by giving women the full recognition of their rights to participate in elections and to be elected. Women will enjoy on a basis of equality all rights and privileges to which men are legally entitled.

"26. A comprehensive census will be taken.

"27. A national survey will be undertaken.

"28. Volunteer corps will be organized in every village so that people will be capable of protecting themselves.

"29. Funds will be set aside for the construction of highways in various districts.

"30. River conservancy work will be undertaken.

"31. Afforestation will be taken up.

"32. The monetary system will be reformed, and the reckless issuance of banknotes will be strictly forbidden.

"33. The Government will afford financial facilities to the poor to encourage productive and cooperative enterprises.

"From time to time the question has been freely asked both by Chinese and foreigners as to whether General Chiang Kai-shek is or is not a communist. If such doubting Thomases would take pains to go through the plan here set forth by General Chiang—let it not be despised because it appears to be idealistic and far-reaching—and see if any attempt has been made to turn the country 'Red.' In placing the plan before the public General Chiang has practically committed himself to a definite course of action from which he could not easily deviate."

This manifesto was issued before the conquest of the middle Yangtse Valley. On November 19, 1926, the "Hankow Herald" obtained an interview with General Chiang Kai-shek in Nanchang where his advance had brought him:

"General Chiang said that elimination of Marshals Wu Pei-fu, Sun Chuan-fang and Chang Tso-lin was but one step of his immediate programme.

"The revision of treaties was of no account. They must be abolished, the present movement not being one of evolution but of revolution.

"China, he declared, would be ruled by the committee form of Government, modelled along Soviet lines, while Labour would be the co-partner of the Government in the developing and handling of the country.

"Questioned regarding the ability of Chinese courts to administer justice impartially, General Chiang stated that a new code was being drawn up not only guaranteeing protection and justice to foreigners but protection to Chinese from foreign aggression, which was more important.

"The abrogation of the Sino-Belgian Treaty was the first step to abolition of the remaining treaties, which would be dealt with immediately, coincidentally with the stamping out of the militarists.

"He said that America boasted of a democratic Home Government while following an imperialistic policy in the Philippines.

"China's freedom secured, General Chiang asserted, the movement's ultimate aim was abolition of imperialism throughout the world."

The real meaning of this also only time will show. Chiang is reported to have stated to the editor of the "Hankow Herald" that "missionaries will always be welcome as heretofore. The elimination of Missions from China is not part of our program, and they may function in this country without interference, as always."

4. Some people are in danger of undervaluing the *new national consciousness* and spirit of China because of the unreality of many of the common expressions which are in use in its behalf, such as this idea of "Imperialism." One meets it and many kindred shibboleths—"militarism," "economic penetration," "capitalistic aggression," "unjust and unequal treatment," and a dozen more. Probably every great nationalistic movement, including many in the history of England, France and America, has made use of many watchwords which would not bear criticism. And also there are realities lying behind these phrases. And in her effort to have all such wrongs righted China has the sympathy of many of the western governments and of Japan and of all the best sentiment of the western world, indeed of the whole world. But it is always a weakness in any movement to be misled by fictions or to forget history, and this present wholesome movement in China in which we believe and must desire to aid, would be far stronger if it were more frank and veracious and if it conceived itself not as a revolt against something western merely or principally but as a great human movement, a phase of the universal struggle of each nation and of all nations to transcend themselves and their own past. Some of the content of these current phrases in China is real. Some of it is fictitious and some of it is dishonest or would be if it were intelligent. It is saved from dishonesty only by its ignorance of China's own history. One of the fairest and friendliest and best informed writers on China has summarized this history:

"In the history of the East are to be found some of the earliest chapters of imperialism. Under the Hans China pushed out across Central Asia almost to the borders of the Caspian Sea; drawings upon the walls of caves clearly representing Chinese and other Asiatics have comparatively recently been discovered in South Africa; under the Mings imperial China sent well-armed fleets by way of Ceylon and India to the east coasts of Africa and to Arabia; under the Manchus China pushed and conquered westward toward Central Asia. * * *

"Whence arose the idea that the Chinese are a gentle, docile, and pacifistic race? Certainly not from observation of Chinese contemporary civilization, and not from the study of China's ancient and medieval history. Brigandage, rebellion, active and passive resistance, the looting and burning of villages, towns, and cities, the slaughter of countless thousands of men, women, and children, dot the pages of China's history quite as thickly as accounts of art, education, and philosophy.

"Certainly the Chinese have not stayed at home meekly attending to their own business. Four types of war are to be noted as having been fought by the Chinese over a period of more than four thousand years; these may be classified as internally aggressive, internally defensive, externally defensive, and externally aggressive. First of all, as the Europeans fought the aborigines in America, seized their lands, and pushed them farther and farther from the coast, so the Chinese beginning thousands of years earlier, have continued to the present to conquer and push the Lolos, Miaotze, and other aboriginal tribes farther and farther into the wilds. Moreover, they have fought doughtily against the Asiatic races who have pressed into the rich lands of China proper. Not content with this, however, they have pushed out to conquer almost all the surrounding lands and not without arrogance have assumed overlordship of the 'ten thousand kingdoms.' If the Han dynasty generals did not with their armies look upon the waters of the Caspian Sea, they at least pushed far across the deserts and oases of central Asia and spread China's civilization and established her government over thousands of square miles of rich alien territory, conquering tribe after tribe of settled as well as nomad Asiatics. How came the wars between China and India, and Burma and Tibet? How happened it that the Chinese first met the Portuguese not in Canton but in Malacca, and the Spanish also not in China proper but in the Philippines? What is China's claim to Manchuria, to Mongolia, to Tibet? What about the travels of Cheng ho and his great fleet to Ceylon, to Arabia, and to Africa in the fifteenth century? How is it that there are some eight or nine millions of Chinese scattered throughout large parts of the world who have shown the Europeans in many cases the secrets of 'peaceful' and 'economic' penetration?

"No—China's pacifism has never kept her from conquering or exploiting her weaker neighbors any more than it keeps her rulers, manufacturers, and mine owners from exploiting her own poorer classes at the present day. Westerners are unfair to the Chinese as well as to themselves when they assume that sin and selfishness are unilateral either in the East or in the West. Providence, unlike Pope Alexander VI, never divided the East from the West, nor has his Satanic Majesty been left to rule the West as some writers would apparently have us believe. This not to exonerate the West or to praise the Chinese, but merely to try to state the truth, which is as salutary for the latter as it is for the Europeans." (Professor MacNair.)

And today one finds more imperialism and militarism in China than in almost any other country in the world.

But in spite of all fictions and confusion and inward contradictions the national movement in China is real and true. This Cantonese development may or may not be the germ of a true and ordered national life but sooner or later a com-

petent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan Restoration to success and at present many of the men who might be such leaders whether from wise prudence or from timidity dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly in private life. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin. Assuredly both China and the Western nations will suffer until it is apprehended that this great task of China's transformation and the happy and honorable clarification of all her outer relationships, can not helpfully be played off against one another to the hindrance of each but that both problems must be worked out cooperatively in friendship and good will. Many deny this. Some do not want it. They want the troubled waters for their own good fishing. Others insist that China understands nothing but force and can not be dealt with, either externally or internally, otherwise. And others hold that this game can be played double and that China has the force of mass and inertia, if nothing else, to annul its treaties and go its own way. These are the views of the realists who deride all idealistic views. But there are many men in China and the West who know that ideas are the greatest realities and who are seeking the true road of understanding and cooperation. The evidence of this can be found in many places.

5. There are many difficulties in the way of such an adjustment and one of the chief of these is pride. The realists and economic materialists among the western students of China are foremost in declaring that the chief element in the psychology of the present situation is pride. China, they say, developed through centuries the worst superiority complex ever known. They can recall the letter addressed by the Emperor Ch'un Lung to George III through Lord Macauley of the first British embassy to China: "You, O King, live beyond the confines of many seas, nevertheless, impelled by your humble desire to partake benefits of our civilization, you have despatched a mission respectfully bearing your memorial.

. . . The earnest terms in which it is couched reveal a respectful humility on your part which is highly praiseworthy. . . . Swaying the wide world, I have but one aim in view, namely, to maintain a perfect governance and to fulfill the duties of the state. . . . If, after the receipt of this explicit decree, you lightly give ear to the representations of your subordinates and allow your barbarian merchants to proceed to Chekiang and Tientsin . . . your barbarian merchants will have had a long journey for nothing. Do not say that you were not warned in due time! Tremblingly obey and show no negligence! A special mandate!" And ten thousand other pieces of evidence can be added to this. Now this haughty China has found herself, though the most populous of nations, a negligible factor in the councils of the nations, and a generation has come which knows the facts and lacks the blindness and the insensitiveness of the old China and is hurt deeply in its pride at China's national position. This generation knows very well the pitiful situation of China within, and it knows too that it has failed in its own duty to make the Republic and the New China a reality. National pride and self pride combine to protect and justify themselves by an anti-foreign agitation exalting the injustice and failure of others. But this pride itself is a humiliation, for the injustice and failure of other nations are injustice and failure not by comparison with China's historic standards but by comparison with the West and with the best Western ideals. And this intensifies China's hurt pride. Her anti-foreignism is the result of her foreignism, her knowledge and acceptance of Western ideals and their authority. And yet her foreignism is incapable of self-realization and that incenses still further her amour propre. And the psychologists can pursue the coil still further. Their analysis is interesting but the essential fact is that a good deal of pride and sense of superiority must be got rid of on both sides. One need not be surprised to hear at any time that this has been done. Three foreign nations at least are trying their best to do their part and "Chinese psychology" is so like our own that there might easily be established at any time a rapprochement, for example, between Great Britain and the new nationalist government at Wuchang, which would quite reverse the anti-foreign feeling which has been strongest against Great Britain. Whether this would mean a recrudescence of this feeling in those sections where military control has repressed its expression, or whether it might not lead to a general revulsion of good feeling, time and time alone would show.

6. There is a great deal that is hard to appraise in the whole anti-foreign movement and both with regard to it and with reference to political conditions throughout China there is the same inevitable contradictiousness of which I have already spoken. Perhaps the present situation can only be fairly presented by a summarization of opinion from all parts of China. Certainly this is true as regards the bearing of political conditions on missionary work. Professor MacNair has admirably presented such a view in a chapter on "The Protestant Christian Movement and Political Events" which he contributed to the "China Christian Year Book" for 1926, which appeared just as we left China. I have picked out sections from this statement, based on data gathered from all parts of China:

"Has Christian work in your area been affected one way or another by the political situation during the past year? If so, specifically how?

"To judge from the reports current in foreign and native newspapers and magazines, as well as the remarks one hears constantly of the upset conditions to be found all over China, one would expect that this question would have been answered almost unanimously in the affirmative. As a matter of fact more than one-fourth of the replies indicated that religious work had been affected very little or not at all.....

"About one-half of those who contributed information indicated that there were noticeable no definite indications of anti-foreign or an anti-Christian feeling. From this one must conclude either that the missionaries are not competent observers and judges of such feelings on the part of the Chinese, or that there is no such widespread feeling among the people as is indicated by current rumors and reports. From Shensi, for example, comes the statement that 'there have been attempts made to stir up both anti-foreign and anti-Christian feeling but with very poor success.' As is to be expected, a distinction is made between groups of the people: those who report such feelings almost unanimously refer to students and, in a few cases, radicals, but add that the cooler-headed ones, the upper classes, and the officials generally are opposed. In country districts such feelings appear to be conspicously lacking.....

"It is apparent that such feelings are considerably less noticeable than they were last summer: whether they have disappeared or merely gone underground cannot be known until warm weather comes again....

"Can you summarize the trend of political thought in your area as far as the intelligentsia are concerned? e. g. Is there any sympathy with the idea of monarchical restoration, or with Communism? Is there any noticeable anti-military feeling?

"Any trend toward monarchical restoration is chiefly conspicuous by its absence; less than half a dozen writers mentioned interest in the monarchical thought.

"From Kiangyin in Kiangsu comes another typical remark: 'As to the political feelings of the educated classes, I think I can say that they would be willing to welcome any change in government that would give peace and security to the people. I have not heard of any communistic tendencies, and the only communistic agitator who has spoken out in

the neighborhood was arrested and put in jail. The people are all thoroughly disgusted with the present military regime in the country, but do not know what to do to relieve themselves of this curse.' Another letter from the same city mentioned the public decapitation of the communistic agitator and the exposure of his head."

This was in Sun Chuan-fang's area. He and the northern militarists have repressed communism, labor organizations and student agitation with an iron hand.

"The head of a well-known institution in Kwangtung writes in a like strain: 'The general feeling and this is certainly more true with the intelligentsia than even with the common people, is opposed to Communism. I believe myself that such Communistic ideas as are put forward are largely for political purposes rather than any real interest in Communism.'.....

"'Communism as a spirit and a driving force has great strength in Kwangtung. The Communists are within the party and have stamped it unmistakably with their characteristics—zeal, discipline, anti-religious bigotry and terminology. Their power is increasing. On the other hand none of the distinctly communist policies have been put into operation. The powerful Russian political adviser, who has just had his term renewed for another three years, has declared to many interviewers that China is not ripe for communism, and that all Russia wants is a strong and independent China which will be a friend to her. Other Russians admit more selfish aims. For the time being the men in real control are devoting all energies to the work of organization and consolidation. Communism is being talked by lesser persons and the enthusiasm of these doctrinaires is being utilized. However, there has been no more confiscation, radical taxation or establishment of government monopolies than may be duplicated in the practice of more than one Western government which is regarded as being safe and sane. The taking over of the Kung Yee private hospital was arbitrary and restitution does need to be made.'

"So much for Communism. There is a monotonous regularity to be noted in the remarks concerning anti-militarism. Whether it is voiced clearly or not, there can be no doubt that this feeling exists practically throughout the country. A study of the replies received can hardly fail to impress one with the fact that most of the political thought in China at present is of a strongly nationalistic turn. It is not primarily pro-monarchy, pro-communist, or even pro-republican, nor is it mainly—in most places at least—anti-foreign: it is anti-special privileges, anti-unequal treaties and distinctly China-for-the-Chinese.....

"What, if any, Soviet or Bolshevist influences are to be observed in your area?

"In connection with this subject one may again be somewhat surprised at the considerable number of supposedly well-informed workers in close contact with the Chinese who report that there is little or no Bolshevist influence to be observed in their areas.....

"No unbiased observer can deny that there are certain—or rather uncertain—Bolshevistic influences at work in China, but neither can he deny that much of what is heard is nothing more than the cry of 'Wolf, Wolf.'.....

"From conditions in your neighborhood are you aware of any political progress, or working towards a goal?

"The answers to this question were for the most part like the poet Burns' 'short and simple annals of the poor.' There was a discouragingly large number of 'No's.' From Shensi: 'Nothing of the kind. Poverty, suffering, greed, lawlessness, oppression, ignorance,—working towards the goal of national ruin and God's judgment.' From Shantung: 'Very little progress observable toward a political goal. On the contrary much apathy and bewilderment.' 'None whatever. Votes are still sold. Justice is as uncertain as ever.' One ray of light is found in that province: 'In a small way there is local political progress towards a more democratic government of the city (Chefoo) through the Chinese Chamber of Commerce, which is a representative body.' From Foochow: 'None.' 'In general none.' From Chengtu: 'No, there is no political progress; and the only goal that one can see any of the leaders working towards is that of their own selfish aggrandizement and enrichment at the expense of the common people.' 'No, I do not see any marks of political progress. Disorder, confusion, distrust, jealousy, and the forward selfish aims on the part of the ruling military faction are the chief characteristics evident just now.' But the Chinese reporter from this same city of Chengtu takes a more hopeful view: 'There is the wide awakening of the national feeling. People are more educated. There is more opportunity for people to express their opinion.' From Chungking: 'No.' From Suiting: 'There is no political progress in Suiting neighborhood and the only goal seems to be to make as much money as possible in the shortest possible time.' From Yangchow in Kiangsu: 'Not in the slightest.' From Kiangyin in the same province: 'I am sorry to report that I see few if any signs of political progress in this neighborhood. There is general dissatisfaction with the present state of affairs and that is about all. However, dissatisfaction with the present state is indeed the first step in progress toward a change.' From Wusih, also in Kiangsu: 'There is no political progress here except perhaps a small attempt on the part of the local gentry to try to persuade the governor general to establish a regular system of taxation in place of his irregular levies.' A writer from Hangchow in Chekiang says: 'None whatever. The present day political leaders are looked upon by the populace as grasshoppers and parasites.' Another reports from the same city: 'The only political progress which I see is the increase of the spirit of nationalism which finds a certain amount of anti-foreign agitation to be the easiest method of strengthening such nationalistic spirit. When nationalism sees its goal of juster international relations in view it will work far more vigorously than ever before toward a better internal reconstruction.' A religious leader in Honan says: 'Absolutely no political progress of the right kind, and no working towards a national democratic goal—the "working" is entirely selfish in its aim and method.' From Taikang in the same province: 'Hopeless muddle—bleeding of the people.' From Tientsin: 'Most Chinese have lost hope. Trust neither politicians nor military.' From Peking: 'One would be optimistic to say that he detects any political progress in the shifting of events during the last few years in the neighborhood of Peking. Many predict that this will continue for an indefinite period. Others are inclined to think that ultimately the people driven to desperation will take direct action against their military oppressors, probably

uniting in support of some man who treats them better than the others do.....'

"Writers from Canton are more hopeful than those in most other centers. One says: 'Yes, the local government has made progress against great odds in a concerted program of centralization.' Another says: 'There has been very definite political progress in and around Canton during the past three months. The civil government is stronger than it has been at any time since the Revolution. There has been greater consolidation in various departments of the government. Financially the government is better off than it has been for years. Taxes are being paid into the Treasury, and the military being paid from the Treasury instead of paying themselves from the taxes. There seems to be a definite and effective move for good government.'

"In general conclusion one may say, as a result of studying the answers sent in from many parts of the country, from reading the local papers and from talking with those who are interested in the Christian movement in China, that Christian work is being affected a good deal directly and a great deal indirectly, and that in many cases the effect is for good rather than evil; that there is much less evidence of Bolshevism being the cause for this than the development of a new nationalistic spirit, which shows evidence of being on the increase rather than on the wane; that there is a very definite move on the part of many foreign Christian workers in China to change their legal status and their administrative status in Christian work; there is a desire on the part of the native workers to hold more responsible positions, which desire is generally being met by the foreign workers. It is clear that there is a strong anti-Christian movement, which tends to grow stronger rather than weaker; however, this movement, far from weakening Christianity, tends rather to strengthen it. Persecution always has been good for the Church in the long run, since it serves to keep it awake to its duties, and brings out the best in those who are not. To the present much less effect has been felt than one would suppose from a casual reading of newspapers either in China or abroad. Lastly, whatever political progress is being made is largely invisible. That such progress is being made in a general way is fairly clear from the statements above, but such progress is underground to a considerable extent. On the whole it appears to the writer that the outlook for Christianity is exceedingly bright, despite civil war, treachery and confusion, which are undoubtedly rampant throughout large parts of the country."

7. Sooner or later some one should undertake a careful, dispassionate and yet sympathetic study of the whole question of the relation of Christian Missions and of Christianity in China to the Chinese Government and to Western Governments and to the treaties between them. It is necessary to refer to this question here because it enters vitally into the missionary situation in China and because at this point the relations between Christian Missions and the political situation are inevitable. When it was contended at a meeting which we attended that Missions should not concern themselves with the treaties or with the international problem because Missions should not be involved in politics, a Chinese Christian

replied that the purpose of the present discussions was not to involve Missions in politics but to extricate them. Probably the discussions of the past years have worked in both directions. Some of them have tended to extricate and some to implicate. The various actions of missionary leaders with regard to the Treaties, the toleration clauses and extra territoriality have been published in the China National Christian Council Bulletin and in a separate pamphlet included as an appendix in "The China Christian Year Book, 1926." Our own Board took action on these subjects on Sept. 21 and Nov. 16, 1925 and shared in the collective action of the American Foreign Mission Boards of August 13, Oct. 2, 3, Nov. 5, 1925 and January 12-15, 1926. The whole question came again before the National Christian Council in Shanghai in November, 1926, and after much discussion as to whether the Council should take any action and if so what action, and after many proposals had been offered the following resolutions were adopted "without dissent, only a few members abstaining from voting:"

"*Resolved,* That while the National Christian Council is not in a position to speak officially for the organizations which have combined to bring it into existence, yet after studying closely all the recorded actions of these organizations, we, collectively and as individuals, place on record our conviction:

"1. That the Christian Church and Christian Missions should preach the Gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the Republic of China, and that all provisions in the treaties with foreign countries for special privileges for the churches or missions should be removed.

"2. That the present treaties between China and foreign Powers should be revised on a basis of freedom and equality.

"3. That we are glad of the steps already taken towards this end by the Governments concerned and trust that they may persist in their efforts till satisfactory results have been achieved.

"4. That whatever were the historical circumstances which led to the present state of affairs, its speedy remedy is now the joint responsibility of Chinese and foreigners and that in this task we need the spirit of persistent forbearance, understanding, and love on both sides.

"The Council therefore calls Christians in China of whatever nationality or occupation to a more fearless following of Christ, whatever the cost, and to cooperation in bringing His Spirit into our international relationships."

To those who listened to the discussions these resolutions represented a very fair composition of widely diverse views, and in what they were meant to say they seemed as just a statement as such a group of Chinese Christians, under present pressure, and missionaries of many nationalities, the

former greatly in the majority, could produce. To some outsiders, especially in governmental and commercial groups and to some of the foreign newspapers they were objectionable because they seemed to demand the immediate and unconditional removal of all the treaty assurances and because they appeared to ignore altogether the equal necessity—many would say the far greater necessity—of the solution of China's internal problem and the cessation of suicidal war and the establishment of social order and just government. Probably there were few if any in the Council who thought immediate application of such revised treaties as they desired was practicable but they were not prepared flatly to say so. They felt, rightly or wrongly, that they were standing for a fundamentally right principle and they did not want to weaken their position by any qualifying words. And as to the other matter they would have said that they were dealing with only one question, the question of China's external relationships. These are conscientious answers, whether or not they are convincing.

The essential fact is that the Chinese and all the rest of the world want or ought to want to see China on an equality with all other nations and that this is coming about. The immediate abrogation or revision of the treaties might make it true nominally, but only China herself can make it true actually by acquiring as only she can her own actual sovereignty over herself or among the nations.

From the point of view of Missions the essential thing is the genuine recognition of the principle of religious liberty. It is held that the socalled toleration clauses were only that. They were not unequal. They were the acknowledgment of equality. All other religions were free in China. Christianity was not. These clauses did nothing more in terms than make Christianity free. They put Christianity in China on the same basis on which Buddhism and Confucianism stood and stand in the United States. The matter might have been stated reciprocally as it is in the Treaty of 1920 between the United States and Siam but China at the time had no care for such a statement. Personally I do not believe it is an infringement of any nation's sovereignty to recognize the principle of religious liberty in its treaties. (See Appendix B, "Some Notes on Religious Liberty and Treaty Agreements Guaranteeing It.") It ought of course to be unnecessary and all that ought to be expected today is that a responsible China will establish this principle really and irrevocably in her constitution and statute law. At present there are no such guarantees. There is no Constitution of China at the present time. There have

been four Constitutions, 1912, 1913, 1914 and 1923 but none of these is in force and in not one of them are the guarantees sufficiently comprehensive or absolute. Under the last three, restrictions might be imposed which would annul the right. Some of the provinces have their own constitutional provisions, but these likewise are unsatisfactory and wholly insecure. No one knows as yet what the attitude of the new Southern Government will be. The Kuomintang has heretofore stood for religious liberty. Many of its leaders, indeed, have been Christians but we were informed by members of the party in Canton that at a meeting then held under the leadership of some of the men who had been known as Christians, it had been voted in the Executive Committee to give up the principle of freedom of opinion. One hopes that such reports may prove unfounded and that the new nationalism will not throttle liberty at its birth. When we came away from China the situation was that the whole of Southern China was uncertain as to the policy of the Government and that in Central and Northern China there were no constitutional guarantees whatever. At the same time there was religious freedom almost everywhere resting on the tradition of the past, and even more on the broad, tolerant spirit and good common sense of the Chinese people, and to an extent, their genuine appreciation of Christianity and the Christian Church and the Christian missionary. The exceptions to this general statement were Hunan and Fukien and Hupeh, where, as we were leaving China and more extensively later, the rights of religious liberty and freedom of conscience, were suffering very extreme violation. It is clear that it must be the concern of the Christian Church in China to secure and if need be to give its life to secure this complete and unlimited right of religious liberty.

This is one point at which there can be no question of the right and duty of the Church to deal with political questions. There are other points of which there may be doubt. And in general the Chinese Church has to meet now the question which the Church of the New Testament, the Church of the first three centuries, the Church of every century has had to face, with regard to Church and State, or Christianity and politics. There is danger that some will identify these two questions, forgetting that they are not coterminous, but that there are other institutions than the Church through which Christianity must function, such as the individual citizen as citizen, the family and the state itself of which Jesus Christ must be made the Lord. It would be easy to cite state-

ments by some of the most influential leaders in China, both Chinese and missionaries, which show the danger into which confusion of thought is leading us. Of course the words Church or State may be used in such a sense of comprehension that they include everything. In that case thinking stops, for it has no counters and sees no distinctions. And there is just this peril, that "Church" will have no clear responsible meaning. It ought to have and its members should do through it all the Christian duties which belong to it and the remainder they should do as members of families and as citizens of the State. What China needs today, in our view, is Christian personality and Christian principle functioning in these three institutions of the "divine order of human society," family, church and state, each essential and of distinct function.

B. SOCIAL AND ECONOMIC

1. The evolution that is taking place in China is not political only. When Comrade Joffe came to Peking in 1922 as the Envoy of Soviet Russia, he was visited by the representatives of "fourteen radical organizations including the Anti-Christian, Anti-religious, and the Principles of Karl Marx Societies. Chancellor Tsai Yuan-pei is reported to have said: 'The Chinese Revolution was a political one. Now it is tending toward the direction of a social revolution. Russia furnishes a good example to China, which thinks it advisable to learn the lessons of the Russian Revolution, which started also as a political movement but later assumed the nature of a social revolution. Please accept the hearty welcome of the pupils to the teacher.' "

This was more than four years ago, however, and there has been no such revolution even in Canton. Why has there not been, especially in view of the vast mass of poverty and depressed labor which makes its mute appeal on every side and which found, as all of China's true interests found, a very sympathetic but very courageous and outspoken advocate in Mr. Frederick W. Stevens, the representative in Peking for some years of the American group in the banking Consortium, which sought to save China from hopeless financial entanglement in foreign loans. Mr. Stevens was speaking to the Chinese students in Tangshan University in Peking who were preparing for railway service:

"I often think of China as composed of 400,000,000 of people, ninety per cent of whom are illiterate, but the bone and sinew of the nation, including the hundreds of millions of humble peasants who produce food for all and the despised but faithful coolies and other manual

laborers, nearly always close to the point of starvation, patiently enduring their hard life, not yet knowing (not yet, mind you) any better life. I look upon these millions as the wards of the remaining ten per cent, who, in varying degrees, are educated and living in comparative luxury, largely as a result of the advantages which education gives them.

"Must there be a rising of the Chinese proletariat,—this ninety per cent,—before the educated classes, the ten per cent, assume their responsibility and bring about good government that will protect industry and thereby create a greater demand for the labor of the ninety per cent, a demand that would lift it out of its present half-starving condition?

"If this world is not a mere work of chance, if right and justice are to prevail finally over wrong and injustice,—as I believe,—the ten per cent have a responsibility like that of guardians over children, for the ninety per cent who are helpless and patient in their ignorance; and some day, if that responsibility is not accepted, I fear China will pay the penalty, as Russia has paid and is paying the penalty for the failure of the Russian imperial regime to realize its responsibility to the Russian masses."

Why has not such a revolutionary rising come? Some say it is coming in the unrest fomented from Canton. Some reply, because the great mass of the people are not starving but live in what they regard as comfort and have as a rule an abundant supply of food. One of the best Chinese in the country told us that in his judgment the Chinese people were among the happiest and best fed people in the world and that his chief economic fear was such intimate contact with the Western nations as would upset the old scale of living and of wages and costs. His view was that China could not be upheaved economically by revolution springing from discontent. Others would point to the generally law-abiding, long-suffering endurance of the Chinese, to their century-old docility and submission to any conditions if only let alone to farm or trade. Hitherto the merchant and labor and farmer classes really constituting China have been opposed to revolutionary change. The disorders and wars have rested on the debtor and the unemployed and the masses torn loose by disaster of flood or famine, and ready for work if it can be found or, otherwise, for brigandage or mercenary war or rebellion. Unless the communist element succeeds in arousing it or disintegrating government and disbanded armies bring on an autocratic monarchy, there are no present signs of revolution. Communism may, however, prove to have released forces which cannot be controlled. Local injustice due to the collapse of authority may drive people to desperation. As to the armies, they are purely mercenary and it is estimated that, unless constantly recruited, they will weather away of themselves in ten years through disease and desertion and death.

2. One reason for the want of any great labor movement in China is found in the character of the labor—agricultural, or guild or household industry, or master and apprentice labor where shop and home are one. There are only three or four centers of industrial factory labor, and at present military authority tolerates no organization or agitation in most of these. No one can tell what will happen if the Canton movement comes to Shanghai and takes political control outside of the concessions or goes further than it has yet gone in Canton and takes over the concessions. Factory industry has increased but as yet to a surprisingly small extent. "In China," says Dr. Frederick E. Lee, who served for a term in China as a consul for economic investigational work, "there was one cotton mill in 1891 with 2,000 employees. Thirty years later in 1921, there were 93 cotton mills with about 130,000 employees in all. Of these 93 cotton mills, 72 were Chinese owned, 5 were Japanese, and 16 were British." The increase of mills and factory employees in Japan was far greater. In Japan, factory workers increased from 800,637 in 1909 to 1,635,811 in 1921, a period of twelve years. The report of the Child Labor Commission to the Shanghai Municipal Council in 1920 gave detailed figures for Shanghai mills and factories, not cotton and silk alone, but including these, showing 44,741 male employees over 12 years of age, 105,961 female employees over 12 years of age, 4,485 boys under 12 years and 17,955 girls under 12. The Commission reported that in the cotton mills it had found many young children not over 6 or 7 years of age, that the children worked in 12-hour shifts and that in a great majority of cases they had to stand the whole time they were at work. In the silk filatures there were many children not over six who also had to work in a hot steaming atmosphere for twelve hours and to stand for five or six hours at a stretch. "The children earn from 20 to 25 silver cents a day. In the main they present a pitiable sight. Their physical condition is poor and their faces are devoid of any expression of happiness or well-being. They appear to be miserable, both physically and mentally. The adults are given a certain number of cocoons from which they have to produce a certain quantity of silk. Should they fall short of this quantity they are fined. They then frequently revenge themselves by ill-treating the children working under them. The Commission is satisfied that the conditions under which these children are employed are indefensible. The work could be done by adults. There is, however, usually a shortage of labor, and moreover, if adults were employed instead of children, owing to the differ-

ence in height, the machinery used would probably have to be reconstructed." In the match factories "as little as nine copper cents is sometimes paid to a child for a day's work. Members of the Commission visited one factory of considerable size. Young children, certainly not more than five years of age, were to be seen working with almost incredible rapidity. Many babies and infants, who could hardly stand, slept or played on the floor whilst their mothers worked." We visited one of these match factories in Shantung and saw just such conditions. Overseers with wooden laths in their hands walked up and down, supervising the children. There is no protective legislation for laborers in China. The international Labor Conference of the League of Nations adopted a convention at Washington in October 1919 governing hours of labor throughout the world, but "China was expressly excluded from the operation of this convention." Alas, one hears nothing in China of this unequal treaty. There have been many other international conventions limiting child labor and introducing other safeguards. China has not adopted any of these. In March, 1923 the Peking Government promulgated certain regulations in connection with labor in factories but these are provisional without force of law. Even if there were laws, there is no power in China to enforce them, and the Commission reports that "at the present moment there is no regulation of labor in any part of China." Since then there have been impossible and unreasonable regulations by the Unions in Canton in the direction of reduced hours of labor and increased wages and duplicated employment. In Shanghai Mr. Okada, the head of the largest mills in China, employing 15,000 people, owned by Japanese, told me that in his mills they observed the unenforced Chinese Government's regulations and the recommendations of the Child Labor Commission, and Miss Agatha Harrison testifies that Japan has accepted the International Conventions and is putting them in force both in Japan and in her factories in China. It is a happy thing that the development of factory industry in China has not proceeded faster. It is to be hoped that it can be delayed until China is in a position to protect her people against Chinese employers even more than foreign, and especially her children, who need protection not against industry alone but against the economic necessities of life in China which are set forth in a statement of the Chinese Cotton Mill Owners Association, which reveals something more than these economic necessities:

"In the opinion of the Association the employment of children by mills is a matter of charitable nature toward the parent workers; for so long as their children are employed it adds to their income, relieving the burden of supporting their children and also removes their anxiety for the safety of their children who, from the parents' point of view, are safer and more comfortable in the mills than they would be if left to run wild on the street.

"That many mills have tried to eliminate small children from employment but they have met with little success owing to the pitiful requests by the parents of the children."

3. Slow, on the whole and in comparison with Japan and America, as factory development has been, the development of *China's natural resources* has been still slower. Under the conditions political and military of recent years foreign capital has not been welcome or safe in China. Transportation also has been increasingly costly, dangerous, and difficult. The tobacco people say that it is more difficult and expensive to ship a ton of tobacco from Shantung to Shanghai than to bring it out from Virginia. Mines, with a few exceptions, like the Chung Hsing Coal Mine which we visited at Tsao chung in Shantung, are undeveloped. Conservancy projects are totally neglected. Floods are allowed to destroy untold wealth and to ruin vast areas and the starving people are bled by military taxation. Mr. Allison wrote to us from Tenghsien just as we were leaving China:

"There is a flooded area south of Tenghsien comprising 1,700 villages which have been destroyed in whole or in part. The gentry here have had a meeting looking forward to helping these stricken people but they will not be able to do much for there is now a special military tax of 170,000 dollars that will take the money that otherwise the people might be disposed to give toward such an object.

"It is estimated that the minimum number of people needing famine relief will be 20,000. This year there were many who borrowed money to tide them over until harvest, but they have not been able to repay that loan and next year they will face the same conditions without the power to secure relief. These will be added to those in the flooded area, so it is difficult to foretell how many starving people there will be in this section. If the Board will be able to help out in this, we should be informed of this as early as possible, for the earlier we get the work started the more probability there is of keeping the typhus fever under control. From present indications the coming spring will see the worst conditions that we have witnessed in the 15 years we have been in China."

The only thing unusual in this is its usualness. Yet China's resources are abundantly sufficient for all her needs and to supply Japan with the raw materials she must have and the food stuff she will require until her plans in Korea and Formosa provide her, as Mr. Tajima of the Mitsui Company told

us it was hoped they would within ten years, with the 30,000,000 bushels of rice she has now to import.

There is more difference of opinion today than formerly, however, as to the extent of China's natural resources. Mr. W. W. Yen, former Prime Minister, told us in Peking that China's government engineers reported that the old coal estimates and other similar ideas of China's mineral wealth were altogether exaggerative. This is Mr. Rodney Gilbert's contention also. He writes in "What's Wrong With China":

"For instance, China has great resources in her man power, land and fisheries. But the resources which furnish the backbone of great modern commercial and industrial states and the sinews of war as well, are oil, coal, iron, copper and timber; and in all of these China in proportion to her area and population, is simply pathetically poor. There is no room here to demonstrate this, but it may be of interest to know that a greater tonnage of iron and steel have been manufactured in America alone during the past ten years than China's entire reserve of unworked ore underground, and that China's reserve of ore is about one twenty-fifth of that still remaining to the United States."

Mr. Charles Hodges, however, Assistant Director of the Division of Oriental Commerce and Politics in New York University, takes the more optimistic view of China's untapped resources while at the same time he sets forth clearly her economic backwardness:

"This country with vast resources of mineral wealth, even taking the most conservative estimates, is producing less than one per cent of the world's mineral wealth. According to the latest figures available, while nineteen of the thirty-two minerals figuring in world production are to be found in China, only two amount to more than ten per cent of the total, only two others to more than five per cent and the bulk around one per cent. In the metallic production, estimated at 1,500 million dollars silver for the world, China produced but 140 millions—the world averaged $27 per square mile and China $3.50. Two instances will serve to emphasize the disparity between China's possibilities and the actual situation—a situation which can be capitalized along the lines of this analysis to the fullest. China consumes about 20 million tons of coal per annum; possesses vast resources amounting to 45,000 million tons according to conservative figures; and mines herself only somewhat more than three-quarters of her requirements; and today thirty-nine per cent of the coal is still being produced by small mines by native methods. Taking the other basis material of modern life, iron, we find that China possesses probably the best ores on the Pacific, with resources amounting to about one-fourth of those of the United States with its world leadership; China has an iron consumption per head of 8/10,000 of a ton per year while the United States uses 25/100 of a ton."

And Mr. Hodges points out that no small part of China's poverty is due to her want of economic unity and cooperation. "Present-day China is a disarticulated economic structure.

Her 400,000,000 people are living under a virtually intact mediaeval economy wholly inadequate to meet the needs of the time. They suffer more from under-utilization of China's vast productive potentialities, caused by an ineffective business organization, than from the political maladministration characteristic of the post-Manchu government since 1911." Probably the converse of the last statement is equally true; some would say, more true. It is certain at least that the political and economic conditions interact.

Looking at China from without the social fabric seems as yet to have been little affected. There are of course superficial changes. In all the cities and towns where we went the queues were almost entirely gone. Footbinding unfortunately has been little modified. The mission schools oppose it, put public sentiment still supports it and careful observers in country and village see no diminution of it. The opium habit, which has been China's greatest social and economic curse, has come back in full force. Foreign nations have their share of guilt and many Chinese are bravely fighting against the growing evil. Mr. Koo made as noble an appeal for justice and help from abroad and as strong a defense of China as could be made at the Geneva Conference in June, 1925. But the burden of responsibility, as all recognize, is on China herself. As the 1925 report of the Anti-Narcotic Commission of the National Christian Council of China said:

"Opium suppression on a world-wide scale will not begin until China gives substantial evidence that she is determined to end the cultivation and use of the poppy.

"The present government seems powerless to act. Opium revenues are relied on especially by the militarists, and the Central Government is impotent to control them.

"There is real danger lest the Central Government establish an opium monopoly, ostensibly to regulate the traffic and to bring it to an end, but really for purposes of revenue. If this is done it will make legitimate a trade that is now outlawed and tend to its indefinite prolongation.

"Public opinion is not yet sufficiently strong and well-organized to bring about remedial action on the part of the responsible national, provincial, and local authorities.

"The National Christian Council as representative of the Christian forces is the body upon whom rests the responsibility for leadership. The Christians of China must be prepared to supply much of the moral energy needed in the fight to bring the traffic to an end, and they must be prepared to face a hard fight."

The de facto governments in China are fostering and licensing the trade. Peking apparently has been restrained somewhat. It has not ventured to set up any national monopoly. Perhaps it could not if it would. But it is publicly charged

that Sun Chuan-fang and old Chang Chien of Nantungchow, the old patriot from whom it was not to have been expected, and now his son, are making $40,000,000 annually out of opium handled from Nantungchow and Haichow. And the Canton government is making money in the same way. The opium dens are openly operating under license there. It is just such behaviour on the part of the men or movements in China on which hope rests that makes many men hopeless. And as yet either there is no real public opinion on the subject or it is helpless.

5. The central social question relates to *family life.* The strength of China has been the family organization. But the China family has also been and is one great source of China's weakness. The problem today is how to preserve the good elements of social solidarity and interdependence and responsibility, which the old collective family life supplied, and escape from the killing burden which it imposed on initiative and individual freedom. It has made nepotism a curse in every department of life, including the Christian Church. It made marriage a piece of race mechanism. It is today crushing the life out of many men who have to carry an impossible load of indolence and inefficiency. Once again only time will show whether in the social evolution which has already begun the evils of the historic institution of the family in China can be left behind without leaving its good also or how, if the whole thing goes, something better can be substituted.

6. In part these are questions which broad social forces beyond our conscious control will answer. But in part they are being determined in China today in *the present generation of students.* In "The Living Age" a few months ago there appeared a kindly and suggestive article entitled "A Wasted Generation." This article was a study of the place of the present day student in China in the huge evolutionary process through which the Chinese are passing. It seemed to the writer that this generation would have to be content to be a sacrifice, a stepping stone to be trampled over between the old China and the new. More than one generation, however, may be needed for this purpose and those who serve by their lives in such a racial evolution are no more wasted than any other generation. After all every generation in every land has to perform this ministry and it may be questioned whether the present generation of students in China is any more ground between the upper millstone of the future and the nether millstone of the past (or the other way around is equally true)

than the present generation in Europe and America, and still more in Africa.

There can be no question of the reality of the vast social transformation represented in the students of China. The social, intellectual and moral changes taking place in them are the doom of the old China. They must be made the hope of the new. There have been times during the past three years when Chinese and foreigners alike were forced to doubt whether these students would be China's hope or China's despair, when the destinies of a great nation, the most populous on earth, were being determined by boys and girls not yet out of high school or even elementary schools. The closed Canton Hospital gate was picketed at times by children ten or twelve years of age. Even now when in the main both in the north and in the south the students are going about the real work soberly and learning obedience as men must, the radical forces are abroad. Mr. Koo, the devoted and efficient Student Secretary of the Y. M. C. A. in China describes their program in a recent paper on "Educational Conditions and Student Life in China Today":

"1. Participation in Administration:
Student Unions to have equal representation on faculty.
Student Unions to have control of right of publication in the school.
Students to pass budget and decide its use.
Student voice to be supreme after two vetoes by the faculty.

"2. School reforms:
Reduction of school fees.
Drop all subjects unsuited to the spirit of the time.
Add courses related to practical living.
All middle schools to have course on organization development and history of Chinese society.
Student union to supervise instruction given by teachers
More laboratories and libraries.
Improvements in sanitary facilities in schools.
Abolish all unreasonable school regulations."

These very demands or the substance of them were made in the Yale Middle School in Changsha in November, and as a result the institution is closed. This is the foolish part, however. Most of these Chinese students are honestly trying or will some day try to find their way in a time of great bewilderment when all the old lights are gone out and the old oracles dumb. They are true patriots and they believe in ideals. They are passing through revolutionary changes. With them individually and collectively the social change that is

taking place is an absolute revolution and either they are China's hope or where has she any?

Two duties devolve upon these students. One is to do their work as students and fit themselves for national service by acquiring both the character and the efficiencies essential to this service. The other is to help to form in China a true and authoritative public opinion. In spite of general illiteracy and of the lack of the press, which is a purely modern institution, and of easy means of intercommunication, China has not lacked public opinion and it operated with great power starting from a far off governor in Yunnan when Yuan Shih-kai proposed to make himself emperor. But this was a notable exception. In the main China has endured almost any wrong and let great national gains go unachieved for want of a courageous public opinion. The students have been creating and expressing such an opinion. They have not always been wisely guided and in the case of the tragic shooting of the students in Peking in March 1926 in the grounds of one of the government yamens by Chinese troops, they were manipulated and betrayed by a renegade who has served both Christianity and communism and who showed the sincerity of his patriotism and the quality of his anti-foreign zeal by abandoning the students whom he had misguided and taking refuge under the shelter of the foreign legations which he had denounced. And there was ground for Mr. F. W. Stevens' frank words at the annual meeting of the Chinese Social and Political Science Association in Peking in December, 1922:

"I have been watching for signs in China, indicating which way she is traveling, toward good government or toward greater chaos, signs of the coming of that all-important righteous and aggressive public opinion. I have not lost hope, but something *very discouraging happened last winter*. A man of education and character, with an excellent reputation as an honorable public servant, against whom not a suspicion of corruption was ever raised, I am told, a man whom it would be an honor for young Chinese to follow as a leader, availed himself of the opportunity to do a great public service in the interest of good government, by exposing and denouncing corruption in high office. He showed a rare degree of courage that ought to have excited admiration and support. By his courageous action Tung Kang incurred the enmity of many evil men in Peking. He needed public support. He deserved it. Did he get it? How many citizens endeavored to help by creating an aggressive public opinion on his action? The students of Peking have sometimes become very active in national matters. In their way and within their limitations they constitute a patriotic and powerful body of citizens, doubtless sincerely desirous of helping their country, as the events of 1919 show. Here was a matter going to the very heart of good government. What were they doing when Tung Kang needed

support? Some of them (I wonder how many) *were trying to form an anti-Christian organization!*

"Think of the conditions in China which furnished opportunity for Chinese to do something to help their country,—the worst kind of political ills existing, financial bankruptcy impending, by reason of the military millstones around the neck of the government,—these conditions threatening the distracted country with international intervention,—the whole world looking with anxiety on the chances of the failure of this Oriental attempt at a republican form of government; grave peril to China from the spread of poppy growing and the increased use of narcotics, the rallying cry of one anti-opium society being: 'China must destroy opium or opium will destroy China'—this peril attributable largely to the greed and corruption of provincial officials.

"None of these subjects appealed to those students. They turned instead against *the Christians!* who at the cost of many millions are the founders of great colleges and universities in China; which are eagerly availed of by thousands of young Chinese; which are sending out to all the provinces well educated Chinese physicians, surgeons, nurses, teachers and preachers, so much needed; which are teaching the Chinese how to save their silk and cotton industries from the extinction with which they are threatened and how to develop agriculture generally on modern scientific lines! They turned against the Christians! who at the cost of many other millions have founded and are operating great and small hospitals throughout China, rendering daily help to thousands of her afflicted people, and who are teaching and exhibiting the spirit of the founder of their religion,—THE SPIRIT OF UNSELFISH SERVICE, than which nothing is more needed in China! What a lack on the part of those particular students of the *sense of proportion*, so important to acquire early in life. Surely *from any standpoint*, there are much worse evils here than the Christians!"

Thousands of students know all this well. They are conscientious and faithful. It is the pressure on them from without which is responsible for much of the trouble charged to them.

Any adequate consideration of China's present social changes would require, as each other aspect of China, a separate volume and even then the result would be simply a suspension of judgment. It must suffice to add here one other quotation from Mr. Stevens, spoken a year later to another company of Chinese students:

"Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, and that is not traceable in its origin to the Christian missions?

"I began asking questions about China on all manner of subjects when I first came here. I have been inquiring among all kinds of people, from many parts of China, for such an activity of importance, of non-Christian origin, without finding one; and the failure to find one has made a deep impression upon me."

I have heard well informed men in China dispute this con-

clusion, but I am content to pass on from the consideration of the social forces at work with these words of a careful and just minded observer and with the indisputable measure of truth which they contain.

C. RELIGIOUS AND INTELLECTUAL

1. At the present time the development of *public education* in China is interrupted. In Peking practically all the government institutions are closed and the teachers left with salaries many months in arrears. It was tragic to see the great University which had been a center of new intellectual life for the whole of China empty, its students gone and its faculty scattered. In some other sections either the military governors or the local administration still provided funds for schools. Southeastern University at Nanking was full of students, though the effective president who had really created it had been driven out and compelled to give a sealed promise never to return to his post. In Canton the University which occupied magnificent grounds on the site of the old Examination Hall had been closed, some said for more efficient educational organization; others that it might be turned into a communist propaganda institution; others that it might be saved from such a fate; and others, as the "China Weekly Review" (October 30, 1926), that it might be made a preparatory school to the Chung shan or Sun Yat-sen University at Moscow to which in December, 1925, 120 students, including girls, had gone from different parts of China. Many private institutions had sprung up, some creditable and others not. In general the educational situation is one of pretty extensive demoralization—or at any rate of interrupted growth. With the return of order and cessation of wars, if these come, the development of public education will be resumed on a scale unprecedented in history. Meanwhile the Mission schools which it was feared in 1925 might have to be closed, have been filled with students. They have provided the best education available in China and they have maintained discipline as the government schools and most other private schools have not, and their support has not failed nor their teachers been left unpaid as in the case of many government institutions.

2. The attitude of government education and its leaders toward philosophical and religious questions is *rationalistic*. "The Chinese mind," writes Mr. Millican of Ningpo, who is doing excellent work in translation of Chinese and English thought and in the study of Chinese philosophy and literature, "inclines toward naturalism and rationalism. This is true

especially of the literati. Chancellor Ts'ai in the preface to his 'History of Chinese Ethics' remarks that ever since the theistic thought of about 5,000 years ago the Chinese mind has been dominated by non-theistic naturalism and rationalism. These certainly dominate the present-day Chinese thought. Dr. Hu in speaking of the difficulties in the way of Christian education in China says, that one of the greatest difficulties in the way of the Christian movement is a numerically small but a growing and very influential group of rationalists. These are the conscious spokesmen and representatives of current thought." This rationalistic view determines not only the chief educational forces in Chinese public education, but also, Mr. Koo thinks, the attitude of students to religion and Christianity: "The vast majority of students are indifferent to religion. They can see no connection between life in school and religion. Others are frankly atheists. They do not believe in the spiritual basis of life. Many others take what is termed today in China 'the scientific attitude of mind' and maintain an attitude of rational doubt towards religion. On the whole, students today consider religion as something for the uneducated mass whose minds need the supernatural stimulus. Only a very small number of students have any faith in religion today." Bertrand Russell perhaps saw what he wished to see in China, but he reported at the end of his visit in "The Problem of China" that he had met nothing but rationalistic socialism in the government schools where he had gone. Dr. Hu Shih of the National University, who is not a Christian, has described this new rationalism in its relation to Christianity:

"Twenty-five years ago the chief enemy of mission work was ignorance and superstition. Today it is educated rationalism. The Chinese no longer fear lest missionaries boil our eyes to make medicine. We have gradually come to know the principles and the creeds of Christianity, and there are among us people who question its fundamental principles. Some of us ask whether God and the soul do really exist. Since the introduction into China of the modern scientific thought of the West our own philosophy of naturalism has revived. These are two important factors that have produced the new naturalistic movement of today. This attitude is based upon the following convictions:

1. That the universe with its movements and changes is self-existent, and that there is no necessity to assume a supernatural God or creator.

2. That the cruelty and waste in the struggle for existence among living beings makes it impossible to believe in the existence of a kind and loving God.

3. That human beings are but members of the animal world and that after death their bodies decay. This is but part of the fact of nature

and we should not be disturbed by it. We should do all we can to build our paradise in this world and not to seek for a heaven after death.

"The fundamental attitude of the new rationalism is critical. It desires doubt before belief. It faces each assertion with the demand for a proof. Although only a small minority of the Chinese people accept the new rationalism its influence and power should not be despised. The Chinese are not a very religious people. Ancient Taoism and the rationalism of the Sung and Ming dynasties were both strongly naturalistic. When Naturalism comes to China from the West it finds a fertile soil and is likely to bear much fruit. In view of this demand for proof, not only the new forms of Taoism face criticism and attack, but also the creeds of Christianity. The missionaries overcame the crisis that arose from the attack of the Boxers twenty-five years ago. How will they face the new crisis? Will they quietly decline the conflict or will they face it bravely?"

3. The strength of the rationalistic view, however, does not save *Confucianism*. Whether or not the general tendency of Confucianism is rationalistic and agnostic, and the case is arguable on both sides, there is general testimony and obvious evidence that the influence of Confucianism is waning. The beautiful temples are falling into ruin, as indeed they have done before when they were, nevertheless, built again, but this time the rebuilding is dubious. One sees soldiers quartered in them everywhere and sleeping even in the niches from which the sacred tablets have been removed. "No report comes from any part of China," says Dr. Gilbert Reid, "concerning efforts to revive Confucianism. Not only the political ideas are being discarded, but its underlying features have been eliminated in order to make Confucianism a new system of ethics or a beautiful cult. What is regrettable is that its ethical ideal, as applied to the individual, to the family, to society and to politics is also disappearing." Classical scholarship also is diminishing, and missionary colleges have a great duty, which they recognize, to seek to aid in saving it.

But if Confucianism is a diminishing power in China and sure to dwindle further and further as it has done in Japan, there is diversity of testimony with regard to *Buddhism*. In many places Buddhist and Taoist temples have been neglected or destroyed. In many cities one searches in vain now for the old familiar representations of heaven and hell. In some temples the images and scenes of bliss and misery are hopelessly mixed up as old junk. Some temples are restaurants or gambling resorts. In Canton there has been wholesale confiscation. From Hunan alone we heard reports of temple rebuilding under General Tang of the Canton Army whose own figure on a white horse is shown riding high in one of the Buddhist heavens, although we visited also well-kept and vigorous tem-

ples like Pi lu in Nanking and Pei-e in Ningpo. Near the former was a new building like a mission school for retreats and religious teaching for Buddhist laymen and there were clever priests well versed both in Buddhism and in Christianity. At the Pei-e temple in Ningpo there was a modern orphanage with its school run on the Dalton plan and a capable Buddhist Modernist in charge who insisted on our carrying away as a remembrance a handsome book about the orphanage and not a rosary from one of the priests, whom he waved aside. I think the testimony we received, based on the personal knowledge of the witnesses, was adverse to the idea of any extensive revival of Buddhism. The best of all these witnesses, with the widest knowledge, believed least that there was any great revival, although he knew there was some and probably he would not differ greatly from Mr. Millican's view which I judge would be the general opinion:

"There are evidences of a revival of Buddhism. This is shown by the increase in the number of Buddhist societies and the increase in Buddhist literature. It is also seen in the numbers of officials and scholars, such as Liang Ch'i-ch 'ao, Liang Seo-ming, and others, who are being influenced by Buddhist philosophy. The revival of popular Buddhism is indicated by the extensive repair and construction of temples in some sections of China. New life among the Buddhists is also seen in their activities among prisoners in the jails of some districts as well as in the establishment of orphanages. It is evident that contact with Christianity and the West has given new impetus to Buddhism It is taking over some of the expressional activities and other features commonly found in the Christian movement. Buddhism in China in some respects is following the lead of Japan where many of the present-day promoters and interpreters of modern Buddhism have been trained."

("The China Christian Year Book, 1926," p. 458.)

Buddhism has no national organization in China. In this respect it is ineffective in comparison either with the Protestant denominations or with the Roman Catholic Church. Each Buddhist temple is a law to itself. Now, however, more of a community of interest is growing and men like Tai Hsu of the Buddhist College at Wuchang, China, are wielding a nation-wide unifying influence. There are many earnest Buddhist men also in public life who represent a growing fellowship beyond the connection of any temple. One of the judges in Tsinanfu was typical of this group. He erected a great electric light sign near his court reading, "Amida Buddha," and he showed in his life the highest qualities of character. His ruthless murder by Governor Chang shocked Shantung to its deepest heart, but no one dared to speak, knowing that

they would share the same fate. Whatever religious scruples there are in China do not trouble many of the war lords.

Another interesting development in China's religious thought is the growth of *syncretistic movements*. Mr. Twinem, whose death deprived our Kiangan Mission of one of our most promising younger missionaries, wrote the best account which has appeared of these societies in two articles in "The Journal of Religion," September and November 1925. One Society, the T'ong Shen She or "United Goodness Society," seeks to combine the three religions of China—Confucianism, Taoism and Buddhism; two societies, the Wu Shan She or "Apprehension of Goodness Society," and the Tao Yuan or Court of the Tao, the Tao being "the great way of the Source of All Things," add Mohammedanism and Christianity to the three Chinese religions; another society, the Lu Shen Chen Tao Tong I Hui, or Six Sages Union True Tao Society, adds Judaism; and two other societies of no large membership seek to combine all religions. Some of these movements are altogether ephemeral but they represent the present confusion and the characteristic comprehension or compromise of the Chinese mind. We visited the headquarters of the Tao Yuan at Tsinanfu where it originated. A hospitable attendant explained all things to us, the planchette boards before the shrines and the emblems of the five religions, and showed us photographs, somewhat difficult to make out, on glass photographic plates of the founders of the five religions and of God Himself, all secured by the simple device of aiming the camera at the sky. We saw also on the outskirts of Tsinan on the way to the Temple of the Thousand Buddhas, overlooking the great plains and the sinuous windings of the Yellow River, the Tao Yuan's orphanage where some children and other homeless folk were making match boxes. Their numbers were few, however. Orphans and beggars, explained the superintendent, found it far more interesting to live upon the streets. At the door of the Tao Yuan hall in the city was a subscription box bearing the inscription both in Chinese and in English, "Retrenching Case for Charitable Service." That might be an appropriate title for some Western missionary treasuries. These movements are significant of human needs which will not be satisfied without some religious expression, and also, in their adherents, of the complete lack of any anti-Christian feeling.

4. There is of course *anti-foreign feeling* in China. So is there in the United States. Political parties and national organizations have arisen on it. There has been and is feeling against Asiatics and Europeans and Latin Americans and this feeling

enters into politics, legislation and religion. There is ampler explanation for such feeling in China's history than there is in ours. It is doubtful whether this feeling in China is any stronger than it has been. Some Chinese declare that it is always present and that it is universal and can be evoked whenever special provocation comes. Others hold that it does not exist in any such form, that the Chinese are as susceptible to the idea of universal brotherhood as any other race and that the outburst of the recent years has been and is not a national antipathy but largely a political instrument for the creation of a sense of national unity and duty and interest, and that it is altogether amenable to dissolution and is already in part dissolved. Those who hold the Chinese to be an essentially unreasonable people maintain the former view, but we believe the Chinese to be as responsive to justice and kindness as any other race and as capable both of humanity and of Christianity.

It is very difficult to determine how far actually in the Chinese mind there is opposition to Christianity either as a religion or as coming to China through Western channels, and, if the latter, how far the Western influences have been really culpable in their character or effects and how far they have been truly beneficial to China, and if culpable how far Christian missions or the Christian Church in their own character or in their relationships have been responsible. Any adequate examination of these questions would require also an examination of the Chinese judgments regarding them, to determine, if possible, how far these judgments are just and how far they err. This cannot be attempted here. All that is appropriate or necessary in this report is to recall the extent and character of the anti-Christian movement a year ago, the reasons which it gave for itself and which were given for it, and then to draw three lessons for our missionary undertaking.

The Christmas message of the National Christian Council in December, 1925, just one year ago, sets forth in careful terms the situation at that time:

"At the present time the Anti-Christian Movement is spreading all over the country. Christianity is charged with all sorts of crimes. Anything it does is regarded as harmful to China's best interests. Many are beginning to hate and to despise us and are determined to put an end to Christianity.....

"The Anti-Christian Movement is not an organization but a movement. It has no one at its head and no organization to direct its work. Its attack on Christianity, therefore, is varied and somewhat confusing. Of late it is becoming more definite, concrete and concentrated. Chris-

tian education seems to be the central point of attack and Christmas the appointed time.

"The attack so far is of an intellectual character but when the ignorant masses join hands with the educated there is no telling what may happen. Christians are called forth to watch and pray for spiritual preparedness so as to enable us to stand firm no matter what eventually overtakes us.

"There are at least three classes of people in the Anti-Christian Movement. They need to be met in three different ways. There are those who are prejudiced, who oppose anything Christians do, whether it is good, bad or indifferent. Such persons should simply be ignored. Argument with them can serve no good purpose.

"There are those who are misinformed. Many oppose Christianity because of misunderstanding, such as Christianity's seeming connection with foreign political aggression. To such people an explanation of the true facts should be patiently given.

"There are those who are seeking after truth. Such persons have often laid their finger on the weak spots of the Christian religion. To these friends we should be grateful for helping the Church to turn over a new leaf.

"'Founded on the Rock'

"It is not enough to know how to meet the opposition. We must be true to our religious convictions. To a Christian his religion is a matter of life and death importance.

"Have faith in God. Christianity is founded on a rock. No anti-religious storm, however strong, can shake it.

"Be true to Christ. Do not desert Him as did His disciples of old at a time when they were needed.

"Show forth the spirit of Christ in meeting the opposing foe. Let us strengthen our spiritual life and let the world know how courageous we Christians are.

"Dr. Hu's Word of Advice

"At a dinner party given in honor of Hu Hsih-chih by a group of Shanghai Christians, the doctor spoke and in his address advised those present to be true to their convictions and not to court popularity by making compromises.

"Such advice should be given to all Christians, especially at a time of testing like the present. The Anti-Christians are active for a destructive purpose; Christians likewise should be active but for a constructive program."

This was a consecrated Christian view by one of the wisest and truest men in China, Dr. C. Y. Cheng. What justification did the Movement put forward for itself? A partial answer is found in some of the resolutions of the Seventh Annual Convention of the National Student Union held in July, 1925:

"Since the unequal treaties were signed granting freedom for religious propaganda Christianity has absorbed millions of Chinese to be Christians and missionary schools are established everywhere with thousands of students. But lately Chinese students as a body have gradually come to recognize the evils of Christianity and to realize that Christianity is an instrument of the ruling class used to oppress the class to be ruled.

"In the mission schools no student is allowed to have any freedom of action or freedom of thought.

"The anti-Christian movement is gaining strength every day. At the same time the demand for the relinquishment of 'educational rights' and for the dissolution of mission schools spreads throughout the length and breadth of the country, and student strikes and the boycott of mission schools continue as a rising tide.

"Christianity is the instrument of the imperialists' encroachment.

"The anti-Christian movement has publicly undertaken the fight against imperialism.

"We must get our laborers and farmers to join the first line of the anti-Christian movement.

"The missionaries, the officers and the workers of the mission are foreign slaves and the 'running dogs' employed by imperialists and capitalists. We must pump out the crimes and evils of the Chinese Christians who use Christianity as a means to cheat their own people.

"Student Unions everywhere should continuously inform the public of the evils of the Christian Church and of Christian education and show that they are not filling the needs of China. We should explain to the public the insidious plan of cultural invasion employed by the imperialists. We must stir up the Christian students in Christian schools to reform their schools demanding the abolition of compulsory religious instruction and worship, the improvement of courses of study, the abolition of unequal treatment, the granting of liberty to students to organize Student Unions, and the emancipation of the students. We must work for the freedom of the two hundred thousand youths who are receiving the 'slave education' of the mission schools. We should strike to accomplish the three following results: (a) We should petition the Ministry of Education to adopt concrete methods of abolishing mission schools; (b) Student Unions everywhere should organize committees to speed up the restoration of educational rights. Before educational rights are returned, we should on the one hand urge students not to enter mission schools and on the other hand help those who are in them to leave these schools. (c) To those students who receive pecuniary aid from the church and who are willing to leave the mission schools we should extend suitable economic help so as to help them go to other schools.

"Student Unions everywhere should appoint special delegates who will try to induce Christians to leave the church and will publish the names of Christians when they have made such a decision. In this way their own awakening will be made known and will help to awaken those who are still chloroformed."

It is hard to appraise the elements of fiction and of sincerity in these resolutions. They indicate the domination of the mind of young China by political conceptions and inhibiting obsessions. Some of this domination is still present in connection with existing missionary problems.

Another statement from the declaration of the Anti-Christian Alliance embodies the economic indictment. Again it is hard to appraise its moral and intellectual integrity, though it must be given the full benefit of the doubt:

"We know that the organization of modern society is based on capitalism.....On the one hand, there is the exploiting and oppressing class, and on the other, there is the exploited and oppressed class. Now, modern Christianity and the Christian Church is an ally to the former and an enemy to the latter.....We must, therefore, fight this public foe.... Why do the capitalistic nations establish churches and Y. M. C. A.'s in China? Simply because they want us to welcome foreign capitalism and also accommodate its running dogs."

On Jan. 5, 1926, the North China Daily News printed the handbills just circulated by the Movement in Changsha:

"Labourers, Farmers, Students, Merchants and all who are oppressed! We do not fear the imperialism shown in machine guns, in the customs conference held by the allied powers, in the unequal treaties. What we do fear is the subtle, invisible, cultural invasion of Christianity, because it brings with it the deceptive instruments of tenderness and philanthropy. It is these activities that destroy our nation, weaken our place among peoples, make us insensitive, so that we think 'even the thief is our father.' A hundred thousand foreign soldiers in Shanghai cannot kill our patriotism, the murdering of men at Shameen cannot destroy our purpose to save China. But this subtle Christianity! Its imperialistic, cultural invasion can cause a hundred thousand of our youth to become infected. First the heart dies, then our bodies die later. Christianity is a superstition that kills the heart, kills so that no blood is seen. Of course we fear it! Fellow-countrymen! Do you think these foreign imperialists would send all this gold into our land for the building up of schools, for the establishment of churches and hospitals, without some scheme for gain? That is a false belief! Schools are the camps of cultural invasion. See the evil before your eyes! What school omits the reading of the Christian Bible, fails to observe Christian ceremonial, to pray, to baptize, and to carry on all these church affairs? In the interior, too, all these preachers with their praise and prayer are really fooling the country people, bringing in capitalistic influences, serving to unite bandits, secretly importing machine guns! In some places, as in Hupeh province, they cut off a piece of land every day. They make sport of our boys and girls.

"Fellow-countrymen! If we all become Christians and all China becomes Christianized, then imperialism will become like a great sword and an executioner's axe throughout the land, plundering our homes and cutting us to pieces. We must organize, must unite, must oppose this force with all our might.

"Our motto must be: Oppose Cultural Invasion. Beat down the imperial dog, i. e., Christianity. Save the oppressed, i. e., the Students in Christian Schools. Christian School Students! Leave those schools where you suffer!".....

Mr. Koo set forth more fully his view of the grounds of the movement in a statement of a year ago:

"Against organized Christianity, the following are most often urged as reasons for opposition. 1. Christianity is only one of many religions and not necessarily the best and highest. 2. Christianity is the ally of imperialism and capitalism. 3. Christianity panders to the rich and the influential. 4. Christianity is dogmatic and unscientific. 5. Chris-

tianity meddles with politics and lawsuits. 6. Christianity has been the cause of several 'unjust treaties' imposed upon China. 7. Christianity is made up of interminable sects. 8. Christianity is one of the agents of Westernization. 9. Christianity is an opiate used by the Western powers to drug Eastern people into submission by its doctrine of peace and love. 10. Christianity denationalizes its converts.

"Most of these arguments were used by the Anti-Religion Movement in 1922. Perhaps the only new factors in the situation are, first, the coming of Bolshevist influence and second, a definite endeavor to identify Christianity with the policy of cultural exploitation of China by dominating the education of Chinese youth through mission institutions of learning.....

"The Anti-Christian Movement is not an isolated movement born out of the stubborn spirit of the stiff-necked heathen. It is part and parcel of the whole question of the relation between East and West—political, intellectual, economic, and racial. To regard it in any other light is to misunderstand the whole situation. The West has piled up a heavy load of injustice and exploitation in the East. The peoples of the East are now re-acting against it in what is to them a movement towards self-preservation."

(1) One lesson from this anti-Christian Movement is to be drawn from its almost entire temporary subsidence. The agitation of 1925 disappeared in 1926, partly because military control repressed it, partly because the students became distrustful of their own activities, partly because it became apparent to many that China's chief problem was after all internal, partly because a mood of discouragement if not helplessness spread over China, partly for other reasons, but it may return in 1927. In his address as President of the National Christian Council at its meeting which we attended, Dr. David Yui said that the Council "should recognize the fact that the Anti-Christian Movement has been steadily growing in strength." Dr. Yui's contacts and sources of information are far wider than ours but we can only give our own witness and refer to the evidence which came to us from many parts of China to the effect that to most observers in China there was no discernible evidence of this growth in the Anti-Christian Movement in advance over a year ago. The various demonstrations which the Movement had threatened had dwindled. Its efforts to foment strikes in Mission schools and to destroy such forms of education had either been dropped or had failed. The organizations back of the Movement were hard to locate and were certainly for the time being unaggressive. Dr. Yui may be right, however, about the Movement. It may be growing steadily. I hope not. No one knows whether it will reappear or if so, in what form. No doubt it will. It is already reappearing in Szechuen and Hunan. A Shanghai paper published in November a copy of a cartoon

in circulation in Szechuen representing a missionary seated at a table eating from a plate containing the brains, bones, etc. of China's people and holding by a leash a dog representing the Chinese Christian who was fiercely attacking a man representing the Chinese people. Above was the inscription, "Strike and Kill this Cruel Dog to Death." Such a conception of the poor Chinese Church is simply malicious. No one knowing it could honestly issue such a placard. There is no religious movement in China which would do this. It is part of the propaganda springing from China's self-deceiving construction of her problems in purely political terms and in terms almost exclusively of her external political relationships. The following letter from Hunan, dated Changsha, November 2, 1926, was the last word as we left China of conditions under the Kuomintang. This was the last word from Hunan though not the latest—for other reports came confirming the story. Two Wesleyan Chinese preachers had been forced at the point of the bayonet to march down the street renouncing Christ, which one did and one refused to do:

"I understand that the Kuomintang has on its program 'Religious Liberty,' and on the posters here in Changsha it has been said very clearly that the party stands for 'Religious Liberty.' I am sorry to say that the radical party of the Kuomintang does not act according to this principle. Its propaganda against the Christian Churches and the Christian Schools is continuing. Lately several of the Christian Schools have been attacked in the papers, and for the last week or so, we have almost daily had articles against the Christian Schools, the Church, Christianity and foreign and Chinese Christian leaders. Today we had a nasty article against the Hunan Bible Institute. Of course, we all know that this is from the radical party inside the Kuomintang, but I wish that those who have influence with the Canton Government would use it in order that the radical party hereafter might show moderation.

"I have been told that property of Chinese benevolent societies has been confiscated, and that there are certain plans with regard to mission property. Meanwhile Chiang Kai-shek has sent out a proclamation ordering his soldiers to protect Mission property, and we are very thankful for this.

"I have read Sun Fu's article about the Kuomintang's attitude towards Christianity, and as far as I can see it is very good. I hope that the strong Christians inside the Kuomintang will be able to eliminate the opposition to the Chinese Christian Church and the Chinese Christian Schools. At a meeting which the radical party had with representatives from Christian Schools here in Changsha one of the foremost Chinese educators (not a Christian) said in opposition to their propaganda that it was foolish to work against the Christian Church and the Christian Schools. Dr. Sun Yat-sen was a Christian, and several of the revolutionary leaders are Christians. It could not be said that these men do not love their country. True Christians, he said, are also true patriots.

"Most of the leaders inside the radical party seem to be persons who have not had any connection with the Christian Church of Christianity, and therefore they are speaking about something they do not know anything about."

After our return to America we received the account of the closing of Yale-in-China at Changsha as a result of the pressure of the radical forces in the Canton Government. The account gives a clear statement of the conditions which the College had to face under the Canton rule in Hunan:

"Changsha fell into the hands of the on-marching armies of Canton early last July. General Chiang Kai-shek, the commander of the invaders, made his headquarters there for some time. He proved to be a moderate, and his officers and troops were, on the whole, well-disciplined and well-behaved. The people of Changsha welcomed the advent of the Southerner. Foreigners, too, were favorably impressed with the Southern regime. They were attracted by a patriotism not found in any of the other armies which have recently been striving against one another for the control of China. The military genius, which had directed a drive of five hundred miles through hostile territory without the aid of railways, meanwhile keeping lines of communications and supplies intact, compelled their admiration. Most of all, the peaceful occupation of Changsha and other cities along the Siang River (the river on which Changsha is located) and the establishment and maintenance of law and order aroused the hope that perhaps China was in a better way towards unification than at any time since the Revolution of 1911.

"Then, in September, General Chiang moved northward with his troops to the conquest of the Yangtze Valley. With him went his military staff and civil advisers. Others from Canton, not of the moderate wing of the Kuomintang, or the People's party, as the Canton party is called, took their places.

"Hunan has always been noted for its fearless free-thinkers. It had been known for some time that the province was well represented in the International College in Moscow. Opportunity was now given, under the patronage of the Canton government, to try out the 'Committee System' taught by Borodin, and to put into practice some of the theories and doctrines of Marx, Lenine, Trotsky, and the others who have so profoundly influenced Russian thinking of late. The results of three years of intensive preparation for this campaign by the Cantonese became apparent. The triple watchword of Dr. Sun Yat-sen, 'Nationalism, Democracy, Socialism,' began to bear fruit. Communism crept into the rural districts. The rice crop came under government regulation. Many farms and estates, considered by the Canton authorities too large and the owners too wealthy, were confiscated sometimes up to fifty per cent of their value. Iron and sulphur mines were taken over for the good of the State. In the cities labor unions began to spring up over night. Every conceivable occupation from the water carriers to the highly technical trades was organized. The demands of the Servants' Unions are typical; shorter hours and more pay; bonuses from time to time; a board of arbitration to settle all differences between servant and employer; medical care provided by the employer when the servant is sick; the number of servants for a given household specified, etc. The interesting part of this is that the raise in wages all goes into the hands of the union heads, who

are government officials and who rule the unions with despotic power. Conditions such as these are irksome to Chinese as well as foreigners. It is a safe prediction that neither the laboring classes nor the upper classes of Chinese society will long tolerate such conditions.

"Student agitators, many of them trained in Russia, went abroad in the land with such slogans as, 'Down with Imperialism,' 'Down with Militarism,' 'Down with Sun Chuan-fan' (for the moment the outstanding foe of the Cantonese forces blocking their progress down the Yangtze), 'Long Live the Chinese Republic,' 'Long Live the Soviet Republic,' 'Long Live the Russian Revolution,' 'Long Live the Kuomintang,' 'Long Live the Union of Farmers and Laborers.'

"It will be seen from the foregoing that the control of Changsha and of the province of Hunan for the time being, had passed from the hands of moderates like General Chiang into the hands of a very radical group."

Far worse times than these or 1925 may come. But if they come they will go again. Many a storm has broken on Christianity in the past. The Church has been wiped out in nation after nation. But it comes back again. It will not die out of China. The Chinese are a rational, human people. If it is said next year or the next that the Christian Church and Christian Missions are nearly at an end in China it is to be replied that they are, but the end which they are near is the beginning.

(2) The ideas back of the Anti-Christian Movement have unmistakable bearing on some of the main questions which came before the Evaluation Conferences. First on the question of the Chinese Church. One wishes that the aversion to foreign financial dependence so vigorously expressed in the Anti-Christian manifestoes might be met by the complete economic independence and self-support, at least in all its congregational and pastoral maintenance, of the Chinese Church. And also that the Church might take up and exercise the complete autonomy which it possesses and assume the actual, continuing and creative responsibility for the work. This would be the straightest and most convincing answer to any charges of complicity in "capitalism" and "imperialism." And, secondly, in connection with the educational problems, it will be necessary to recall the declared purpose of the forces in China whose mind is disclosed in the utterance of the Anti-Christian Movement with regard not to Mission schools only but to all Christian schools.

(3) This Anti-Christian Movement is both good and evil. It is good as indicating a living concern, whether this concern springs from true or false criticism of Christianity. "If I am allowed to tell the truth," said Mr. King chu at the Conference on "The Church in China Today," held in Shanghai in January, 1926, "ten to fifteen years ago the Christian move-

ment was neglected by the intelligent people in China. Coming from a non-Christian family, I can tell of the indifference with which Christianity was received ten years ago. If I talked about Christianity they would laugh at me. They thought it was not worth while to discuss. But today the attitude is different. Both anti-Christians and non-Christians take notice of Christianity. They discuss it. They think it is something which it is worth while to discuss. The Anti-Christian Movement serves as an advertisement to Christianity. The more they advertise in the papers the more people take notice of Christianity. As I see it, this is not a sign of the waning of Christianity but a sign of the rising of Christianity in China. Many non-Christians have now become interested in problems of religion because of the Anti-Christian Movement."

It is evil to the extent that it rests on untrue conceptions of Christianity or of the history of the past century in China and in China's relations with the West, or in so far as either it or the reactions which it meets in the Christian ranks in China, embody an unequal and partial diagnosis of the contemporary complex of China and of the relations of the West to China. This is a situation which it is hard to see whole and which patriotic spirits in China may be pardoned for not seeing whole. But not seeing things whole, from the other side as well as one's own, brings its own certain self punishment. There has been both good and bad on both sides as between China and the West, and nothing is to be gained from hate or antagonism or recrimination. The only road of hope and peace is in good will and understanding and in self-conformity on each side to the absolute standards of truth and righteousness. So far as Missions and the Christian Church in China are immediately concerned as Missions and as a Church, the Anti-Christian Movement will do great good if it leads them to the purest and simplest conceptions of the Gospel of the New Testament, and the presentation of those conceptions with love and power and Christlikeness to the whole Chinese people.

5. Of many other movements in the intellectual life of China closely related to the interest of religion and, in consequence, of Christianity only one other can be mentioned, namely, the work of building out of the old a *new national* language. This literary revolution from the classical style to the spoken style (pei-hua) as a means of expression is only one phase of what is not unjustly called the Chinese renaissance. That movement, however, has been going on for some

years and so far as the present situation is concerned has been retarded apparently at least, while it still goes on vitally under the surface, by the disunion and unsettlement of the nation and by the disruption of the plans of national education. Teachers are scattered and political conditions engross or stifle the thought of the nation. From the three regional conferences and station visits in northern, central and southern China we learned afresh the limitations which China suffers from the want of one spoken language. It is true that Mandarin is spoken over most of the country, but there are great populations in the lower Yangtse Valley and in southern China which do not speak it, and as we observed again and again, Mandarin is not the same Mandarin, even in Shantung. At the meeting of the National Christian Council there were Chinese who could not understand other Chinese. In some cases missionaries had to interpret for them. There are other national bodies exclusively Chinese which find English their readiest and most satisfactory medium of communication. It is true that there are nations which do not have any distinct national language of their own, like Switzerland or South America, or the United States, but it is clear that China must have one and that the whole nation must learn a standardized Mandarin or some modification of it. Increasingly it is taught in the schools, government, mission and private, in non-Mandarin areas. The new vernacular style of writing also will serve as a unifying intellectual bond. The Western reader can find an excellent illustration of what is being written in this new colloquial literature, and may judge of its character so far as is possible through translation, in "The True Story of Ah Q," by Lu-hsien, translated into English by George Kin-lung, who teaches in Hangchow College and is one of the best dramatic critics in China. Ah Q was a sort of Chinese rural Don Quixote. Chang Shih-chao, a vigòrous literary reactionary, has sought to roll back these tides of China's intellectual development, but in vain. China is working through the throes of a true evolution to acquire the instruments necessary for her unifying experience. Simultaneously on this great anvil of China the hammers of time are beating out a common nationality, a common language and a common life.

This outline of the present political, social and intellectual environment of Missions and the Christian Church in China makes no pretense to be adequate or authoritarian. I would say again what I said at the outset that no such adequate or authoritative statement can be made. One of the most dis-

cerning writers on China begins his last volume with the words:

"Not since the appearance of the Europeans on the China coast during the first quarter of the sixteenth century has there been observable in this country the chaotic and confused conditions to be found at present. Wherever one goes, with whomever he talks, whatever he reads, he is brought face to face with confused pessimism, or, more rarely, hesitant optimism. The newcomer knows not what to make of China, while the old China hand frankly admits his confusion, which is compounded with hopelessness of the future. China is often likened to a whirlpool whose ceaseless sucking currents draw toward its center all objects within a wide radius. There seems to be no cause for the motion, no object, and no constructive result." (Mac Nair, "China's New Nationalism," p. 1.)

Mr. Mac Nair has a far clearer faith than this, yet such a statement is necessary as a protection against any impossible expectations. I think only that the statement which I have made would be confirmed in general by any one who tries fairly to see China at one and the same time with the eyes of a believer in Christian Missions, a fair-minded Western merchant or diplomat and a Chinese patriot.

I could, however, supplement and correct or confirm these views by reporting some of the interviews which we had with individuals and groups in China, first, a series of personal interviews with individual Chinese or small groups of Chinese all the way from Peking to Canton and second, the diplomatic viewpoint as far as I can represent it; third, the newspaper man's viewpoint, and fourth, the view of the foreign business man. I have the notes of these interviews, but this report cannot be delayed to permit writing them out.

3. THE CHARACTER AND FINDINGS OF THE EVALUATION CONFERENCES

It was in the midst of this environment that the Evaluation Conferences were held. As everybody realized, the conditions were wholly unstable and no one could say what were the permanent and what the transitory elements or how soon the whole situation might be completely altered, and a new situation render apparently or actually futile much that the Conferences were saying and doing. At the same time everyone was grateful for the opportunity of the Conferences, for the measure of order and peace that made them possible without interference from the military movements or the periodic breakdown of transportation and for their spirit of confidence and thorough reasonableness on the part of both Missions and Church. I have never been in Conferences where there was more fairness, openness of mind, consideration for others or common effort to find the right way. The Chinese members were not grasping at control and the missionaries were not seeking to retain it. The only problem was how the work could be most efficiently and speedily done, how real responsibility could be assumed by the Church and how Church and Mission could cooperate in the most harmonious and fruitful way. This problem was sufficiently difficult as we shall see. It had many antecedents of its own, some pacific and some irritating, and it is interwoven, of course, and it is desirable that it should be, with the great problem of China's new life and nationalism. The Conferences were totally free, however, from any sense of strain due to anti-foreign feeling or anti-mission feeling in the Church. The Church has no doubt its conception of failings on the part of the Missions as the Missions have on the part of the Church but these entered into the Conferences only in the way and in the temper that it was right and necessary that they should.

Some of the more distinctive antecedents of the problem of relationships in the work of the Church and Missions should be indicated. This can be done briefly by recalling Dr. Patton's statement as Vice Chairman of the China Council of the Presbyterian Missions at its meeting in August 1925, in which he referred both to things desirable and praiseworthy and to what he felt to be errors in then existing attitudes:

"(a) The stress laid upon the indigenous Church and indigenous Christianity of recent years, especially by our central organizations....

"(b) Independence, financial and otherwise, from the foreigner has been greatly stressed within the past decade.

"(c) Superiority, both conscious and unconscious.

By conscious superiority I do not refer to the racial superiority which is charged against us all, some of us more than others; but to the fact that our very errand in China and its message to China carries an implication of superiority which is inescapable. Apart from the civilization which clings to us from the West, we bring to China a Gospel message which assumes superiority, and rightly so, for were it not a superior Gospel and a superior message our errand to China would be unjustified. We come to China to teach. In this very fact lies the assumption that China is the untaught and that we have assumed, rightly or wrongly, the roll of teacher. This sense of superiority is inescapable. It is a part of our calling. The superiority, however, which is condemned, and rightly so, lies in the personal attitude of the individual, unconscious more often than not....The solution lies in our personal attitudes.

"(d) Excessive organization and machinery have made a revolt by the Christian Church almost inevitable.

"(e) There has been a great amount of loose thinking and careless talking, especially on the part of would-be reformers, both within the Church and without, many of whom come from western lands."

Again it is worth while to point out how much in our forms of statement including this report, takes its color from the contemporary conditions. At the time the Evaluation Conferences were held Dr. Patton would have recast this statement, keeping its substance but altering its tone for the simple reason that the whole tone of the situation and of the Church itself in its relation to the Mission was also altered.

At the same time Dr. Patton made this statement he outlined the special questions which called for attention and which seemed to demand the deliberate restudy and reconstruction of all the work of the Missions in a series of unhurried and unhampered conferences.

"1. *Church Problems.* In recent years we have been interested in a study of the various forms of Church organization. For some time my inclination was to think that the joint cooperative form employed by our Methodist friends was more nearly ideal than our own. Recently, however, I have been inclined to think that our Presbyterian form has much to commend it, and the present situation convinces me that it now has very great advantages. For example, in the present tense attitude and relationship between the Chinese Christians and the foreign missionaries, the Presbyteries, and similar organizations, can function without any difficulty whatever, unembarrassed by the necessity of sharing with foreigners, if need be.

"2. *Transfer of Responsibilities.* One of the things much discussed just now is the transfer of responsibilities with property and financial burdens from the foreigners to the Chinese. This has been in the forefront for several years back. Virtually all missionaries are committed to it as rapidly as possible. Some groups have been pushing it very rapidly; too rapidly, it was in time past thought by some, both Chinese

and foreigners. The present movement has given a curious turn to that tendency. The reactions in the missionary forces are twofold. Some say 'hurry this transfer and thus prove to the Chinese our sincerity and ease off thereby the present unhappy relation.' Others say the present attitude has revealed the unworthiness of the Christian body to carry the larger burdens of responsibility. There is, consequently, a tendency to hold back in the transfer movement. It makes an interesting study and will be one of our early problems.

"3. *Property Holding.* Very early in the recent agitation there arose in several places questions as to property holding. Extremists among the Chinese Christians have claimed that it is only by grace of the Chinese Church that we missionaries may reside in the interior and hold property, and that consequently hereafter the Chinese Church will come into its own and exercise its prerogatives. It is not difficult to see the basis upon which they rest this claim—a slight twist of the treaty phrase: 'For Mission purposes.' Such incidents as this emphasize what has long been in our minds—the necessity for a clear record of all our property holdings with adequate guarantees for all concerned in cases of joint ownership.

"4. *Building Operations.* A recent Board cable raised a question for this Council meeting to consider in regard to the wisdom of refraining from further building operations at the present time. It asked whether it is wise for the Board to press our requests for new property in China, and if so whether this stressing should not be done with discrimination, calling upon us to indicate how this discrimination should be exercised. Although raised by the Board, this question has been anticipated by many here in China. The entire future of our work in China, of our political status, of our financial responsibilities, as well as of our social and spiritual relationships from now on must be viewed with great openness of mind. A large degree of uncertainty attaches itself to our work in its every aspect. It is my opinion that for some months to come until the situation becomes fairly clear and settled, nothing should be undertaken which would embarrass us or obligate us for more responsibility if it can possibly be deferred or avoided.

"5. *Current Expenses.* Our grants toward the Chinese work, whether made in the older fashion through services of the missionary, or in financial assistance to the organized Chinese Christian bodies—all need careful study at the present time. There are ideas among our Chinese constituency which are surprising as well as interesting. One Chinese Pastor has announced that if the funds are American money he will have nothing whatever to do with them; but if they are the Lord's money he will accept them without question! We can appreciate his meaning, though his distinction is a subtle one. In this, moreover, there is an element of truth. Our Board assumes that it and the missionary are stewards of the donors in the United States. This assumption leads to certain conclusions. On the other hand our Chinese friends are beginning to assume that the donor has given his money to the Lord and for the Chinese. This difference in underlying assumptions leads to a considerable difference in policy. This applies not only to current work funds, but likewise to property title holding.

"The question naturally arises as to the effect of the present situation upon contributions in the United States. I venture to predict that the idealists and sentimentalists of our American constituency will continue to give regardless of balanced judgment of missionaries on the field.

It may quite likely be that the present movement will give an impetus to many direct contributions by donors in the United States to Chinese organizations or individuals.

"6. *Missionary Force.* First, the return of furloughed missionaries; second, the recruiting of new forces. In the common mind of the movement careful selection appears to be uppermost. Not only 'quality rather than quantity,' but the present situation injects certain elements of quality which have hitherto not been sufficiently stressed. First among these is the ability to get on well and easily with the Chinese. A prominent leader has gone so far as to recommend that no missionary on furlough should be returned, nor should any one be appointed concerning whom there is the least doubt in this respect. The present situation indicates that apart from ability there will be no place for a man or woman who is unable or unwilling to work in a position subordinate to Chinese.

"7. *Schools.* In our first thinking, especially in connection with the present session of the Council, the educational problems were uppermost in mind. It seemed for the moment as though the Council might well be constituted entirely of educationalists. Second thought, however, shows that the educational aspect looms large simply because of the approaching opening of schools during September and of the fact that the present agitation originated and has been largely sustained by the students of China. The problems are of much wider import. But turning our thoughts for the moment to schools I raise several questions which we must at once face squarely.

"(*a*) What will be our policy next September in case of local demonstrations or of insubordination in connection with the opening of our schools or shortly thereafter?

"(*b*) Shall we defer to the desire of many of the Chinese that our schools be registered with the Government, and if so, on what terms? As one of our number has aptly put it: Shall we let the Bible go in order to save our schools, or shall we let the school go in order to save our principles?

"(*c*) Can schools go on as purely foreign staffed institutions in case our Chinese persist in their boycott and cease to cooperate? One scarcely need raise the question whether the schools which are proposed to be staffed wholly by Chinese can succeed or not. That does not come within our purview. To generalize, of course each needs the other, but a choice may be forced upon us whether to go on as a foreign effort or to desist entirely.

"8. *The Future of the Church.* Many are the forebodings these days as to the character of the coming Chinese Church. The present tendency is in the direction of a nationalistic Christian movement. It is quite probable also that the Chinese religion of the future will be a composite one. From our Missionary viewpoint several things have lent themselves to this:—(*a*) The Missionary stress during recent years upon the social aspects of Christianity. (*b*) The Missionary stress upon the good features of other religions. (*c*) The Missionary stress upon the indigenous Church. The result of all this is and will continue to be very superficial thinking on the part of the Chinese, an impression that China herself can formulate a system of religion better adapted to China. There is about this something alluring. It seemingly portends broadmindedness and a generous attitude which the Chinese are almost certain to adopt. It scarcely need be remarked however that we must

stand for the superiority of Christianity; for if Christianity is not superior over all other religions there is no justification for our presence in China. Christianity is supreme—it shares the field with none. It must be everything or nothing."

The Evaluation Conferences took up all of these questions, although, as I have said, it was in the happy atmosphere of accord and agreement, and not these questions only but other subordinate questions and the central and fundamental question, far more difficult to answer, of the real character and influence of the Church and of our real character and influence as missionaries. After we had visited a number of stations, including our strongest stations in Shantung, and conferred with many groups of Chinese Christians and of missionaries I wrote down, as preparatory to the Tsinan Conference, some of these questions:

1. What is the actual status of the Chinese Church? Ecclesiastically it is absolutely autonomous and free, but how far in the exercise of this power has it fulfilled or does it give promise of fulfilling the true ideal of an independent, national Church? To this end how best and most speedily can its membership be multiplied and its self-support hastened?

2. What plan of relationship between Church and Mission or Church and missionaries will best promote the power and administrative autonomy, the real responsibility and self-dependence of the Church?

3. For what parts of the work is the Church now able to assume full responsibility without aid from America and for what parts with aid, considering first, the work already undertaken and under way, and second, the vast work not yet done which must be undertaken? Where aid is still necessary, how can it be given in such a way as to increase the sense of responsibility and the actual assumption of financial responsibility by the Church in China and when responsibility, financial or otherwise, is transferred from the Church in America how can the interest and prayers of the American Church be retained?

4. What are the definite things which the Church ought now to do or to do better, to promote the efficiency of the work and the realization of our common aim in each station area and in each departmental form of work? And what are the corresponding definite things which the Mission ought now to do? And what things can best be done, for their own sake and for the Church's sake, by cooperative or merged effort of Church and Mission and what by separate or supplementary action?

5. How can we secure the enlargement of the direct, personal evangelistic impact of our lives—Chinese Christians and foreign missionaries—on other individual lines with a view to win them to Christ and His Church?

6. How can the Church fulfill its general, social and national duty and at the same time develop, as has not yet been done, the essential realization and expression of Christianity in a more adequate volume of individual Christian lives and of Christian homes, and local congregations and communities?

These are not easy or comfortable questions. Frequently the Conferences slipped away from them. And some of them were left unanswered.

The three regional conferences represented situations very diverse in many respects and different stages in the development of the Church and of Mission problems. I think it would be best to describe briefly, then to report without comment the findings of each Conference, and then to describe and report the findings of the final general Conference in Shanghai, and then to deal with the main questions and to make any necessary explanation or comment.

The Tsinanfu Conference embraced the North China and Shantung Missions. The two Missions were founded at about the same time. Tungchow and Chefoo Stations were established in Shantung in 1861 and 1862 and Peking in 1863. For various reasons, the larger and more responsive population, the greater body of missionaries and missionary effort, and the external conditions, the Shantung Mission has far outgrown the North China and represents now about 2/5 of all our own work in China. The Wei Hsien field alone, our largest single field in China, has nearly three times the number of communicants of the North China Mission. It, too, felt the blow of the Boxer Rebellion, but not as severely as Peking and Paotingfu, or at any rate its larger numbers stood the shock better and recovered more rapidly. In the North China Mission, the churches, with the qualified exception of Paotingfu, are all financially dependent on the Mission. In Shantung is our largest body of self-dependent work, unless Canton be included. In North China there are but a few Chinese leaders. In Shantung there is a large and capable body of them. The North China Presbytery favors the union of the Presbyterian Church with the United Church of Christ in China, including all Presbyterian and Reformed bodies, the Congregationalists and the United Brethren. The Shantung Presbyteries are divided. The problem of the satisfactory

unified training of the ministry has proved much more difficult here than in the center or south of China. The Chinese element in the Shantung Conference was very strong and helpful. There were present in all 13 Chinese delegates and 35 foreign missionary delegates. The preliminary Chinese Conference was attended by 30 delegates and it was the proposals brought forward from this Conference that were made the basis of the discussions of the problem of cooperation.

The Nanking Conference did not have the linguistic unity of Tsinan. It had to include not Mandarin only but the three Wu dialects of Shanghai, Ningpo and Soochow. And the stations of the three Missions represented in this Conference, namely, Central China, Kiangan, and Hunan, embrace a far wider variety of conditions and circumstances than North China and Shantung. Nevertheless there was more of a common view and experience and of a harmonized mind here than in the north. Here also the Chinese delegates began with a separate conference from which a very simple but very constructive proposal was brought in, which met after long discussion with practically complete acceptance. Both here and at Tsinan the Chinese delegates were all from the Presbyterian Churches. All the Presbyteries of this area have voted, however, to enter the United Church of Christ in China with the exception of the Presbytery of North Kiangsu which is made up wholly of Southern Presbyterian Missionaries. The Presbytery in Hunan embraces our own and the churches of the Mission of the Reformed Church in the U. S. and the Presbyteries of Soochow, Shanghai and Nanking include the Churches growing from our own and from the Southern Presbyterian work. At Nanking the Chinese delegates numbered 12 and the missionary 41.

The Southern Conference at Canton embraced the three remaining Missions, South China, Hainan and Yunnan. Here there was all of the diversity of Central China without its unification of plan. Conditions in Hainan and the interior of Kwangtung in the Linchow field represented a very different situation from Canton's. The Chinese element here was provided by the Executive Committee of the Kwangtung Divisional Council of the Church of Christ, which is an organic union of the churches planted by the various Presbyterian, Congregational and United Brethren bodies in the Province of Kwangtung. The proposals brought before the Canton Conference were the plans already drawn up and published by this Council. They were presented by a deputation from the Executive Committee headed by Mr. Taam, the Committee's most efficient

Secretary, and embracing a number of capable Christian men and women almost all of them products or members of our former Presbyterian churches. This delegation met with the whole Conference and also sat in prolonged sessions with the Committee on Relations. In this Conference the Church that was speaking was a wholly independent and union Church, consisting of nine district associations or presbyteries, over 200 preaching places of which one hundred and twenty are organized churches, with 30 of these independent of mission aid. All our Presbyterian churches in Canton were merged in this Church so that the problem of cooperation took on a somewhat different form from the North where the problem as yet is one of simpler denominational character. In other respects also, especially in the educational and property questions, the Canton Conference was faced with great uncertainties and was driven back to seek for fundamental principles at the same time that it considered all just expediencies. No one could escape feeling in each Conference that the Church and the Mission face great insecurities. One felt this especially in Canton. The very ground seemed insecure under our feet. But also in every Conference equally one felt the sincere desire of the Chinese Church not for a diminished but for an increased cooperation and for the development of plans that would embrace and advance the whole Christian cause in China. If there were diversities of judgment as to plan and method there was no difference of spirit or of aim. It was clearly stated at each Conference by Mr. Wells, as Chairman of the China Council and of the Conferences, that the findings of these Regional Conferences were not final or conclusive actions at all but were simply recommendations to the Final Conference in Shanghai. The reader may accordingly, if he desires, pass over them to the Findings of the General Conference and the subsequent discussion of the main issues. The names and the committee organization of each regional conference will be found in Appendix C.

A. TSINANFU CONFERENCE, OCT. 6-13, 1926

1. This report should make available to all the Missions and preserve for future record the report made to the Tsinan Conference from the preceding Chinese Conference as follows:

"The report of the Shantung Mission Findings Committee (see Appendix K.) manifests the desire to gradually transfer the direct control of its work and funds to the Chinese Church. Now although from the Mission's angle this is an excellent proposal, careful study of the present condition and the future of the Chinese Church leads us to feel that perhaps this is not the best plan. Hence the following suggested amendments to the Report.

"1. Racial lines are drawn too closely and this is sure to lead to further misunderstandings and the loss of the beautiful conception of going forward together hand in hand.

"2. The Church is faced by inadequate personnel and funds, and is certainly unable to accept from the Mission any such transfer of control.

"3. Progress within the Church has its natural order and it is manifestly impossible to make prophecies such as 'Twenty years ought to be long enough for the Church to readjust itself.'

"4. The plan for the gradual elimination of Mission force and funds, will not necessarily make for a corresponding increase in the personnel and financial resources of the Chinese Church.

"5. The various forms of Church work are only in the early stages of development and the Church has not arrived at complete maturity. Hence we must promote mutual fellowship and cooperation in the hope that all types of activity may progress. We ought not to propose the gradual decrease of foreign money and missionaries and the gradual increase of Chinese funds and workers, but unite in stimulating the increase of funds and force from both channels. Then who can measure the development of the Church!

"6. The anti-Christian movement attacks Chinese and foreign Christians alike. For this reason we within the church must not draw racial distinctions. We must together as partners in the same work enable the Church to make an increasingly fruitful contribution to society and break down the prejudices of the anti-religionists—when the 'antis' unite us, can we be divided amongst ourselves?

"7. Christianity has not taken deep root in China and the Church must increasingly rely upon the assistance of the Mother Church. As the Church progresses toward independence its responsibilities weigh upon it more heavily, and it becomes increasingly conscious of the great value of the help of the Mother Church.

"8. The Church is not free from traces of racial splits which go back to unsuitable organization and deepening misunderstandings. To rid ourselves of these faults we must give attention to altering our methods of doing our work in order that our viewpoints may more readily blend.

"9. The envy of humanity, racial suspicions, and national distinctions provoke war. The way out lies in the path of the Christian faith. The Church of today must become the pioneer in harmony and ought

not to mark out within itself these lines which oppose the manifest teaching of Christ.

"10. The faults of the past may be laid at the door of our present double-handed policy of Presbytery and Synod on the one hand and the Mission on the other, each mutually independent of the other in planning for the work. This has resulted in mutual suspicions and diverging points of view between church and mission. Such obstacles prevent the Church from the fullest development.

"In the light of the foregoing principles the conference proposes that Mission and Church cooperate in a cooperative Board or Union as being the policy best adapted to the growth of the Church.

1. To attain fundamental unity of Church and Mission the power now wielded by the Mission should be united with that of the controlling bodies of the Chinese Church (Presbytery and Synod) and committees appointed within such a Union to which all mission members may belong according to their respective forms of work. By this plan racial barriers and mutual misunderstandings will naturally disappear since missionaries will henceforth come under the direct control of such a Union and in this more intimate relationship with the Chinese Church will be enabled to impart to it to a greater degree of its wisdom and experience and the Chinese Church in turn will be better able to avail itself of the benefits of Mission counsel. Such unity of control is in full harmony with Christianity's principle of unity among believers in Christ.

2. Method of Organization.

By forming District and Provincial Unions whose objectives shall be:

a. No stipulation as to proportion of Chinese and foreign representation but this to be determined by conditions.

b. Financial support of all church work to be shared by both Chinese and Western churches, that the Church in China may daily expand.

c. Each Union to be sub-divided into departments or committees such as Religious, Educational, Medical, Finance, etc., and every form of work to be represented by delegates to these committees.

d. The Union shall have real power to undertake and control all matters, including the transfer and return of workers, and the distribution of force and money.

3. Name. The names of the District Unions shall be those now given to the Presbyteries, (such as Kiaotung District Union), while the larger Unions shall take the names of province or territories which include more than one province (such as Shantung Union, North China Union, etc.).

4. Composition of District Unions.

a. All missionaries at stations within that district.

b. Coopted members.

c. All members of Presbytery.

5. Composition of Provincial Unions.

a. Four representatives from each District Union within the province.

b. An additional representative for each additional thousand church members, over and above three thousand, within that district.

c. Two members of China Council.

d. Coopted members, not exceeding half the total number of members named above.

6. Standing committees.

a. Religious (includes Evangelistic, etc.).

b. Educational (includes Literature, Language, etc.).

c. Medical.
d. Finance (includes Property, etc.).
7. Executive Committee—As proposed.
8. Executive Secretaries—As proposed.
9. Composition of Local Unions—Constituted by station members and local Chinese leaders.
10. We must recognize that difference of opinions and misunderstandings have existed and still exist between foreign missionaries and Chinese, due largely to two causes.
(1) Each is engaged in different organizations and does not understand fully the work in which the other is engaged.
(2) There has often been a lack of spiritual life on the part of both foreign and Chinese workers. We should, therefore, seek to break down these misunderstandings by changing the form of organization so as to bring both into closer cooperation and to insure that control and responsibility will gradually pass to Chinese, say within a period of twenty years.
11. All strife and war are caused by mutual misunderstanding, suspicions and superiority complexes. The Saviour and His principles are the only way out, therefore the Church should be a pioneer in establishing harmony, thus making our example correspond to our methods.
12. One of the chief causes of misunderstanding is a double-headed organization that now exists, i. e., (1) The Mission, (2) The Chinese Church, that is Presbytery. These two have been working independently. To remove the aforementioned difficulties, these two should be merged into one organization.
The main principle involved is that we want to break down the barrier between the Chinese and the foreign missionary by a closer organization which shall secure a greater cooperation. We have no proposal to make as to what that organization should be in detail, nor as to what powers and responsibilities should be handed over to the Chinese."

2. The following were the final Tsinanfu Conference Findings:

TSINANFU FINDINGS

RELATIONSHIPS AND ADMINISTRATION

Church and Mission

1. In view of our common participation in the saving grace of our Lord Jesus Christ, the power of His resurrection, and our fellowship with Him in life and service, it is of preeminent importance that we adopt all our principles and formulate all our plans in the spirit of mutual love and confidence, to the attainment of our common aim, the exaltation of Jesus Christ, the spread of His Gospel, the establishment of His Kingdom.
2. In this spirit all the relations between the Chinese Christian Church and the Missionaries should be in accord with the following principles:
a. Right and equal personal feeling and attitude.
b. The primacy, autonomy and responsibility of the Church.
c. The temporary nature of the Mission, with the transference of the maximum control and responsibility which the Church is able to assume, and full cooperation with the Church in all the work.
d. Full common judgment and endeavor, arrived at in full and equal conference.

3. The best method for the attainment of our aims in accord with these principles would seem to be the development of the present Church organization in such a way as to preserve its sacred character, enlarge the scope of its activities, and secure a larger measure of cooperation between the Chinese Church and the Mission in all departments of its work.

4. To these ends, the office of the Church's representatives, acting in her constitutional courts of review and control, the Session, Presbytery, Synod and General Assembly (or by whatever new names these bodies may hereafter be called), should be magnified.

5. Inasmuch as the problems of the Church in different provinces are apt to vary considerably, there should normally be a Synod in each Province, divided, for convenience of communication, into comparatively small Presbyteries.

6. The various Church courts should as heretofore, continue to administer directly the strictly ecclesiastical features of the Church's life.

7. For the administration of the various activities now conducted by the Mission or by joint Councils, the following plan is suggested:

a. In localities where there are organized churches, the Session or Sessions, together with the Deacons and Deaconesses, and one or more representatives of each department of the work would invite the Station to appoint not to exceed their own number of the missionaries laboring in that locality, to form with them a committee for the administration of such local work as has not been placed by Presbytery or Synod under a special Board of Directors. Where other form of local cooperation is deemed preferable by Presbytery it might be adopted. Where there is no church organization, the Presbytery would secure the formation of some body, cooperative if possible, for the direction of the work.

b. The Presbytery would invite for certain days of its annual meeting (or following it), all missionaries working within its bounds, and the body thus formed may coopt, (perhaps at the previous meeting), not to exceed half its own number of representative of the Educational, Evangelistic, Medical, Industrial and Women's work: the entire body, thus formed to constitute the Presbytery's Board of Church Activities, and to appoint its own committees to administer the work of the various departments.

c. The Synod likewise would form a Board of Church Activities in connection with its meetings (these meetings to be preferably more frequent than once in three years), following in general the plan outlined by the Shantung Chinese Conference, but the Synod to be directly represented by its Executive Committee. In both Presbyterial and Synodical Boards the number of missionaries is not to exceed the number of Chinese.

d. We recommend that where it may not seem possible to put into operation the Presbyterial and Synodical plans immediately upon approval, at least a beginning be made with the local plan.

8. The Mission would continue its organization in relation to the Home Board and Church, and also continue to administer such matters as are not by the above plan assigned to the Chinese Church.

9. With regard to finances, we recommend that, when the above plan has been adopted by Synods and Presbyteries, for an experimental period of three years, the Mission appropriate the annual grants of the Board of Foreign Missions, with the exception of the following: Missionaries' salaries, allowances, personal expenses for language study,

travel and itineration, as well as repair funds for residences and Station expenses: to the Board of Church Activities constituted by the Synod, which Board shall allocate shares to the Activities Boards of the various Presbyteries. These Boards shall administer these funds, together with any funds received from other sources, according to a budget prepared by these Boards, and submitted through the Synodical Board, the Mission, and the China Council to the Board of Foreign Missions.

10. As to Mission personnel, the church should have a voice, therefore requests for new force should be made by the Station in consultation with the Presbytery's activity Board, and this Board should be given opportunity to express its opinion as to the return of missionaries about to go on furlough.

11. The above is but a general outline, the details of which would be worked out, according to the varying conditions of the field, by the Synods, Presbyteries and Sessions.

12. We further recommend, in order to secure more complete understanding and cooperation between all those engaged in the several departments of the work, that General Conferences should be arranged from time to time by the Presbyteries and Synods. At these conferences all departments of the work should be considered, therefore the representation at these conferences should be as inclusive as possible: their findings should be advisory only.

13. It should be clearly understood by every member of the present conference that any approval of our findings today does not mean the adoption of these findings by an authoritative body, the findings to be at once carried into action. All action should await approval by the Shanghai Evaluation Conference, the Board of Foreign Missions, and the appropriate Courts of the Chinese Church.

Voting on Return from Furlough

This Conference having already approved of the principle of the Missions' voting upon the return of members about to go on furlough, your Committee would recommend the following plan for the execution of this delicate function:

1. Personal relations in Station and Mission should not be rendered embarrassing for a long period by voting upon this matter so long as a year before the furlough is due. Nor should one who is not to return be seriously inconvenienced by the postponing of the vote until after his departure, nor even until the eve of his departure. The vote should be taken two or three months before the furlough is due.

2. In order that the mere fact of the voting may not reflect upon the reputation of any, the names of all who are to go on furlough in any given year should be voted upon as a matter of routine.

3. In order to prevent unnecessary publicity, the voting should ordinarily be confined to the Mission's Executive Committee; but any Station may initiate in this Committee action relating to the return of one of its own members. The voting should not be by correspondence.

4. If any Station shall feel that the action or inaction of the Executive Committee in the case of a member of that Station is seriously prejudicial to the interests of the work, the Station may request reconsideration of the matter by the Executive Committee; and, in an extreme case, appeal to the Mission Council or the Mission.

5. When the Mission has a permanent Chairman, he should keep so closely in touch with the Stations and their personnel, and with the judgment of the Chinese constituency as to be able to advise the Execu-

tive Committee on these matters. When there is no such Chairman, the Chairman of the Executive Committee should perform this function.

6. Any missionary toward whose return a majority of the Executive Committee is unfavorable, should be given full opportunity to state his own case before the Executive Committee if he so desire.

7. If, after such hearing, the Executive Committee's vote is still adverse to his return; and the one whose return is not approved shall demand a larger hearing, he shall be permitted such hearing before the Mission Council, where one exists, or before the Mission where there is no such Council.

8. Wherever the reasons against return are related to local conditions or individual incompatibilities, and there is strong possibility of usefulness in another environment, the Executive Committee's recommendation to China Council and Board should be transfer to another field rather than dismissal from missionary service.

9. This voting should always be done in the prayerful consciousness of the grave responsibility, on the one hand of terminating the missionary career of a fellow-disciple, and on the other hand, of weakly permitting the continuance of serious injury to the cause which has brought missionaries to China.

Tenghsien Theological Seminary

In view of the fact that the Shantung Mission, in 1921, gave its approval to the plan of organization of the N. C. Theol. Seminary, allocating two of its members to the staff; in 1923 repeated this approval and transmitted with approval the request of the Seminary's Directors that "The Board of Foreign Missions act as holding body for the Seminary's property, but not for this reason involving financial obligations on the part of the Board of Foreign Missions":

In view of the fact that the China Council has also, in successive years, approved the Mission's attitude toward the Seminary; and that the Board of Foreign Missions has permitted the experiment.

In view of the further fact that the Seminary has been so successful in attracting students from all Churches and all provinces that it is full to overflowing and beyond the power of the present staff to adequately instruct;

And finally, in view of the advancing age and uncertain health of the President, Dr. Hayes, and the approaching furlough of Dr. Dodd, we recommend:

1. That this Conference strongly support the request of the Directors of the Seminary to the Shantung Mission, cordially approved by the Mission in 1925, for the appointment of a third foreign member of the staff at the earliest possible date.

2. That we urge the Board of Foreign Missions to give hearty recognition to this Seminary as an effective organ of the Presbyterian Church in North China and a successful supply of a real need of all China.

3. That we express to the Directors of the Seminary our gratification at this fruitage of the devoted efforts of the Chinese Christian Church on behalf of theological education; and recommend that the Seminary continue to maintain its independent financial standing with regard to Board funds, and use every effort to secure a larger measure of support from Chinese sources. In case any appeal to the Home Church for funds be found necessary, it should be made through the regular channels. However, unsolicited gifts made to the Seminary by Churches and individuals in America may be received either in the form of direct

contributions or transmitted through the Treasurer of the Foreign Board.

Missionary Salaries and Allowances

1. The provision for the living of Missionaries in China made by our Board pursuant to the Post-War Conference was satisfactory and has been found adequate by a large majority of our missionaries until the last two or three years, when the cost of living in China, through many causes, has increased greatly, this increase being variously estimated at from 20 per cent to 40 per cent.

2. The problem, always most serious for families, educating larger children in schools either in America or China, has become increasingly serious for them, in these later years, through a great increase in the cost of board and tuition in the schools attended by these children.

3. The large houses erected in the days when fuel was cheap, and the wages of household servants were a comparatively small item in the housekeeping account, cannot now be adequately heated or kept in order within the missionary's income; cannot be abandoned, and cannot be divided except at large expense.

4. The testimony of those living in the country districts distinctly indicates that the cost of living is as a rule, lower for them than for those living in large cities.

5. The problem has become so difficult for some families that they seriously contemplate the necessity of withdrawal from the work and the seeking of other employment; while many make both ends meet only by the assistance of friends, or through private means.

6. Having thus presented the essential facts in the case, the Conference prefers to leave them to the consideration of the Board without request or recommendation from us.

7. We recommend that the Board consider what adjustment should be made in the allowances of the officers of the China Council.

The China Council

1. The Committee finds that the China Council is performing, with increasing efficiency, important functions of inter-relation of the Missions, balancing and coordination of the work, information and inspiration of the workers, which cannot be dispensed with without distinct loss.

2. That the Board values highly the China Council as a body which enables the Board of Foreign Missions to obtain more complete and well balanced reports from the whole field, with more intelligent and mature recommendations as to general policies and specific needs; thus making it possible for the Board to commit an ever increasing measure of authority and responsibility to Council and Missions.

3. That these functions of the Council, while possibly to be decreased in number by the new scheme of cooperation between Church and Mission, will not be lessened in importance by the adoption of that scheme, which fully recognizes the necessity for the continuance of the Mission and Station organizations and their administration of certain forms of work.

4. As the aim of our work is that the Mission may decrease while the Church shall increase, we recommend that Chinese be not included among the officers or members of the China Council lest the tendency be to perpetuate the foreign organization and foreignize its Chinese membership; but we recommend a plan by which official Chinese representatives of the General Assembly, with perhaps, a single representative

of each of the Synods, shall be invited at Council's expense to spend certain days in equal Conference with the China Council at its annual meeting as to further steps toward perfecting cooperation between Mission and Church.

5. We strongly desire that the officers of China Council shall spend as much time as possible in visiting the several Missions both for observation and inspiration.

6. We rejoice in China's present large representation on the office force and Home Field of the Board of Foreign Missions; the welcome there during furlough of the Council's officers; and would reciprocally welcome the residence in China for a period of months or years of some official representative of the Board in association with the China Council.

EVANGELISTIC

1. *The Unfinished Task and Occupancy of the Field*

The Missions of North China and Shantung cover a large area. Some of these fields are better occupied than others: in some, other Missions are working in the same territory. In no case does it appear, however, that the fields for which our Presbyterian Mission is responsible, are fully occupied and thousands of villages have scarcely been touched with the Gospel message.

The task of the mission and church therefore is, on the one hand to reach out as far as possible and get in better touch with these unreached, or only partly reached places. We have before us a colossal task and an immediate urgency.

Again certain classes of people have only been partly touched, such as artisans, business men, students and the gentry, as our efforts have been largely directed to the farming class, hence these other classes should claim our larger attention in the future along the line of evangelistic effort.

We note the fact that no proper survey has been made by our stations with reference to the fields for which they are responsible and we therefore consider it of highest importance that each station shall consider this to be of fundamental importance in order to carry out evangelistic campaigns successfully.

Cities Evangelistic Centers

The Cities Evangelization Centers at Loa An, Kaomi, Ankiu, Yucheng and Kuchow have proved to be most effective agencies for the propagation of the Gospel. These centers are doing the same type of work as is being done in our mission stations and their schools prepare students for the Middle School work carried on by the Mission. As stated in the 1926 report we would emphasize that "aside from their efficiency as evangelizing agencies, these institutions are invaluable as a means of training leaders for the Church. Here they learn to plan for and manage an institution of considerable size, the success of which is largely dependent upon their leadership.

Foreign control is practically absent. The secretaries are learning to take responsibility, to meet and solve difficult problems. They are doing splendid constructive work. In some of the centers there is need for further equipment, and more fields should have the advantage of a city-evangelization plant. We therefore most heartily recommend that the existing centers be maintained on the present basis of support and if possible money be given for opening up new centers.

2. *Question of Foreign Missionaries Being Still Needed for Evangelistic Work*

The committee is decidedly of the opinion that more foreign missionaries are needed for evangelistic work to cooperate with our Chinese fellow workers in this task and that the Board should be urgently requested to send to the field workers of high spiritual attainments. In regard to such workers the church feels that women workers are needed even more than men in view of the small proportion of women workers on the field at present and the great importance of reaching the women of China.

3. *Value of Intensive and Extensive Methods*

The committee regards that hitherto the methods of evangelism employed have largely been extensive in character in order to more or less cover the large areas under the care of the stations, but it feels that in the future it will be more valuable and productive of results if our efforts were more concentrated and intensive.

To develop this kind of intensive work, it is recommended, that each district, according as it is able, should establish a special evangelistic Band which will make systematic village visitations such as the Hunan Evangelistic bands make in the line of home visitations.

4. *Institutionalism as a Method of Work.*

We consider that institutions have an important part in evangelistic work whether in dispensary and hospital, institutional centers, such as the Street Chapel Museum at Chefoo, and more especially, the City Evangelization scheme of the Shantung Mission which has been accomplishing effective results ever since its inception.

We would especially emphasize the value of the opportunity of evangelistic work in hospitals and the follow-up work in connection with patients and the consequent opportunity of preaching in their homes, and the developing of new centers of work.

5. *Obligations in Regard to Social Work*

We note that the Y. M. C. A. and Y. W. C. A. have made this a special feature of their work, such as work among industrial workers, both men and women, and the education of the illiterate by means of the Popular Education Scheme. In regard to this work among industrial workers, specially trained men and women are employed. The Mission and the Church have furnished women evangelists to cooperate in this work, as well as teachers and most of the buildings used for the popular education work.

A number of preachers and primary school teachers in the country are making use of the Popular Education night schools to help the illiterate and as a means of reaching the non-Christian children with the Gospel message.

While the Y. M. C. A., Y. W. C. A. and City Evangelization centers are thus reaching the city people along the line of social service a great and important field is being opened to the church in the rural districts that should be developed. Rural workers, preachers and teachers should be encouraged to secure specialized rural training. Funds might be allotted for helping such workers to get training at agricultural schools. Such workers should be encouraged to engage in such forms of service as will bring about improvements in agriculture and rural life.

A careful study ought to be made of the China field to indicate how

personnel, institutions, funds, equipment, including land, can be used or realigned to provide training that will help prospective Christian workers to a knowledge of the methods of improving country life and to show the religious significance of rural productive factors and processes. During the slack season of the farm year farmers might be interested in joining evangelistic or educational classes, rural institutes, etc.

The Mission and the Chinese Church might also become useful in making surveys of local situations and in cooperating with Chinese and foreign agencies in removing the causes of local floods and famines, and thus not only help the rural communities in an economic way, but also overcome the retarding of the rural church in its advancement.

6. *Conservation of the Evangelistic Spirit in High Schools*

Of first importance is having teachers who are imbued with a strong, consecrated evangelistic spirit, and also well trained Bible teachers, and among the students the organization of Y. M. C. A., Y. W. C. A. and C. E. Societies, also the institution of preaching bands.

Helpful also is having special evangelistic meetings from time to time and the securing of earnest evangelistic leaders to give inspiring addresses.

7. *Value of Conferences*

For the deepening of the Spiritual life of Christian workers and church members the following recommendation is made as being of great value and importance for this purpose, viz:—

(1) That Spiritual Life Conferences be instituted at convenient centers.

(2) That each presbytery arrange annually for the conducting of Bible Study classes for Christians and lay members.

8. *Revival Work in Churches*

Revival work in the churches can best be stimulated by the organization of prayer groups; by special meetings conducted by the pastor, together with special leaders enlisted for this purpose. The enlisting of all church members in personal evangelistic efforts would also be conducive to deepen and quicken the spiritual lives of church members. More emphasis should also be placed on the spiritual value of salvation such as regeneration, communion with God, and eternal life.

EDUCATION

1. (a) It is our conviction that the essential contribution of Christian schools to the life of the Church and the people of China is the impartation of the knowledge of God in Christ to the students and the development of their Christian character. This knowledge and development can be secured through a faithful and enthusiastic emphasis on the Christian life. This religious life can best be attained through the active Christian faith of both teachers and students reinforced by definite Christian teaching.

(b) It is also essential to give to Religious Education a place in the curriculum of paramount importance so that all students of our schools may have a knowledge of the Bible. To this end we recommend that instruction in the Christian religion be included among the required subjects of the curriculum and that attendance on religious services be required of all students.

(c) It is of superlative importance that the principal, teachers, and the members of the Board of Directors be filled with a genuine and vital* faith, and that no teachers be used whose lives and attitudes are not in full sympathy with the Christian purpose and character of the school.

(d) It is equally essential that student influence, whether through numbers or leadership, be predominantly Christian.

(e) To this end we must safeguard our schools through greater financial support from the Mission and Church, making it unnecessary to depend upon school fees from large numbers of non-Christian students.

(f) It is also important that our Christian homes rally to the support of the schools, sending their sons and their daughters to these schools for the purpose not merely of securing a Christian education for themselves, but for the wider purpose of guaranteeing the Christian character of the school and thus widening its influence for the Christian movement.

2. (a) Christian institutions should conform to the official regulations of China in so far as these regulations are consistent with fundamental Christian educational aims. We urge schools to put into effect as rapidly as possible Clauses 1, 2, 3, 4, and the first part of Clause 6 of the Government Regulations for the Registration of Mission Schools of November 16, 1925.

(b) Clause 5 and the last half of Clause 6 are subject to widely differing interpretations and are held by many to be absolutely inconsistent with the purposes of Christian schools. We therefore recommend that schools do not at present take any steps toward actual registration.

3. (a) It is our opinion that the primary schools should be turned over wherever possible to the local Chinese Church or Presbytery to control and operate, and we recommend that local boards of education should be organized to have general oversight of these schools.

(b) We recommend that foreign funds for primary schools in fields where there are established churches, be withdrawn in the near future.

(c) Religious education is the field of the Church, and where there are good government primary schools, missions should not establish competitive schools, but put their energy into conducting Bible classes for pupils during the week.

(d) Each Mission Station through the assistance of its local church leaders should make a survey of the Christian constituency in its field to determine from this Christian constituency,—

(1) The number of illiterates.

(2) The number of children of primary school age not in school.

(3) The number of graduates of primary school age not in middle school,

and each station through its joint controlling bodies of Chinese and missionaries should determine upon the best way to care for each of these classes so that all shall receive the maximum education possible.

4. (a) While holding to the view that all our schools should be maintained on the government standard of excellence and that an important purpose should be harmonious relations to the government system, and, further, with the recognition of the private nature of schools as organized under boards of directors, we nevertheless believe that a board of education or similar organization of the Church should be established as a unifying and correlating body. Educational policies,

*Christian.

efficiency, and results at present depend too largely on individuals and local groups. The important functions of setting standards, supervising of instruction, measuring results, training teachers, and administration, which, for efficiency should be exercised by a board for a whole provincial area, are now either not fulfilled at all or are exercised by individual or by station committees with consequent lack of unity of policy and of results.

(b) We therefore recommend that the provincial church body include in its organization a Board of Education. This Board would be appointed jointly by church and mission. It should be a permanent body with no great change in membership in any one year. It should represent all departments of education below college grade conducted by the church or mission. Its functions would be:

(1) Development of the general educational policy of the church.

(2) General supervision of the educational work of the church.

(3) Administration of funds received from the mission board, through the Provincial Church Board of Activities and of general funds raised in China.

(4) Receiving reports from large schools and from Presbyterial Educational Committees and seeing that the purposes of the schools are maintained.

5. (a) Schools of middle or higher grade each should have its own joint board of directors responsible to the bodies that elect its members.

(b) Each board of directors should choose the principal of the school under its control, who in turn should engage the members of his staff subject to the approval of the board.

6. (a) The Middle School is the crux of our Christian educational program. As a few of our Christian Middle Schools begin to approach the standards of secondary education set by the China Educational Commission in 1922 and by the Chinese Ministry of Education, the necessity for larger and larger outlay in force and funds becomes more and more apparent to the missionary and church bodies.

We find ourselves burdened with a too extensive program determined some years ago when standards were individual and low, and when mission education seemed capable of much larger expansion. We do not recommend retrenchment but readjustment; not retreat but advance. We are frankly to face the fact that more effective results are necessary to justify our trusteeship. Concentration in secondary education is called for.

(The following paragraphs (6b and 6c) were referred for reconsideration to the Executive Committee of the North China Mission and to the Mission Council of the Shantung Mission respectively, report to be made to Shanghai Conference.)

(b) We recommend that the boys' school in Peking be maintained and developed as a Junior-Senior Middle School, and that the boys' schools in Paoting and Shunteh be maintained as Junior Middle Schools.

The girls' school in Shunteh shall be retained as a higher primary; the girls' school in Peking shall be maintained as a Junior Middle School; and the girls' school in Paoting shall be developed and built up to a Junior-Senior Middle School.

(c) In the Shantung Mission, the boys' schools at Yihsien, Chefoo, and Weihsien shall be maintained and developed as Junior-Senior Middle Schools. The boys' schools at Tengchow, Tsining, Tsinan, Ichow, and

Tsingtau and those connected with the City Evangelization Projects shall be maintained as Junior Middle Schools.

The girls' school at Weihsien shall be maintained and developed as a Junior-Senior Middle School. The girls' school at Yihsien, Tengchow, Tsining, Tsinan, and Ichow shall be maintained as Junior Middle Schools. The girls' school at Tsingtau is being developed by the local Chinese community as a Junior-Senior Middle School. We recognize this situation and approve of the development of the school in this way. In connection with the girls' school at Weihsien, we recommend that the plant be enlarged by the inclusion of one of the adjacent foreign residences.

(d) Competition between denominations or between Stations for students is absolutely unjustifiable. In making plans regarding the present Junior-Senior Middle Schools of the Shantung Mission, we must take cognizance of the large educational plants of other denominations in Hwanghsien, Tsingchow, and Taian, and also the desirability of arranging among several denominations and the Shantung Christian University for the larger development of Middle Schools for boys and for girls at Tsinan.

(e) Where middle schools are opened as the result of agreement between missions, we recommend that the conduct of the school be left to one mission.

7. (a) The expense of running senior middle schools has become so high through the adding of the last year and the increase in salaries for the high grade teachers required, that the present grant for each Senior Middle School Department of the Middle School should be increased to $3,500 a year.

(b) Each Junior-Senior Middle School should have on its staff a minimum of three full time foreigners or highly trained Chinese, supported as long as necessary by the Board; and the maintenance of this minimum should have a first claim on increments to the educational force. When this quota is not maintained, the financial equivalent should be supplied.

(c) When foreign members of the school staff go on furlough, provision should be made for either a temporary foreign substitute worker or for funds adequate to secure a well trained Chinese. In this situation the assistance of the China Council would be desired.

(d) Funds should be provided making it possible for middle schools to purchase adequate equipment in science, geography, etc., and books for reference and collateral reading.

(e) Provision should be made for leave of absence for Chinese principals and teachers for study at stated intervals.

8. (a) The burden of teaching English seriously weighs down the foreign missionary. It is a false economy to keep this burden here. We recommend a definite and much enlarged program of short term workers through an extension of the Substitute-Workers' Fund.

These short-term workers should not as now be inexperienced young people, but mature teachers of outstanding character and experience who will not only relieve missionaries from much English teaching but will also make a most valuable contribution to our schools from their considerable experience in work at home. Great care should be used by the Candidate Department of the Board to secure not only capable teachers of experience but also those who have the missionary spirit.

9. (a) The Junior Middle School when well conducted makes a very

valuable contribution to the local church and to our work as a whole. We recommend that each Junior Middle School have on its staff a minimum of one full time foreigner or a highly trained Chinese supported as long as is necessary by the Board.

The Junior Middle School should have a minimum grant of $2,000.

(b) We recommend that Junior Middle Schools confine themselves strictly to a three-year course except in cases where the Church Provincial Educational Body and the China Council believe that local conditions warrant the addition of other years. In such cases we recommend an increase in grant.

(c) Most of our Junior Middle Schools have an enrolment of less than seventy-five. Generally speaking, these small schools are costing the Board twice as much per pupil as are the large Junior-Senior Middle Schools. This fact places the responsibility for proving their value upon these small Junior Middle Schools. We recommend that small schools do not attempt Senior Middle School work and that they keep down the number of their classes and thus the number of teachers required. The fees are in most of these schools too low. Fees should be set at a figure sufficient to cover at least the cost of all instruction excepting such salaries as are paid by the Mission Board direct.

10. In order the sooner to place the responsibility for education on the church and local community and prepare them for the assumption of leadership and support, we recommend that every middle school prepare an annual budget and an itemized statement of receipts and expenditures. All receipts and expenditures should appear.

11. In order to facilitate the study and improvement of our educational system as a whole and in detail, and in view of the consequent necessity of accurate and adequate educational statistics and financial details of our middle schools such as are called for by the Educational Advisory Committee of the China Council, this Conference deems the timely preparation of these reports to be the moral responsibility of the principal of every school within the grade designated by the said Advisory Committee.

12. The increasing cost of middle and higher education on the one hand and the present economic condition on the other would point to a careful study of student bodies and costs. Students who would not profit by higher education should be frankly advised against continuing into higher schools. On the other hand every effort should be made to increase scholarship and loan funds. Wherever possible, aid to students should take the form of opportunities for earning self-help funds. We urge the Chinese congregations to seek qualified young men and women in their own constituencies and aid them to obtain training for service in their schools and churches. We recommend that the universities make every effort to enable students with small financial resources to keep down living and miscellaneous expenses.

13. To equalize expenses of students in Senior Middle Schools, we recommend that those attending from a district having no Senior Middle School be aided where necessary in meeting their expenses for travel.

14. Due to the economic situation in China and the necessity for making the church financially independent, we believe that schools should emphasize those forms of education which will fit their graduates for economic independence. We recommend therefore that in our North China and Shantung Missions, in addition to their college preparatory courses, Truth Hall Middle School develop its industrial work, Yihsien

Agricultural and Industrial School maintain and enlarge its vocational and experimental programs, Yi Wen School continue its commercial department, and Point Breeze Academy maintain its rural life courses and agricultural activities.

We also recommend that teacher training be further developed in the following schools: Mateer Memorial Institute, Weihsien Boys and Girls' Middle Schools, Tengchow Boys' and Girls' Middle Schools, and the Central Shantung Bible School at Kaomi; further that the kindergarten training courses be continued at the Han Mei Girls' Middle School and at the Chefoo Kindergarten.

Aside from these centers no middle school at present should add any vocational department or be developed as a vocational school. We do, however, recommend the addition of academic courses in agriculture and rural life in schools which serve rural communities.

15. We recommend that the Mateer Memorial Buildings be rebuilt as soon as possible and that this Institute develop its teacher training program for both young men and women. It should act as a teacher training centre for neighboring mission stations, train evangelists, and conduct the pre-theological course of the North China Theological Seminary. All students entering should at least be Junior Middle School graduates.

16. The Presbyterian Board has a very large share in Yenching and Shantung Christian Universities, but the Missions and Churches are not fully availing themselves of the services of the graduates. This is largely due to the financial inability of the middle schools, churches, and hospitals to employ graduates at the salaries now prevailing in North China. We recommend that greater use be made of these graduates, and that to this end the grants from the Board and the contributions of the Churches to Mission institutions be largely increased.

17. In view of the unique contribution of the School for the Deaf at Chefoo and the large amount of money invested and the large budget, we feel that the weight of responsibility is too great for any one individual. We urge the early appointment of a second foreign teacher. Further, in view of the approaching furlough of Miss Carter we recommend the appointment of a Board of Directors to assist in the maintenance of the school.

18. The North China American School is struggling under almost impossible financial difficulties and we recommend an increase in the grants from the supporting bodies in order to enable the school to meet its expenses. We further commend to the consideration of the Board the use of funds from the Harkness Bequest to stabilize the financial status of the schools for missionaries' children.

19. We would point out the very valuable contribution to the life of the students made by their part in the Daily Vacation Bible Schools, and recommend that this movement be encouraged and continued.

20. The Popular Education Movement has been very successful in reaching the illiterate classes. We recommend to the churches and missions a hearty support of the movement both in city industrial centres and in country districts.

Supplement

The figures introduced by the Educational Findings Committee at Tsinan were called in question on the floor and deleted from the report. By request, they are given below though not part of the Report. The

attempt to get accurate figures proves again the lamentable fact that there are none. No grant is ever given contingent on the publishing of a satisfactory report of the use of funds or of the status of the school. The figures given below were taken from the Estimates (which are hopes not facts) and from the China Council statistical studies of middle schools (which are in some cases three years old and to which some schools have never contributed). It is the belief of the Committee that the figures, though not correct in some individual cases, do represent in general the situation.

SCHOOL COSTS

School	*Budget Including Foreign Salaries*	*Total Enrolment*	*Per Capita Cost*	*Tuition Fee*	*Cost to Board*
Yi Wen	$45,850	440	$104	$60	$44
Truth Hall ..	32,000	300	106	60	56
Paoting	5,000	50	100	20	80
Tengchow ...	8,250	100	82	5	77
Tsinan	10,064	104	100	17	83
Shunteh	5,200	60	87	16	71

SCHOOL ENROLLMENT

Station	*Boys' School Junior Middle*	*Senior Middle*	*Girls' School Junior Middle*	*Senior Middle*
Peking	149	72	..	..
Paoting	74	..	42	9
Shunteh	64	..	20	..
Total North China	287	72	62	9
Tengchow	63	..	33	20
Chefoo	198	193	..	..
Tsinan	..	..	34	7
Weihsien	99	61	68	11
Ichow	73	..	34	10
Tsingtau	40	..	37	12
Yihsien	30	15	35	..
Tsining	36	12	20	9
Total Shantung...	539	281	261	69

The following records of Shantung Christian University were presented in part to the Conference and are here given for information.

Total staff, 100; Presbyterian Quota 13 plus 2 in Women's Unit. (A total of 6 doctors and nurses have been appealed for in connection with the amalgamation with the Peking Women's Medical College as the Presbyterian share in the Women's Unit.)

Budgeted Receipts 1926-27:

Presbyterian	$72,420
10 other Missions	131,562
C. M. B.	43,850
Provincial Grant	3,000
British Board of Governors	6,680
Women's Medical Committee	10,000
Fees and local receipts	51,539
	$319,051

Enrolment: Total, Oct., 1926, 410; Total, Oct., 1925, 392. (Students from 23 Missions.)

Course	1925 *Distribution in the University* *Presbyterian*	*Non-Christian*	*Total*
Medical	32	16	111
Theological	7	..	37
Arts	40	10	118
Pre-Medical	16	5	48
Special	5	7	23
Pre-Theology	..	..	4
Sub-Freshman	16	16	51
	116	54	392

Positions held by Graduates:

Total number, 925, of whom 95 are dead.

519 Arts Grad., 60 per cent teachers; 25 per cent pastors and evangelists; 12 per cent business; 3 per cent various occupations.

148 Theology Grad., 73 per cent pastors; 14 per cent evangelists; 5 percent teachers of theology; 5 per cent various occupations; 3 per cent Y. M. C. A.

163 Medical Grad., 78 per cent Mission hospitals; 12 per cent private practice; 10 per cent army service.

Recent Graduates—

In Theology:

1923, 6 Grad., 4 church work; 1 graduate study; 1 M. S. religious education.

1924, 18 Grad., 12 church work; 1 graduate study; 3 M. S. teaching; 1 Christian Literature; 1 secretary.

1925, 1 Grad., 1 church work.

1926, 11 Grad., 8 church work; 1 graduate study; 1 Y. M. C. A.; 1 Bible School.

In Arts:

1925, 16 Grad., 0 teachers in Presby. school; 11 teachers in other Mission schools; 2 in private schools; 2 in university; 1 in other work.

1926, 8 Grad., 2 teachers in Presby. schools; 2 teachers in other Mission schools; 1 in private school; 2 in university; 1 in Y. M. C. A. school.

In Medicine:

1925, 10 Grad., 2 Presby. hospitals; 4 other mission hospitals; 4 Internes.

1926, 24 Grad., 0 Presby. hospitals; 10 other Mission hospitals; 11 Internes; 3 others.

1. The Committee heartily agrees with the conference opinion as expressed that the function of the mission hospital is the propagating of Christ's Gospel of love and salvation. We especially approve and recommend the Fletcher Plan as used in Korea and hope that devoted men and funds may be found to put this plan in every hospital.

2. *Hospital and Church*

With reference to the relationship of Hospital to the Church we offer the plan of devolution suggested and approved by all delegates, both Chinese and foreign, at the last meeting of the Chinese Medical Association.

3. *Salaries*

The Salary Question is a very trying one for most mission hospitals since the colleges where these doctors are graduated recommend for the new graduates a salary rather above or near the limit of salary for an experienced pastor. Economic conditions also enter making it possible for graduates to make much more than can be given by a Christian hospital. Our answer is that it is just for local bodies to fix salaries, although it may not be workable and Christian hospitals must suffer until Christianity overcomes financial gain and doctors recognize their responsibility for souls as well as bodies.

4. *Non-Christian Members of Boards of Directors of Christian Hospitals*

Financially there would be a gain but we suggest that an honorary membership on the board without vote might be sufficient.

5. *Christian Hospitals Allowing Outside Practice of their Staff*

This was disapproved, but a doctor with an established practice in the city might be asked to assist in the hospital and paid for his services.

6. *Women Doctors*

This need was stressed and members of this conference are urged to bring this need and the opportunity for service to the attention of the girls in their schools and their parents.

7. *Hospital Plants and Management*

The committee as well as the C. M. A. recommend that hospitals be under one management and as far as possible in one building.

8. *Women Nurses for Both Male and Female Patients*

This is approved in principle by the majority of the committee, but the committee as a whole say that the time is not at hand for the introduction of women nurses in all men's hospitals. This is also the recommendation of the N. A. C. and when instituted there must be adequate supervision.

9. *Board Grants, Staff, etc.*

Mission Hospitals are making every effort towards self-support, but it is impossible for the present to decrease either foreign staff or support. On the contrary there is need of increase in both staff and support that work be properly supervised. We feel that there are very few hospitals now receiving over-seas supplies that could successfully do without them.

10. Control of medical appropriations and property should come under agreement with paragraph 9 of relationships findings or its equivalent, and where best for the work the superintendent should be a Chinese.

11. We recommend that the physical care of the students, teachers, pastors, evangelists, etc., together with public health teaching, be considered of first importance.

PROPERTY AND APPROPRIATIONS

1. *Churches and Chapels* owned by the Board should as a rule be sold to the Chinese Church at a reasonable price to be determined by its Presbyterial Board of Church Activities with the consent of the New York Board of Foreign Missions, whenever the Chinese Presbyteries wish to take over this property.

2. *School Buildings* owned by the Board and located in the country should be treated on the same principles as the above.

School buildings located in Mission compounds and large centers should be leased to the board of directors in charge of the institution for a term of years, the rental to be sufficient for upkeep and repairs on buildings, and to be used for that purpose.

3. *Hospitals* when taken over by the native Church should be leased for a term of years, the rental to be sufficient for upkeep and repairs on the buildings and to be used for that purpose.

4. *Mission residences* located in cities and having a ready sale shall be sold when it becomes evident that they are no longer permanently needed for missionary residence, and the proceeds returned to the Board of Foreign Missions. Residences no longer needed for missionary occupancy in country places and having little or no market value should as a rule be leased to the Chinese Church for a term of years at a rental sufficient to provide for their upkeep.

5. *Repairs. Board property* should at once be put into *good repair* and this should be provided for by a special repair grant. The annual appropriations for repairs should approximate the percentage of property values usually set aside by business firms for that purpose, i. e., between one and two per cent.

6. *Salaries and Exchange*—We believe there should be no *restrictions* on the rate of purchase of *foreign exchange* from salaries and children's allowances.

7. *Travel*—We are satisfied with the present rules and practice of the Board with reference to travel.

8. *Architects' Bureau*—Continuance of the Architects' Bureau was approved but details of organization were referred to the Shanghai General Conference.

9. *Architects' Bureau—Second Man*—Recommend the appointment of a second man on the Architects' Bureau.

10. *Upkeep of Property*—Annual appropriations for upkeep of property be based upon at least 1½ per cent of the value of the original cost on new buildings and replacement cost on old buildings, in accordance with the recommendations of the Architects' Bureau to the China Council, referred to in China Council action No. 24322.

PARTICULAR PROBLEMS

1. *Student Work*

Student Work in the Church—In view of the growing interest of the Christian student in the life and work of the church, and in view of the purpose of the church to offer a perfect fellowship in Christ for all classes of society, it is recommended.

1. That, as opportunity offers, each church should have its student department.

2. That laymen of the church as well as Christian students should share in the work and development of this department.

3. That wherever there are Y. M. or Y. W. C. A.'s in the neighborhood, they shall be invited to assist in this branch of the Church's work.

4. That one of the main activities of this department shall be the work of evangelism among government school students and in the general community. With this spirit permeating the work of the department, it may well engage in many-sided activity by, with and for students.

2. *Christian Hostels*

We must recognize the very slender contact, almost amounting to non-contact of church and mission with a great majority of China's finest young men. Because first the church is often at a distance from, unattractive to, and misunderstood by the non-Christian students in the national higher institutions of learning and often fails to closely relate itself to the life of the Christian students in them.

The great numbers of students in these centers call for new, enlarged and especially adapted modes of approach. There are in both Peking and Shanghai about ten to twenty thousand students, and in smaller centers such as Tsinan and Changsha about five thousand. It should be noted that the activities of the Y. M. C. A., admirable as they are, reach not more than ten per cent of the student body.

What the Christian middle schools and colleges are doing of a spiritual nature is therefore limited to a very small proportion of the total number of students in China.

We should now seize the opportunity of offering Christian welcome and fellowship to a vastly greater number of students than our own schools can ever reach.

These students are scattered through some of the cities (e. g., Tsinan) and throngs of adolescent lads are living without supervision in dirty, crowded courts under the most blasting of social and moral influences, and even where there are government dormitories they are at present imperfectly superintended and do not possess such influences as a Christian hostel could provide.

The fact of a movement fostering an anti-Christian attitude proves that the students have no adequate understanding of Christian amity and this movement calls for more direct assistance and teaching for these students.

Understanding and friendship which hostels would provide would do much to defeat the anti-Christian movement.

The fact that our Mission compounds are withdrawn from the student life of most cities does not allow them to interpret us as they would if we could meet on the common ground of the playground and club room that hostel life would provide.

The success of such a plan can be judged by results of such work done in Japan, in the Philippines, and in India, and in two or three places in China. Such work might be started on a small scale probably in rented quarters, if proper leadership can be provided.

3. *South Shantung Industrial School*

At the 1925 meeting of the Shantung Mission when Chinese church leaders made a plea for an industrial college, the Mission Church could confer regarding using funds and land available for the S. A. I. S. as a nucleus of that college. See S. Mission Minutes, 1925, pp. 57-60. As, however, the Presbyteries and the Independent Church did not pass

favorably on the plan, the Board of Directors of the S. A. I. S. were left in charge as formerly, and the judgment of the Mission in 1926 (Minutes p. 35, Shantung 26100) was that the question was closed and therefore not a problem to bring before this conference.

The Chinese Conference brought up the question of the need of industrial schools in our missions and advised, where the financial return to the school should not be too materially affected, to have taught only those industries which could be followed by the graduates independently of foreign assistance, and to the betterment of the conditions of his own locality, i. e., not only industrial work for his own use, but for his people.

The Committee expresses approval of the aim of the S. A. I. S. which is to send out Christian young men who can bring into industries and trades Christian lives and practice, with special emphasis on the desirability of sending these young men back to their own villages to promote industries and agriculture, especially emphasizing the agricultural and forestry work as this is an agricultural district.

The school also aims to help the poor students of the Christian constituency.

4. *National Christian Council*

Because of the importance of the work being done by the National Christian Council, and the fact that our Mission makes a large contribution toward its support, we would recommend that representatives of the N. C. C. be invited to attend Mission meetings and meetings of the ecclesiastical bodies in order that the missionaries and the Christian constituency may be kept better informed as to its activities, with a view to a closer relationship and greater opportunities for mutual helpfulness and support.

5. *Agricultural and Rural Problems*

For several years the Shantung and Chihli Missions have recognized in various ways the possibilities of relating agriculture to our plans for Rural evangelization. In order that we may increase our intensive efforts to Christianize the rural population of China, it is fitting that we adopt an enlarged program for accomplishing this aim. Such a program should assist greatly in the development of an indigenous church where intelligent literate members are content to use their best talents for Christ in rural China. It is the conviction of this committee that we should avail ourselves of facilities now at hand for advancing agricultural knowledge and that as rapidly as possible a new emphasis be put upon this form of activity for giving to country Christians encouragement in their struggle to meet the changing conditions of modern China.

To effect this purpose the following suggestions are offered:

1. An increased use should be made of agricultural literature printed in Chinese, which is available for free distribution.
2. Agricultural extension lecturers should be invited to present information to rural districts.
3. Chosen rural workers should attend the University of Nanking Summer Session for Rural Education.
4. The curricula of our middle schools and higher primary schools should include courses in agriculture.
5. Available land should be used by higher primary and middle schools for experiments with improved seeds.

In addition to the above suggestions the following resolutions are submitted for the consideration of this conference:

1. *Resolved,* That the agricultural information and materials available for rural evangelistic and educational workers be used to the fullest possible extent for extending our Christian program and improving the economic status of our rural constituency.

2. *Resolved,* That funds should be allotted to our rural evangelists and educators for specific training in agricultural education and improvement. (This idea is also included in the report of the evangelistic committee.)

3. *Resolved,* That, as soon as suitable men are available, teachers of agriculture should be employed by all schools and colleges which are training rural workers.

6. *Language Study*

The committee appreciated the great service to the work of the missions which the language schools are rendering through the facilities which they offer for expert instruction by trained teachers in a congenial atmosphere which provides the stimulus of class competition. We believe that the work and environment of the language school encourages a sympathetic attitude toward the Chinese people and toward the work of other missions. Attendance at language school also provides opportunity for a broad and intimate acquaintance with missionaries of other boards and in different parts of China which is a great asset in later work.

We heartily recommend the continuation of the present mission regulation that all new missionaries, unless excused by the mission, should attend a language school for the first year.

We approve of as thorough a study of Chinese history and culture as time will permit in that it encourages a sympathetic attitude on the part of the student.

We recommend, however, that students be urged to give more time to the uninterrupted study of the language.

We recommend that all language study after the first year be done in the Station, following the course of the Language school, for the entire five-year course. In order to accomplish this we urge on the Stations and the new missionaries the importance of allowing sufficient time free from mission duties to make possible the persistent following out of this course.

Since it is the practice of the missions here represented to require only one year's work in the language school, the committee considers that the interests of the missions could be better served by the language school giving resident courses in first-year work only. We would respectfully suggest to the Board of Directors of the language school that arrangement of resident courses on a one-year basis might make possible a reduction in tuition fees. It might also make possible a reduction in the foreign staff of the school.

The committee feels that the annual grant of $3,000 to the budget of the Peking school makes the per capita cost for each Presbyterian student very high and would recommend that if possible this grant be reduced. If because of a cooperative arrangement with other missions this grant must be continued we raise the question as to whether or not in consideration of this grant a reduction of fees for Presbyterian students would not be possible.

In the interest of continued progress in knowledge and use of the language, we recommend that there should be provided in Class I, special funds sufficient to employ one well trained language teacher in

each station (possibly for part time only in the smaller stations) for the use of those members of the station who have already completed their required language work, the apportionment of his time among the members of the station to be decided by the language committee.

7. *Christian Literature*

It is felt that there should be set apart for the work of preparing Christian literature in China, a number of qualified writers both foreign and Chinese. There is an especial need for literature in the language which the people understand, i. e., Mandarin.

Many feel that a daily paper published and edited by virile Christian Chinese would be of great value. It could be printed in a center like Shanghai or in a number of large cities simultaneously.

We recommend that a course of reading be required for men and women evangelists. One or more selected works should be read each year and an examination given upon them.

This method of fostering mental growth has been used by the Methodist Church and other organizations with good results.

There should be an up-to-date bibliography of Christian Chinese literature with brief notes as to the contents of each book. Most Christian books in Chinese are known to us only by title, and so such a book as this would be of the greatest value. Mr. Clayton of the R. T. S. made a beginning in this line some years ago.

8. *Bible Teachers for American Schools*

We approve of the action taken by the China Council requesting the directors of the American Schools to provide qualified teachers of the Bible in our American Schools and urge that these appointments be made at an early date.

9. *Education of Missionary Children*

The committee desires to bring before the conference the following facts regarding the cost of children's educations as compared with their allowance.

According to Bulletin No. 10, 1926-27 of the N. C. A. S. the following are the required expenses per pupil for the nine months of the school year:

Tuition	$225.00
Books	10.00
Board—9 Months	351.00
Laundry	9.00
Medical	10.00
	$605.00

This makes a total of $605 for only nine months of the year with no provision for clothing, travel, or incidentals, whereas the allowance per year for a child of 10 or more is only $600.

It is the opinion of the committee that the salary for a man and wife is sufficient for a livelihood but does not permit them to save, and that the allowance for children, while probably sufficient for other reasonable expenses, allows nothing toward the cost of education.

We would therefore recommend that the Board be asked to make a direct educational grant to the parents to help meet the obvious additional expense necessary in the education of children. The amount of this grant should be determined by the China Council after a thorough investigation, but we would suggest $150.00 for children from 6 to 11

years of age, and $250.00 for older children, these sums representing in general the equivalent of the tuition fees required for children of these ages in China. (An alternative suggestion is that the grant be sufficient to reduce the amount of tuition fees to be paid by the parents to $50.00 a year.)

The committee questions whether in fixing tuition fees sufficient recognition has been made of the subsidies granted to these schools by the Board. We would suggest that in order to assure a reasonably fixed income to those schools supported by the missions, the missions make a minimum guarantee toward the budget, but that the tuition fees (or a proportion of them) of Presbyterian children be credited on this total amount of the minimum guarantee, any surplus or shortage due the variation in number of children of a given year to be carried forward.

10. *Christian Intelligencer*

The committee recognizes the notable service rendered for many years to the Christian Community by the *Christian Intelligencer* and would urge that effort be made to increase its clientele and enlarge its usefulness. To this end it would offer a number of suggestions for the improvement of the paper.

1. That it be issued in a small convenient pamphlet form.

2. That increased effort be made to obtain reports of Christian activities contributed from numerous localities.

3. That each issue contain a good sermon and a good Scripture exposition.

4. That a special effort be made to have articles contributed dealing with concrete problems of the home, hygiene agriculture, village life, etc.

5. That correspondence involving personal criticism be barred from its columns.

6. That we express hearty appreciation of the services of the present editor and believe that the permanent policy of the paper should be to provide that the editor in chief be a Chinese conversant with intellectual and literary tendencies and thoroughly imbued with evangelical Christian passion; and that there be associated with him an editorial board in order that the paper may be enriched by the collective talent and opinions of a number of capable men and appeal to the interests of the Church as a whole.

11. *Union Obligations*

The committee realizes that the amount of money necessary to supply the Board's grant to the current budgets, and support of staff of Union institutions constitutes a large item of the total annual expense of our missions.

In order that a fair and unprejudiced judgment of these obligations may be made we suggest that the China Council office carry through to completion its survey of the amount of capital funds invested in the property of these institutions, the amounts of the grant to the annual budgets, the quota of Presbyterian members of staff, and the cost of their support, and that, when this survey is made it be carefully studied in view of the number and character of the Christian constituency served by the various institutions.

Without offering any recommendations on the question of increasing or decreasing our present contribution to any of these institutions, we suggest that in determining the amount of such a contribution in both staff and annual budget, the following principles should apply.

a. That there should be a guaranteed quota to the staff of the institution.

b. That when vacancies occur in this quota the institution be furnished with the financial equivalent in order to make possible the maintenance of a competent staff.

c. That this arrangement should be a reciprocal one with the other cooperating bodies, and that all cooperating bodies be urged to contribute on the guaranteed quota, or financial equivalent of this basis, as it is manifestly an unjust apportionment of the load to expect a guaranteed quota from some missions and not from others.

d. That in determining the amount of the contribution and the annual budget, some account be taken of the source and amounts of the capital funds, as well as the constituency served.

B. NANKING CONFERENCE—OCT. 25-30, 1926

1. The Chinese delegates presented the following succinct statement:

"Administration and Relationships.

I. There are three points to be stressed:

(1) Country Evangelistic Work.
(2) Economic Status of the Christians.
(3) Redistribution of Chapels and Churches.

II. Relations between Church and Mission.

(1) The Church and Mission are not to absorb each other.
(2) The aim of both Church and Mission is the establishment of a Chinese Church.
(3) In accomplishing this aim it is believed that the scope of the present courts of the church—the Session, Presbytery, Synod and General Assembly—should be enlarged.
(4) That until the scope of these church courts is enlarged, the work of the Church could be carried on by a temporary organization,—the Cooperation Committee.
(5) That until the Mission hands over the rights of control of matters now carried on by the Mission, there be Chinese representatives on the China Council when matters having to do with the Chinese Church are discussed."

2. The following were the final Nanking Conference Findings.

NANKING FINDINGS

RELATIONSHIPS AND ADMINISTRATION

1. *Relations between Church and Mission*

(a) The Church and Mission should not absorb each other but ought to cooperate with each other.
(b) The aim of both Church and Mission is the establishment of the Chinese Christian Church.
(c) In accomplishing this aim it is believed that the scope of the present courts of the church—the Session, Presbytery, Synod and General Assembly—should be enlarged.
(d) That until the scope of these church courts is enlarged, the joint work of the Mission and Church may be carried on by temporary organizations such as Cooperation Committees.
(e) That until the Chinese Church is ready to take over control of matters now carried on by the Mission, there be Chinese representatives meeting with the China Council when matters having to do with the Chinese Church are discussed.

2. *Language Study*

The Committee recommends that there should be no lowering, but rather a raising, of the present language standards. Individuals should

take advantage of every opportunity to perfect their understanding and use of the language. The Station should see to it that the second year is free for uninterrupted study, and that the student more and more realizes the need of persistent effort, especially during the time allocated for language study. We further recommend that as far as possible, each Mission should make arrangements to send Chinese teachers to the language schools for normal training.

3. *Cooperation Committee Definition*

We request that the Board and the China Council clearly express their attitude toward the recognition of cooperation committees which have been recognized in due form by Stations and Missions and have been empowered by them to carry on certain parts of the work. We desire a statement as to whether or not reports or requests from such bodies be accepted as authoritative without reconsideration by the Mission, but by merely passing through the Mission as a channel to the China Council and the Board.

4. We approve of the present system of using the salaries of missionaries whose places have been vacated and the need starred on the force list, for the employment of specially trained Chinese workers.

5. We approve of the principle of voting on the return of missionaries after furlough not only in the case of new missionaries but for subsequent furloughs as well.

6. *Voting on Return from Furlough*

As to voting on return from furlough we approve the resolution of the Tsinan Conference:

"When the Mission has a permanent Chairman for Secretary, he should keep so closely in touch with the Stations and their personnel, and with the judgment of the Chinese constituency as to be able to advise the Executive Committee on these matters."

EVANGELISTIC

The living Church can only grow strong as men are brought into vital relationship to Jesus Christ. While in our widely scattered areas represented by the Central China, Kiangan and Hunan Missions the Church is at different stages of development and the methods used are many and divergent, still, we feel that the deepening of the spiritual life of the individual within the Church is the key to all our problems. To this end we believe that in all our fields we should emphasize personal Bible study, personal evangelism, and the establishing of the family altar.

1. *Redistribution*

There is an impression that an undue emphasis is being laid on Institutional Work; with the result that the best graduates of our schools are lost to the active ministry. We recommend that each Mission for its own area, and the China Council for the larger areas, make a comparative study of the force and of the appropriations, at present used for property and current work of Evangelistic and Institutional work, the salaries paid to teachers and evangelistic workers with the object of correcting wrong impressions and of making definite proposals, where needed, for redistribution of force and funds on the basis of the size of fields, needs, opportunities and results obtained.

2. *Force*

We believe that an increase rather than a decrease is needed in the

foreign force. We therefore accept the force lists of the various missions as expressing, for the present, our minimum needs.

As rapidly as the Chinese force is able to take over the responsibilities now carried by the foreign force they should do so, thus freeing the foreign workers for new work in neglected areas, neglected spheres of activity and among neglected classes of people.

Each Mission should formulate, through its own administrative body, a program for stimulating the spiritual life of its force by means of retreats, conferences, correspondence courses, circulating libraries, leaves of absence for study and observation, etc.

3. *The Chinese Church*

In our use of funds and force we should work towards a progressive self-support plan for the Chinese Church. We therefore commend:

(a) The budget system.

(b) The every member canvass.

(c) The promotion of the duty of stewardship.

We make it a principle that Christian bodies shall provide their own places of worship.

4. Towards securing a literate church we commend such Popular Educational methods as:

(a) The Daily Vacation Bible School.

(b) Thousand Character classes.

(c) Home Study courses for Christians.

We believe that we should keep in mind the Christian family as a unit and do all in our power to raise its standards of life through instruction in home making for girls and women.

5. *Country Evangelistic Work*

The rural districts are among the most promising fields for evangelistic work. It is difficult to find those who understand and are interested in country life. We therefore recommend that country workers be encouraged to avail themselves of the special courses in rural life, now being offered for country teachers and preachers, and that missionaries engaged in country work, avail themselves of such courses and conferences on rural life, both while on the field and during furlough.

6. *Nanking Seminary*

(a) In answer to the request of the Nanking Seminary for suggestions from the field we commend the program of the Religious Educational Department in the sending out of classes for the study of actual conditions in the church by visitation of the field.

(b) We further recommend that the members of the faculty visit as many centers and fields of our work as possible.

(c) Greater emphasis should be placed on the pastoral office of the preacher, that only by continuous teaching can he build up his people into strong Christian character.

EDUCATIONAL

1. *Primary Schools*

(a) It has long been a principle in this family of the Christian Church that every normal child of Christian parents should receive sufficient education to be able to read the Bible. This is needed for the building up of Christian character and the intelligent testimony for the Gospel in his environment. We recognize the urgent need of having this measure of education given in all our Christian families. We com-

mend this matter to the earnest consideration of all the churches, and favor providing mission grants, if necessary to supplement the resources of the churches.

(b) The lower primary schools should be under the control of the Educational Committee of the Presbytery or of the Cooperation Committee as the case may be. The membership of this sub-committee should include not only evangelistic workers but persons with educational experience and training as well.

2. *Evangelistic Character*

We recommend that special emphasis should be given to maintaining the evangelistic character of our schools,

(a) By improving the quality of religious instruction and seeing to it that teachers of religious subjects should above all be persons of deep religious life.

(b) By holding special evangelistic services from time to time.

(c) By a more vital cooperation between church schools of every grade.

(d) By urging upon our Christian constituency the importance of providing scholarships when necessary for needy and worthy Christian children.

(e) By raising the educational standards of Christian schools of elementary and secondary grade.

3. *Middle Schools*

(a) The middle school is the crux of our Christian educational program. As a few of our Christian Middle Schools begin to approach the standards of secondary education set by the China Educational Commission in 1922 and by the Chinese Ministry of Education the necessity for a larger and larger outlay in force and funds become more and more apparent to the missionary and church bodies.

(b) We find ourselves burdened with a too extensive program determined some years ago when standards were individual and low, and when mission education seemed capable of much larger expansion. Concentration in secondary education is called for.

4. *Senior Middle Schools*

(a) The expense of running senior middle schools has become so high through the adding of the last year and the increase in salaries and wages that the present grant for each senior middle school department is entirely inadequate especially in view of the instability of the field sources of support.

(b) Each Junior-Senior Middle School should have on its staff a minimum of three full time foreigners or highly trained Chinese, supported as long as necessary by the Board; and the maintenance of this minimum should have a first-class claim on increments to the educational force. When this quota is not maintained, the financial equivalent should be supplied.

5. *Junior Middle Schools*

(a) The Junior Middle School when well conducted makes a very valuable contribution to the local church and to our work as a whole. We recommend that each Junior Middle School have on its staff a minimum of one full time foreigner or a highly trained Chinese supported as long as is necessary by the Board. The Junior Middle School should have a grant proportioned to the size of the school and local conditions of self-support.

6. *Board of Directors*

For each school or middle school grade and above there should be a Board of Directors and as soon as possible the majority on this Board should be Chinese. When the Church is finally able to assume full responsibility for these institutions the membership may well be entirely Chinese.

Chinese members of these Boards should be elected from and responsible to, Christian organizations.

7. *Higher Institutions*

Hangchow Christian College is commended for its past and present close and vital relation and service to church and mission and the promise it affords as the main source for continued supply of highly trained pastors, teachers and other leaders for the Christian work in its field.

The University of Nanking has served all of our Missions. In particular the Department of Agriculture has helped through its teachers of agriculture from the College and its special intensive courses. We look forward to this department leading in agricultural welfare programs in the work of the rural church.

Ginling College has a unique place in the field of higher education for women of China and though very young the work of her graduates as teachers in middle schools, secretaries of the Y. W. C. A., leaders in social service commends Ginling College to all who are interested in the uplift of China's women and their preparation for Christian leadership.

8. *Union Boards of Control*

We recommend that the China Council appoint the members of the Board of Control of Ginling College representing the Presbyterian Missions. These appointments should be made from a list of names nominated by the three Missions. It is suggested that each Mission send in three nominations to the China Council, one man, one woman and one Chinese.

9. *Registration*

Whether they register or not, our schools should agree to fulfil such minimum general educational requirements as are made by the Government; and conform as far as possible to the regulations in regard to administrative control.

We approve of registration if,—

(a) The matter of religious instruction and attendance upon religious services is left to the school to decide, and if

(b) The liberty of the private school to develop along its own distinctive lines without bureaucratic interference in internal administration is guaranteed.

We recommend to our higher institutions that they should not register without regard to the lower schools; that the registration of all Christian schools should be considered as one problem.

10. *Central China Mission*

(a) In the Central China field the work of primary schools has been largely taken over by the Chinese Church and we trust the Church will in the near future be able to take entire responsibility in this field.

(b) Middle schools—there seems to be no possibility of concentration through elimination of existing institutions, but a hopeful sign is seen in the rapidly growing willingness of the Chinese constituency to

carry increased responsibility for the support and management of the institutions.

(c) We recommend that the school work committee of the Central China Mission canvass thoroughly the middle school work carried on by the Mission and make a report to the Shanghai Evaluation Conference.

11. *Kiangan Mission*

(a) Nanking—We feel that Ming Deh Senior Middle School for girls and Hubugai Junnor Middle School for boys are meeting a definite need in the Mission. The possibility of Chinese assuming support of the Hubugiai School should be seriously considered.

(b) Hwaiyuen—The Northern Anhwei field seems to require the carrying on of full Senior Middle School work in the Hwaiyuen schools —Han Mei for boys, and Chi Hwei for girls.

(c) Nanhsuchou—In view of the local situation we recommend that the Nanhsuchou boys' boarding school be closed for the time being; that the buildings be made available for the use of the Junior Middle boarding school for girls, for which there is a large opportunity and which is at present without a suitable location.

(d) Showchow—Because of the generally unsettled conditions affecting the whole work of Christian schools, we doubt the wisdom at the present time of adding Junior Middle School work to the program in the Showchow boys' school unless sufficient funds are guaranteed.

MEDICAL

1. After carefully scrutinizing the results of our medical work we feel that more emphasis should be placed upon our personal testimony and witnessing for Christ in our daily relations with patients and staff.

2. We feel the contribution of the Hospital to Christian work should be a practical example of the compassionate service our Savior lived and taught; an evangelizing agency in making the message of salvation known; setting the standards for the new and growing medical profession in the land.

3. We recommend that because of shortage of missionary doctors we request the China Council to grant the salary of a Chinese doctor when he is taking the place of a foreign doctor.

4. We view with favor the turning over of the medical work to a committee, as outlined by the C. M. A. at its last conference and recommend that in the meantime joint medical committees act as Board of Directors.

5. We request the China Council to ascertain the Board's attitude to those hospitals which have been receiving help from the China Medical Board, and whose grants have expired or will in the near future be withdrawn.

6. We wish to take this opportunity to express our thanks and appreciation to all those who have expended money, time and effort on overseas supplies which have been most helpful in filling a great need in our medical work, and a copy sent to Miss Schultz.

PROPERTY AND FINANCE

I. *Finance*

We believe that fellowship with Christ and His constraining love form the only basis for a vigorous living church. Only through this fellowship with Him, who though He was rich, yet for our sakes became poor, can the Church have the spirit of self-sacrifice which will impel

it to generous giving. A live, spiritually strong church will give sacrificially to the Christian movement, each member according to his ability, and will not be content until it achieves self-support and contributes to the extension of the Kingdom of Christ in the world.

The turning over of control of mission funds to the Chinese Church is done in the hope that such action will help the Chinese Church speedily to attain self-support. It is the hope of this Conference that the expenses of evangelistic work will be met more and more by the Chinese Church; and that the mission funds thus released may be used for advance work in China.

(a) As a means of developing among church members the grace of giving, we recommend the use of the every-member canvass, weekly offerings, and emphasis on the Scriptural teaching of stewardship.

(b) In order that giving on the part of the church may be intelligent, we recommend that the representatives of the Chinese Church or of boards of directors of institutions be consulted in the making of estimates and budgets for Classes VII, VIII and IX (Evangelistic, Educational and Medical Work). The appropriations in detail for these classes should be reported to the Presbyteries or other bodies concerned.

1. We recognize as an ideal:

(a) That Mission funds in Class VII (Evangelistic Work) be transferred to the Presbyteries (or Cooperation Committees) to be controlled and used by them. It is understood that this includes funds for women's evangelistic work, but excludes funds for foreigners' itinerating expenses in cases where it seems desirable to leave these in the hands of the Station. Funds for attendants, and for chapel rents and repairs should be included. The Board's ruling regarding the nontransferability of repair funds should continue in force; and for all funds arrangements should be made for satisfactory auditing of accounts.

(b) That funds for day schools be transferred to the Presbyteries (or Cooperation Committees); and that funds for other educational institutions be given into the control of the Boards of Directors of the institutions concerned. We recommend that all such Boards of Directors have representatives of Presbyteries (or Cooperation Committees) in their membership. Reports and auditing of accounts should be required.

(c) That funds for medical work be appropriated to the Boards of Directors of hospitals, and that such Boards include representatives of Presbyteries (or Cooperation Committees). Reports and audits should be required.

2. On account of the increase in expenses of living, the scale of salary for all church workers should be reconsidered.

II. *Property*

The normal desire and aim of a spiritually healthy body of Christians is to do its utmost to provide a permanent church home for itself, by the united effort of its members.

In regard to the transfer of property from the Boards to the Chinese Church, the Conference wishes to record the following principles:

1. We do not approve of outright gift of real estate to the Chinese Church.

2. Each individual case should be considered on its own merits.

3. In case the church purchases the property, in determining the price, consideration should be given to (1) the amount of the Board's original investment; (2) the amount of unearned increment; (3) the

ability of the church to pay, as well as to the present value of the property.

4. In cases where the church does not purchase the property outright, the Conference approves lease of the property to the church for a reasonable sum, with a view to retaining the investment for church purposes. Due provision should be made for keeping the property in good repair.

III. *Salaries and Exchange*

We believe that there should be no restrictions on the rate of purchase of foreign exchange from salaries and children's allowances.

PARTICULAR PROBLEMS

1. *Representation on the Nanking University Board of Managers*

In view of the fact that the present method of representation has secured a majority of Chinese representatives on the Field Board of Managers and safeguards the preponderance of Christian representation on the Board we recommend that the present method be continued so far as our own representation is concerned; namely, that the Presbyterian representatives be selected by the Mission or its delegated agency. We further recommend that the members of the Board, whether elected or coopted, shall not be members of the Faculty.

2. *The National Christian Council*

(a) It is our opinion that the present National Christian Council, or a body performing similar functions, is necessary for securing the coordination of work, the expression of opinion, the gathering and dissemination of information, the development of unity in the Christian forces in China and of representing those forces in their relation to similar Christian bodies in other countries.

(b) In order to enlarge the usefulness of the Council and to secure for it the increased confidence of the missionary organizations and the Chinese Church, it would be most advantageous if a plan could be devised which would make it possible for the members of the Council to be selected by the missionary organization and the Church. Further that those findings of the Council which seek the cooperation of the Church should be referred to the several church councils for approval.

(c) In determining the amount of support which the N. C. C. shall ask from each of the participating bodies, due consideration should be given to the capital investment which any of them may have made towards income-producing properties which are put at the disposal of the Council.

3. *The Chinese Christian Intelligencer*

We express our appreciation of the great service that the Chinese *Christian Intelligencer* has rendered to the Church in China for a quarter of a century under the editorship of Dr. S. I. Woodbridge and Rev. C. S. Chen during which time it became one of the foremost Christian journals in China. Testimony from all parts of the country indicate that it is widely read and much appreciated by members of all churches.

The present time seems an opportune one to plan for the future enlarged usefulness of the paper. Both the Christian Literature Society and the Church of Christ in China have expressed a willingness to help develop the paper and secure for it a still wider field of usefulness.

It seems, however, that in keeping with our purpose to magnify the Church it would be most fitting that the *Christian Intelligencer* should become the official organ of the united church, and that new depart-

ments should be added to make it more attractive and serviceable to a still greater number; providing especially for the more highly trained leaders in religious work. We should recommend, however, that in working out plans for the proposed adjustment great care should be taken to conserve the historic policies of the paper and to retain those features which have made it so successful and vigorous in the past.

4. *The Mission Press*

In view of the many and varied services which the Presbyterian Mission Press is rendering to the whole missionary body, some forms of which cannot be supplied by any other printing establishment; because of the example and influence of the Press as a Christian industrial enterprise; and because of the great assistance which it is rendering to other Christian printing presses in the interior,—these reasons together with the grave possibility of serious anti-Christian developments in the near future which might render Chinese printing services unavailable, lead us to consider the continuance of the Mission Press to be of the utmost importance to the missionary enterprise and we would recommend that every appreciation and encouragement should be given to those who are carrying on this valuable but difficult task.

5. *The Mission Book Company*

We recommend that the question as to the future of the Mission Book Company be left to the decision of the Directors of the Mission Press, with the suggestion that this work should be coordinated as far as possible with other agencies engaged in the distribution of Christian literature.

6. *Adopted Children*

The Committee is fully aware of the heavy responsibility resting upon the Board in providing for its annual budget and how carefully further increases in the budget must be guarded; yet it believes that there are cases in which the bringing of legally adopted children into the home would so result in the enriching of the home and the lives of the husband and wife as to make this item not a luxury, but a real contributing factor in the success of the missionary couple. The committee feels that such an allowance should be limited to children of the same race and the number limited to two.

7. *Yale in China, Physician*

In regard to the question of supplying a doctor in Siang-Ya Medical School, we recommend that while we heartily approve of the work being done by the Siang-Ya Medical School, in view of the lack of doctors in our own mission work we cannot see our way clear to provide a doctor at this time.

8. *Christian Literature*

The Committee would lay great emphasis on the use of Christian literature as a means of getting the Gospel message before all classes of the people. Especially in view of the anti-Christian propaganda which is being carried on largely and most influentially through the printed word we would recommend that most serious attention be given to the question of procuring literature suitable for the present need. While tracts and the ordinary kinds of literature seem to be adequately supplied by the existing agencies there is great need for two special forms of literature.

(a) Literature capable of interpreting Christianity in all its phases,

but especially those which relate to rural life, to the great farmer class of China.

(b) Literature of an apologetic and theological nature which is capable of conveying the deeper truths and implications of the Gospel to educated people, and of carrying the conviction that Christianity is a reasonable religion, satisfying the intellect as well as the emotions, and not out of harmony with what is best and truest in our modern life.

In order to help meet the need for the first type of literature, we would recommend that funds be provided for the support of a qualified man to work under the direction of the Council's Literature Committee, in cooperation with the College of Agriculture and Forestry of the University of Nanking in the production of literature suitable to meet rural needs.

We would recognize the work which has been and is being done by the C. L. S. and other agencies to meet the need for the second type of literature and in order to more adequately fulfil our part in the production of such literature, we would recommend that the place of the late Rev. H. K. Wright on the C. L. S. staff be filled as soon as possible, either by a foreigner capable of meeting the need or by a qualified Chinese writer.

9. *Theological Seminaries*

(a) The Committee agrees with the Evangelistic Committee that at present one theological seminary is sufficient for the needs of our three Missions. We would, therefore, recommend that while still maintaining our equity in the property, we withdraw from active cooperation in the Changsha Union Theological Seminary. We would retain our equity in the Seminary, in order that when at sometime in the future the Chinese Church in Hunan shall desire to maintain its own theological seminary we may be in a position to make our contribution to such a school.

(b) The Committee would call attention of the Missions to the report of the special commission on Theological Seminaries printed in the Minutes of the 1923 Assembly of the Presbyterian Church in the U. S. A. This report emphasizes the need for more adequate training along the lines of Religious Education in our Theological Seminaries and Training Schools both for men and women. We feel that the same need exists in China and that more emphasis should be put by our Theological Seminaries and Training Schools on the adquate preparation of their students to perform the teaching functions of Christian leadership. This should be done without any lessening of emphasis upon training in the essential Biblical and theological studies which furnish the material for all religious education, but it should consist of more adequate provision for giving to the students a wider knowledge of sound pedagogical principles, a deeper understanding of psychology, especially of that children and youth, and a more practical use of the methods of organizations such as Sunday Schools, clubs for boys and girls, etc., which will promote the deeper understanding and practical expression of Christian truth.

10. *Education of Missionaries' Children*

The Committee heartily agrees with the report of the Special Committee on the education of Missionaries' children as recorded in the 1925 Minutes of the China Council, and recommends that, with the

few minor changes suggested by the various Missions, the report be put into operation as soon as possible.

11. *Support of Foreign Workers in Local Y. M. C. A.*

That on the general principle of the Mission supporting a worker in the local Y. M. C. A. we think that the time has come when this policy should be discontinued and that the particular problem of Mr. Ray Roberts' future work and his relation with the Changsha Y. M. C. A. be referred to the Hunan Mission and China Council for consideration.

12. *Rural Program*

We believe that rural evangelism should be more strongly emphasized and as an aid to this we make the following recommendations:

(a) That the term "Rural Service" be used to designate agricultural and other work for the enrichment of rural life, and that the number of rural service missionaries be increased.

(b) That such rural service be recognized as a regular part of the Christian evangelization program on a par with educational and medical work.

(c) That all rural workers, preachers and teachers be given the opportunity to secure specialized training in rural service.

(d) That all seminaries be asked to put in vocational courses for prospective rural pastors, and that summer conferences and schools be developed to deal with the particular problems of rural pastors.

(e) That a careful study be made of the China field to indicate how personnel, institutions, funds, equipment, and available land can be used or realized to provide training that will help prospective Christian workers to a knowledge of the methods of improving country life, and also to an appreciation of the religious significance of rural productive factors and processes, as an aid to the knowledge of God and to the interpretation and application of the life and spirit of Jesus Christ.

C. CANTON CONFERENCE—NOV. 5-12, 1926

1. In the joint session at Canton with the Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China three most instructive statements were made by the Chinese, the first by Mr. Y. S. Lei, Vice-Chairman of the Committee, on the Political Situation in Canton, by the Rev. Kwang Lao-tsuen, Chairman, and pastor of the former Second Presbyterian Church in Canton, and by Mr. Taam, General Secretary of the Council and also teacher in the Union Theological Seminary. These statements are so informing both of the conditions which the Council is facing and of its spirit that I include an abbreviated stenographic report of them made by Miss Moffatt of Nanking who was present, and I venture to include also her report of my reply.

Mr. Y. S. Lei, Vice-Chairman of the Committee of the Church of Christ. "In speaking about the present situation in Canton. I will try to summarize the present conditions in the South. There are several forces operating at present. One is the force of the old Chinese scholars, one is the force of the Japanese returned students, and another is the force of the Western returned students. These are not very important forces. The most important forces are the Communistic Group and the Nationalistic Group.

"I. *The Communistic Group.* This is a great force among the lower classes chiefly on account of the question of bread and butter. There are in China more workers than there is work. The working class and the poor farmers both in the South and in the North, are always asking for more food and more freedom and more money. These masses of people were bound to rise sooner or later. Among these people the Communists have the largest voice and power. They are practically dominant with these people. Their slogan is: 'Down with Capitalism and Imperialism.' Their ultimate aim is to wipe out Capitalism, even more than Imperialism. But they first must fight against Imperialism in order to accomplish the extermination of Capitalism. What they say is true that China is dominated by foreign capital. China exports raw materials and imports finished products. Partly on account of her internal wars and her international troubles, the economic problems of the masses are dominated by the foreign powers. This gives the Communists a great opportunity to stir up the people in China. They are all the time trying to lead us to a Communistic world. They speak much of brotherhood, of a world brotherhood of workmen. But they have introduced the idea of class wars. At present they are helping the Kwomintang (Nationalist Party) chiefly to start the people's revolution. After this revolution is started, then China can have an industrial revolution. The Communists are trying to lead the people to a communistic system.

"The Communists hold that religion does not have any place in this

scientific world. They hold that Christianity is connected with Capitalism and Imperialism. It looks as though the Church has nothing in common with Communism. But this is one of the most important forces working in Canton. However, it is not the dominating force. Many foreigners think of Canton as 'red' but it is not 'red' except among the labor unions.

"II. *Nationalistic Group.* This group is very popular among the student class in Canton. With the background of China's relationships with foreign countries we need not be surprised at the outcries of this particular group with such a narrow and nationalistic viewpoint. After the unhappy events of last year, this group has been very popular among the younger people, especially among students. It is opposed to imperialistic powers, like the Communists. It is strongly anti-foreign and also anti-Russian. About three weeks ago we saw a campaign against nationalism originated by the Communist group in the Kuomintang. The ultimate end of the Nationalistic Group is not so much freedom from Capitalism as from Imperialism. It thinks of Christianity as a foreign religion and of mission schools as foreign institutions. Anything that is foreign is not good for China.

"No doubt the Russians are responsible for preaching the gospel of Communism and organizing the labor movement in Canton. The Kuomintang has given them a free hand in the labor movement. The Kuomintang is now connected with the Labor Party and the Russian group. During the time of the Russian revolution England tried to help the white Russians. The Reds now want to get revenge on England. They are also against America. They are struggling to get the weaker nations to unite against the strong nations. The bread and butter argument is the strong argument used with the labor group. The Kuomintang and the Southern Government are very closely connected with the Russian Government. Dr. Sun a few years ago sought the help of England and probably also of America, but failed to get help. Then he turned to Russia as a last resort. As a result we have the strong Russian influence in the Nationalist Party today.

"There are certain distinctions which we must make. The Kuomintang is cooperating with the Communist Party but it is not dominated by the Communist Party. It may break off at any minute. The Communists are not dominating Canton. Also the Nationalist Group is not dominated by the 'Reds.' What the Nationalist group has done is done purely from patriotic motives.

"In view of these two great forces in the present situation, what is the way out for the church? We must ally ourselves with one or the other of these forces in order to oppose them both. We have nothing in common with the Communist party, but we can ally ourselves with the Nationalist Group, even though there are many things in which we do not agree with them. We must try to see what they are fighting for and to understand their viewpoint. Many of their principles can be adopted by us."

Rev. Kwang Lao-tsuen, Chairman of the Kwangtung Divisional Council of the Church of Christ in China. "First of all I would say that the pastor of this church is exceedingly happy to see so many people here who have dedicated their lives to Christian service,—people from all parts of the country. It is an honor that you have come to meet with us here. I happen this year to be the Chairman of the Executive Council of the Kwangtung Divisional Council of the Church

of Christ in China, and in that capacity I would like to extend a welcome and to thank the Presbyterian Board and Mission for coming here to talk over matters that concern the Church, and the Christian movement.

"There is no time to go into details of the organization of the Church of Christ in China, and all its relationships, but I have been asked to say a few words with regard to the condition of the Church, especially that part of the Church which is a part of the Presbyterian movement. The Church of Christ in China is a name which indicates that it is our church. The idea is that the Chinese Christians will carry the burden of this church. We thank God for this and it is a fact that the Chinese Christians must necessarily carry this burden. The fact that the Chinese Christians take over the responsibility of the Church indicates that the work of the mission has been a successful undertaking. The psychology—the heart—of the Chinese at present is such that they wish to carry responsibility for the work of the Church. We see a comparison in the churches that are built by mission funds and the churches that are built by Chinese funds. This church was entirely built by Chinese funds, and cost $60,000 at the time it was built. It has greatly increased in value since then. We have another new church which was built by the Chinese for $70,000. Another is planning to build for $100,000. I have the privilege of having superintended the work of the independent Presbyterian Society, and they, too, have built churches and hold property that is worth now over $200,000. I mention these things as an indication of how the Chinese will put forth effort and strength when the work is their own? We have seen no such effort and strength where the missions hold the property and conduct the churches. We see in the case of the independent churches not only with reference to erecting the buildings, but they have also gradually learned to conduct the affairs of the church in the direct work of preaching and have organized schools and are carrying on this work in connection with the church work. We feel that if we wish to establish the Church of Christ on a firm foundation in our country, we as Chinese Christians must bear the responsibility for the carrying on of the work. During the time of the European war we had a situation of some of the preachers of one of the missions coming into our churches, but we found that they had not the idea of the self-establishment of the church. The reason for that probably was this: that some of the missionaries loved the brethren too much. In one case a church of 200 members gave for congregational expenses a sum total of $40.00. The missionary did too much for them, and the Christians and the preacher received no experience in carrying on the work or in being independent.

"When I was a preacher with Dr. Fulton, it was very often very difficult to find an opportunity to go alone, but when I went with Dr. Fulton many people would come to hear us and I always had splendid opportunities. I think that a good many of the other preachers probably had the same experience. Now it is different. The times have changed now, and this is not the time for the Chinese preacher to go along with a foreigner and do the preaching while the foreigner stands by and listens to see whether the Chinese preacher preaches correctly or not. The Chinese people want to listen to their own people preaching the gospel. I am saying this not with the idea that we do not wish the foreign missionary to remain here, although it may not be as it formerly was that the foreign missionary could go out into the villages. We

still need him in planning the work. Formerly we used a good many plans and methods that we cannot use today. About seven years ago here in Canton a big tabernacle was put up and mass meetings held for ten days or two weeks. About 3,000 people signified their desire to become Christians. Today that sort of plan probably is not feasible. We have to confer with one another and find out what is the best way at present for the development of the church work. We believe that God has in store for China a Church of Christ, an indigenous church. There are still a great many things that we have to learn. We need to talk over just what the best method is for gaining the Chinese Church. You are all earnest Christians engaged in the work of the Church. We thank the Presbyterian Mission for what they have done. You are all learned men and women and certainly you have some suggestions to give us for the carrying on of our work. You are representatives of the Presbyterian Board and of the various missions, who are earnest Christian laborers. We hope that the results of this conference will be something that will tend toward the establishment of the Church work and the progress of the Kingdom. We do not wish to talk any more but would rather listen to your teaching."

Mr. Taam Yuk-sam, teacher in the Union Theological College, and General Secretary of the Kwangtung Divisional Council of the Church of Christ in China. "Mr. Y. S. Lei has already given you an idea of the social and political conditions under which we are living. I wish to talk of the church conditions. Speaking from the point of view of the Church there are three points that I wish to call your attention to. *First*, the Church Consciousness. With reference to this Church Consciousness I may point out that Christianity came to China many, many years ago, but it did not take hold. The Church consciousness at that time was not developed. There is today all over China a Church consciousness among Christians. In south China it is more developed than in the other parts. Following on this Church consciousness there is a desire to have a Church organization of their own.

"*Second*, the consciousness of the organization of the Church. Originally the Chinese Christians were not particularly interested in church organization, but today there is this consciousness that makes us feel that we must have an organization that will be in accord with the Chinese mind.

"*Third*, the indigenous Church consciousness. This is the idea that the Church should be in accord with the thought life of China. We should not make it appear that the Church is foreign by taking on all the foreign customs that do not necessarily belong to fundamentals of the Christian religion.

"How to use this consciousness in its three aspects for the further development of the Church in China,—that is the question that is uppermost in our minds at present. The Church here in South China, considering these points, felt that reorganization was necessary in order to meet the needs and the ideals that are coming forward in the minds of Chinese Christians, and also in order to use the work that has been started in such a way as to carry it forward. Thinking of the reorganization of the Church we want to think of these three consciousnesses.

"*First*, we want the future Church to be a church-centric and not a mission-centric church. Although there is still a great deal of the mission-centric thought and psychology, yet progress has been made toward the other. *Secondly*, we want the future Church to be a Church

where the Chinese Christians will take the burden and carry the responsibility for the work of the Church. *Third,* we want the Church to be firmly established in the social fabric of the Chinese nation and have a permanent place in Chinese society. We wish that the Church would become such a factor in the social life of the Chinese that whatever happens in the political life of the Chinese people, the Church will not be moved. Following out this idea and in order that we may reach these three points, the independent churches in South China have already united in an attempt to form such a Church.

"There are several points that we must not misunderstand. *First,* the idea of independence is not to be understood as an unwillingness to cooperate with the mission. Neither is it an idea that the mission has already completed its work. The idea of the reorganization of the independent church is that the Chinese that are Christians should quickly undertake the responsibility for their work, and also to cooperate with other organizations in carrying forward the work. There may be a possible misunderstanding of this point, namely, that the idea of the independence of the Church has caused them to want to grab unto themselves all other organizations. The fundamental idea of the reorganization of the Church is this, namely, the independent Church; but it is not to be in such a way as to hinder cooperating with other organizations, such as missions. The idea is that we wish not only to cooperate with other organizations, but that the independent work shall grow and spread and that funds from Chinese sources shall be used for the extension of the work. We make these proposals which have been talked over not only among ourselves but also with the foreign missionaries, and we believe that they are in line with the ideas for the development of the independent Church and will help to promote such an indigenous church as we have tried to outline."

Mr. Robert E. Speer. "Perhaps this would be the best opportunity in which our Deputation from the Presbyterian Church in America can bring its special word of greeting to the Church of Christ in South China. As Mr. Wells explained a few minutes ago the Church in America at the invitation of the missions sent out this deputation, consisting of three Board officers and one pastor. There were three purposes in the sending of the deputation. First, to bring the Church in China the affectionate greetings of the Church in America. Mr. Lei has told us of the desire of the Communists and the labor unions for world brotherhood. We know that the brotherhood already exists and that there is no other brotherhood that can be so great and so deep as the brotherhood that joins Christians together. In one respect no verbal assurances of this good will and affection between the Churches of our two countries are necessary, because the experience of the past well shows that our churches in America have only a heart of the best will and affection for the people in China. For over one hundred years now they have been trying to express that affection. Some of the best men and women whom God ever raised up have been given by our churches in America to help in laying the foundations of the Church in South China, and you will remember many of the men and women who gave their lives to this great end. Nevertheless it is a great joy to bring these assurances. Just at this time, in the midst of the conditions that are confronting us in the world, our Church at home wishes to make sure that its heart of goodwill and affection and confidence shall be expressed to the Church in China.

"The second purpose of this deputation was that our Board and the Church at home might secure by this means, if possible, the fullest and latest knowledge about the conditions prevailing in the Christian cause in China today. It was understood that we would confer with the Christian Church in China and with our Presbyterian missions with reference to many matters, but especially with regard to four great questions. First, the external conditions surrounding the missionary enterprise in the thought and life of China today, such as Mr. Lei has described to us this morning. We are set in the world to make the Gospel known to the men and women who are here, in the midst of the conditions under which men live and as wise servants we must understand our times. We need to recognize in dealing with conditions like these that oftentimes they are only transitory and that a few years will bring an entirely different psychology which the Christian Church will have to meet. The Church has been long enough in the world to learn that lesson, and to know that it must not be frightened by any adverse conditions that may prevail in any part of the world. Movements like these that Mr. Lei has described are not new in the world, and the Christian Church has had to meet them again and again in her history, and we will be no more frightened by them now than the Christian Church has been frightened in the years of her history in the past. We believe that back of Christianity is the living God, and that He who is working with the Christian Church is mightier than all the forces that are working against it.

"The second of these lines of inquiry has been with regard to the work of our own Missions here in China. Is it effective and powerful, and is it accomplishing the ends for which it was established? Are all its activities contributing to the great ends for which the missionary movement exists? Might some of its activities be changed, and might some cease altogether? Are the institutions as Christian as they ought to be? We do not make them Christian simply by calling them so. They are Christian only as their spirit and purpose and work are really Christian.

"The third line of inquiry is that to which such an inspiring and hopeful answer has been given this morning, namely, how far the Church has been established and has life and power and consciousness of its own. We have listened eagerly for just what we have been hearing here this morning of this consciousness of the Christian Church, this ideal of the self-dependent, self-supporting, living Church. We rejoice in hearing words like those we have heard. We have rejoiced in all we have seen in China of the spread of the Christian gospel, and of the pervasion of the life of China by the knowledge of the light of the Gospel, and we are glad to know how far the Chinese Christians in Canton have gone toward realizing the ideal of the Church.

"The fourth inquiry is as to the extent of the unfinished task of the Christian Church. Are foreign missionaries unnecessary, and can we use the life and money we have been using in China in forms of Christian service in the United States? Or is there still a great need for the use of these energies in China? Whenever the day comes that foreign missionary work is no longer necessary, our churches will rejoice with a great joy that this work which has been given them to do is done. We have gone everywhere through China with our eyes open to see how great the field of the incompleted work before the Christian Church still is. We are anxious to learn here in South China amidst this

teeming population how far the Christian Church has been able to go in fulfilling its mission.

"I said there were three purposes, first, greetings, second, information to be gathered, and third, to express as far as we can to the missions and churches in China some of the great ideas in the mind of the Church in America with regard to their missionary responsibility. I think this last was a secondary purpose of the Church in sending us out here. The other two were primary, but we hope also to be of service by making clear here the ideas of the Church in America. Our churches at home have just two great ideas in the matter of their foreign missionary responsibilities. One is the establishment of the Christian Church and the other is the evangelization of the world. I do not think anybody at home could express this ideal more clearly and satisfactorily than Mr. Taam himself has expressed it here this morning. The purpose of our foreign missions is not to set up in the different lands any permanent agency of the Christian Church in America, but to develop just such a Church as has been pictured here this morning. That is the fundamental difference, as we understand it, between the foreign mission and the Church. The Church is a permanent abiding body that stands in the place of responsibility. The mission is temporary, and its purpose is to establish this Church. The fact that its help and cooperation may be required for a good while must not obscure in our thought the transitory nature of the work of the mission. At the same time, however, that we recognize the primacy and the supremacy and the first importance of the Church, one has to remember that the Christian Church herself is not an end; she is only a means to an end. The end of the Church is the service of Christ, to show forth His salvation and His glory, and to do His work. If it does not accomplish this end, it is not worthy to exist. We hope and pray that these ideals that have been expressed by the representatives of the Church in South China may be fulfilled, and we can assure you that the Church in America will do anything in its power to help you in the work you are undertaking.

"The other great thought of our churches at home in the matter of their missionary responsibility is the evangelization of the world. Such a Church as we have been thinking about may exist in a land where the great work of the evangelization of the whole land is still to be done. The Church of Christ in Japan today is just such a Church as has been described, and yet there are more people in Japan now who have never heard the gospel of Jesus Christ than there were in Japan when that Church began. The things that have impressed us as we have gone through China have been (1st) the great network of Christian agencies, and (2nd) the magnitude of the unfinished task. In Shantung province there are tens of thousands of villages, not one-tenth of which are ever visited even as often as once a year by any Christian preacher or teacher whatever, Chinese or foreign. The United States is far from being a Christian nation, and yet in the United States there is one church to every 1,000 of the population. If that were the case in Shantung there would have to be 35,000 churches as against the less than 500 which actually are there at the present time. The work has just begun. Not only are there countless villages which have never been touched; there are also large groups of people even in our city centers among whom we do little or no work. The students in government schools, the great and influential merchant class, the multitude of young

men in the armies of China, among none of these classes are we doing any adequate work at all. If our Lord were here He would again call our attention to the white harvest fields in which there are no laborers. We have come to realize the greatness of this task and the necessity of finding ways to accomplish it.

"Our deputation will enter into these conferences with the greatest expectation and hope that out of them may issue some plans for our common Christian work that may more richly fulfill and more quickly accomplish the great ideal of establishing the Christian Church, and at the same time forward the great purpose of making Jesus Christ known to all those who have never heard of Him, but whom He loves and gave His life to save."

Dr. Kerr said all had been very much impressed by what they had heard of the Church and the Church consciousness in South China, and asked Mr. Tang to tell more about the present condition and extent and strength of the Church.

Mr. Kwang. "With reference to the question of Dr. Kerr, speaking for the synod of Kwangtung, as to the number of Christians, there are about 16,000. About half belong to the independent churches (a little over half). Some of the independent churches have a history of over 40 years. Not only have they conducted their own church, but they have established and conduct a missionary society. There are three independent missionary societies. These societies have over 40 churches. When we talk about the responsibilities taken by the Christians belonging to the independent churches, and especially with reference to their willingness to contribute, we find that the churches that they have erected and the schools that belong to them have a property value amounting to over $1,000,000. These Christians are imbued with the desire to have an independent Church and to have it soon. The idea of independence is not only that they themselves should be independent, but that they should help others to become independent and to extend the work among those who have not been evangelized. The whole idea with reference to the reorganization is the idea of putting the Church on a firm foundation. The idea of the members of this Church is that in cooperation with the mission, whether in small or large measure, the aim must be to establish the Church on a firm foundation in the quickest possible way. We feel that the Church will be able to undertake new work and to make progress in the way that has already been indicated by Dr. Speer."

Mr. Taam. "I do not want to give the impression that the present is not a time of great opportunity for Christian work in Kwangtung. There are problems, but there are also great opportunities. All this upheavel will in the end indirectly help us to work together and to carry on more effective Christian work. Sometimes we may think that all this trouble will lead people to be pessimistic. In reality it will lead people to wake up and take notice of the Christian movement. We must see our opportunity and unite and work together and advance."

The definite proposals of the Divisional Council had already been in form for some time and had been before the South China Mission and the Board but action had been delayed pending the Evaluation Conferences. These proposals which appear to have first originated with some of the missionaries

in South China had been given long consideration in many gatherings and been finally adopted by the Executive Committee of the Divisional Council as follows:

TRANSFER PROPOSAL OF THE CHURCH OF CHRIST IN CHINA

"The Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China passed the following resolutions:

"That in our judgment the time has come for the realization of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work carried on by the Missions co-operating in the Divisional Council of the Church of Christ in China should be given over to the same as soon as possible.

"From the time of the transfer of this work the Missions should cease to exercise authority over it.

"The allocation of aid either in personnel or funds should likewise be committed to the Council or such organizations as it may create.

"The details of the plan and procedure for carrying out the transfer shall be referred to a special committee to work out for presentation to the Council.

"The following is the report of the committee under the terms of the foregoing resolution:

"*Members Present*:

"S. C. Leung, Y. S. Taam, L. T. Kwang, Y. C. Kwaan, K. H. Shui, W. W. Clayson, G. H. McNeur, J. S. Kunkle, D. McRea, C. W. Shoop, A. J. Fisher.

"Regulations governing Transfer from Missions to Church.

"I. *Mission Staffs (Provisional)*

"1. Council requests the various missions to prepare a list of their present staffs, giving the academic and professional experience of their members with dates of next furlough, and to submit the same to the Executive Committee of the Council, which will, on the basis of the list, recognize and confirm the appointment of such members. Missionaries on furlough and those on the field but not definitely assigned shall be dealt with as provided under II, clause I.

"2. In order to conserve the continuity of the existing work the Council will, except under extraordinary circumstances, make no changes as regards the nature or place of work of the present Mission Staffs.

"3. The Council may immediately select a number of missionaries to act temporarily as secretaries in the various departments of the Church's work.

"II. *Mission Staffs (Permanent)*

"1. After the transfer of Staffs, all changes in location, office or assignment shall be made by the Executive Committee of the Council subject to the consent of the individual concerned.

"2. Missionaries who have received such recognition and assignment shall be directly responsible to the Chinese Church and their status shall be the same as that of the Chinese Church workers.

"3. It is the conviction of the Council that the foreign missionary has a permanent place in the Chinese Church. We therefore request the Mission Board that for the next ten years they increase rather than diminish the total number of their present force.

"4. Before any missionary leaves the field for regular furlough the Executive Committee of the Council shall, on recommendation of the

Personnel Committee decide the question of return to the field and the nature and location of such missionary's work for the next term of service, such decision to be subject to the approval of the Mission Board.

"5. Request for missionary reinforcements, including those for special types of work, shall be made directly to the Mission Boards by the Council. (The fact that missionaries already representing such Boards will naturally be consulted in such matters and asked to support the requests of the Council is mentioned in a covering letter.)

"6. The salaries, allowances, residential and furlough expenses, language tuition and etc., of missionaries shall, as in the past, be borne and administered by the Missions concerned in accordance with the regulations of their respective Missions (expenses for travel from residence to place of regular daily work shall be provided by the Mission. Travel about the field in presentation of the work of the Church shall be provided for in the Church's budget.)

"III. *Property*

"1. Council requests that apart from the residences of missionaries, property held by the Missions which is necessary to the Church for the carrying on of its work be loaned (or leased for a nominal sum) to the Church. The Missions shall in the meantime continue to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

"2. In regard to missionary residences and other Mission buildings or property having a close connection with any branch of the Church's work, its use shall be determined by mutual agreement between the Church and the Mission concerned.

"3. When Mission property lent or leased to the Council is no longer needed for the work of the Church it shall automatically revert to the Mission.

"4. The Council shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the Mission.

"IV. *Funds*

"1. Council shall establish a central treasurer's office, and requests that all funds hitherto contributed for evangelistic, educational and medical work be handed over to the Council for administration through the said office.

"2. Council request that for the time being, the treasurer's office of the American Presbyterian, American Board and United Brethren Missions serve the Council in the capacity of this central treasurer's office.

"3. In making appeals to the contributing bodies for funds to carry on the regular work, the Council shall submit a detailed budget of estimated expenditure for the ensuing year.

"4. Council shall publish annually an audited statement of account, with a report of the year's work which shall be presented to the Church and to the contributing societies and individuals.

"5. It shall be the policy of this Council to secure funds from Chinese at home and abroad for the permanent maintenance of the various forms of church activity, including educational medical work.

"6. It is the conviction of this Council that the Church will be able to carry a gradually increasing share of the financial burden, but the obligations imposed by the work already established are so heavy that there is little likelihood such work can be carried on efficiently without *at least* the amount provided at present by the Missions.

"Notwithstanding the increase in the measure of self-support and the

consequent release of funds now being used for the maintenance of work already in operation, the interests of the Church in China will require an increased contribution from abroad to meet the urgent need for the development of new work in all parts of the world.

"Therefore to preserve the continuity of the work and to provide for its efficient administration the Council request:

"(1) That during the next five years the Mission Boards do not reduce their annual contributions to the Church, and

"(2) That if after the expiration of five years, said Boards find it necessary or desirable to reduce their gifts, such reduction be affected on the basis of a *gradually decreasing scale.*

"V. *Departments of Work*

A. Evangelistic

"1. The Council shall establish a Board of Evangelism. The Executive of the Council is instructed to appoint a committee which shall draft the constitution of the said Board, on which Board each District Association shall be represented.

"2. The duties of the Board of Evangelism shall include the following:

(1) To promote the early establishment of an indigenous church.

(2) To extend evangelism into new fields.

(3) To correlate plans for evangelistic work.

(4) To administer the funds entrusted to it by the Council for evangelistic work.

"3. When District Associations require aid in working force, funds or property, they shall present a request to the Council which shall, after investigation and according to its ability, grant the necessary assistance. The District Associations shall then be responsible for the administration of the aid thus given.

B. Educational

"1. The transfer of responsibility for the administration of educational work shall be according to the resolutions adopted at the last annual meeting of the Divisional Council.

"2. In order to place the educational work of the Church on a permanent basis the Council shall pay special attention to the securing of funds for the endowment of the same.

C. Medical

"The Council shall establish a Medical Board. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board. This constitution shall follow the general lines suggested by the conference and Retreat of October, 1925, as follows:

"The Divisional Council shall establish a general Medical Board, whose duty it shall be to aid and promote this branch of the Church's service. Each hospital and medical school shall have its own Board of Directors responsible to the General Board of the Council, and such Boards of Directors shall likewise have one member a representative of the General Medical Board.

D. Union Work

"The administration of the Union Work shall follow in general the recommendations of the conference and Retreat which are as follows:

'In the case of Union institutions in which some of the Cooperating Missions are connected with the Church of Christ in China and some are not, the contributions of the former shall be made to the institution through the Divisional Council of the Church of Christ in China.'

VI. *Special*

"1. The Council shall revise the present constitution of the Kwangtung Division of the Church of Christ in China in harmony with the changes proposed above.

"2. The Council shall prepare a letter of thanks to be sent to the various Mission Boards which have been so generously assisting the work of the Chinese Church. The Council shall devise plans for the cultivation of closer friendship between the Chinese Church and the Church abroad.

"3. Council shall write a letter to the Mission Boards explaining the reasons for the changes proposed therein.

"4. Council requests the Missions on the field to express their opinion regarding the proposed plan of reorganization, particularly, transfer of personnel and funds, if possible not later than January 31, 1926.

"5. Council requests the Mission Boards to take action and report thereon before the beginning of June, 1926, in order that data may be available for the annual meeting of the Divisional Council."

In Appendix D will be found the revised Constitution of the Kwangtung Divisional Council of the Church of Christ in China and in Appendix E the By-Laws of its Board of Missions.

2. The following were the final Canton Conference Findings:

CANTON FINDINGS

RELATIONSHIPS AND ADMINISTRATION

I. *Relation of the Mission to the Church*

1. "The Church of Christ in China is made up of believers in Christ united in the spirit of self-government, self-support, and self-propagation." (Const. Art. I, Section 1); its purpose is to "unite believers in living the Christian life, in propagating Christ's teachings, and in promoting the spread of His Kingdom throughout the world." (Const. Art. II, Section 2.)

2. "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Savior and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ." (Manual of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., Section 1A.)

3. It is the conviction of the members of this conference that these aims so thoroughly coincide as to make natural and easy the cooperation of the Mission with the growing Church. We believe that the organized Mission—the temporary body—should cooperate with the Church—the permanent body—and gradually but rapidly transfer its functions thereto.

4. In order to aid the Church in its propagation of the Christian faith and at the same time conserve its autonomy and primacy we favor the allocation of members of the Mission to certain fields of work within the Church on the request of the Divisional Council. It would be understood that on the basis of a definite request, and after consultation with the person concerned, the Mission and the Church would definitely arrange the time of service and other details, and that during this period and subject only to the limitations agreed upon, the missionary's work would be under the direction and control of the Divisional Council.

5. In order to preserve the continuity and efficient administration of the evangelistic work we approve the direct transfer to the Divisional Council of all Mission evangelistic funds now allocated to the evangelistic work carried on by the Divisional Council, such grants to be made on the basis of estimate and audit outlined by the Council in its proposals (Art. IV, Sections 3 and 4). We further approve the request of the Council that during the next five years no reduction in grants be made, but that thereafter if the Board finds it necessary or desirable to reduce its grants, such reduction be effective on a gradually decreasing scale.

6. Elementary education has a close connection with the life of the Church and should naturally be administered by organizations of the Church. We therefore approve of the transfer of Mission funds for elementary education directly to the Divisional Council in a manner similar to that obtaining for evangelistic funds.

7. As to the higher schools we shall rejoice to see these also pass as soon as possible to the care and support of the Church or to Christian boards as its agencies, and shall be glad to take up each of these one by one and deal with it in conference with the Divisional Council in whatever way may best conserve and advance the work of each institution, bring it into the fullest relationship to the Church and carry out all the trusts with regard to it involved in the obligations assumed by the Board in America.

8. We would call attention to our purpose to use these schools in the highest interests of the Church and we would remind our schools of their duty in aiding the work of the Church. To keep this in practical effect during this transition period we suggest the continuation of the cooperation of the Church in these schools either through representation on boards of directors or through definitely organized advisory boards. We further suggest that in each of the higher schools the Church support a teacher of Christian religious education.

9. *Registration.* As regards registration it is the opinion of this conference that our schools should agree to fulfill such minimum general educational requirements as are made by the government. We see no objection to registration on the part of any school, provided,—

(A) The matter of religious instruction and attendance upon religious service is left to the school to decide.

(B) The liberty of the private school to develop along its own distinctive lines without undue interference in internal administration is guaranteed.

(1.) We recommend to our schools of university grade that they should not register without regard to the lower schools; that registration of all Christian schools should be considered as one problem.

(2.) We further recommend that in view of the special circumstances in the relations in South China we request the Shanghai Conference to allow the appointment of a commission of ten, five representing the

South China and Hainan Missions, and five representing the Church to study in detail the questions involved in registration under the Nationalistic Government and make recommendations to the missions and Church.

(3.) That these findings be reported to the schools with the suggestion that they postpone application for registration until this report is submitted and acted upon.

10. *Considerations to be Observed in Transfer of Schools.* Particular obligations of the several schools as involved in transfer must be determined in each case, but general considerations would be such as the following:

(a) The Christian character of these schools is our primary concern, and in the event of transfer we would expect an aim that would prominently include a statement of religious purpose and a practical provision in the Church's educational program safeguarding this purpose.

(b) The integrity of instruction particularly as it applies to Christian religious education is a matter of vital importance, and the schools would in the event of transfer be expected to carry courses in Christian religion and would not voluntarily relinquish their full rights as private schools to develop such courses in their own way.

(c) Next to the religious purpose and the provision for rights of instruction, we face the important question of a sound financial basis for these schools as they pass from under Mission control. Since the Mission is definitely committed to the policy of the school promoting the work of the Church, it would seem a sound plan to conduct work on a cooperative basis as between Church and Mission until such times as boards of directors under the Church's Board of Education are prepared to give adequate assurance of their ability to secure financial support for the current budgets of the several schools.

11. *Transfer of Property.* We believe that the capital investment of our Board for schools passing from under Mission control should be placed at the disposal of Church agencies on a nominal lease or mortgage basis, the principle to obtain that ability to carry forward the work justifies the use of property given for such purposes.

12. *Union Middle School.* In view of the expiration of the five year plan for union at the Union Middle School and of the desire for reorganization along new lines, it is recommended that we ask Mr. Taam, Executive Secretary of the Divisional Council, and Mr. Wells, Chairman of the China Council, to make a study of this matter and report to the Shanghai General Conference.

13. Holding earnestly the convictions set forth in our actions with regard to the transfer of educational institutions to the Christian Church of China, and also with regard to the registration of schools, the conference would urge the earnest consideration by the Church of the principles of our schools, and the Conference hopes that the Church will view these principles as the conference views them. The conference desires the determination of this matter to rest on these grounds and not on considerations of property or finance.

II. *Union Language School*

1. It is our understanding that the Chinese Church is asking and will gladly accept aid from missionaries for many years to come. In order to further mutual understanding and confidence a thorough knowledge of the Chinese language, both spoken and written, is deemed a *prime necessity.*

2. A school would seem to be the most feasible plan for instruction in colloquial and written forms of Chinese dialects. In the school there would also be supplementary lectures on Chinese History, Literature, Customs, Etiquette, and similar subjects of experienced persons. Attendance on this school would undoubtedly be augmented by students from commercial, diplomatic, educational, and other callings, thus reducing expense.

3. The idea of attaining practical facility in speaking colloquial in a locality where that language is not to be heard commonly spoken by the surrounding people is deemed to be a most difficult undertaking, and therefore the suggestion to study Cantonese in the schools of the North should not be entertained.

4. While a School of Oriental Studies with a course leading to a possible University degree would be a valuable addition to the educational facilities of South China, still few missionaries will be able to command sufficient time for such a course. The study of Mandarin for educational workers, special research, and advanced courses in Chinese history and literature may be taken at Peking or Nanking. Correspondence and vacation courses are suggested.

III. *The China Council*

The work of the China Council has been much appreciated by the Board and Missions. Its work for the past sixteen years is well set forth in *Council Bulletin No.* 63. Attention is called to certain aspects of this work.

1. The executive function of the Council in handling special funds and in carrying responsibilities delegated to it by the Board has been of great service to the Missions.

2. The Council has had the confidence of the Board, which has delegated to it increasingly large powers.

3. Owing to causes beyond its control the Council's work of correlation, legislation, and policy making has been relatively ineffective.

4. In considering the future functions of the Council, *Bulletin No.* 63 suggests that "in principle as the missions transfer their responsibilities to the Chinese Church, to that degree do they cease to need a representative body."

We recommend that in the event of approval of plans proposed by the several regional conferences for transfer, in certain cases, and for joint administration of work in other cases, that the Shanghai Conference take up the question of the reorganization and future functions of the China Council.

IV. The National Christian Council

In reference to the National Christian Council we are of the opinion that

1. The Council's usefulness would be enlarged by a more direct method of representation of Church and Mission bodies.

2. It should receive larger financial support from the Church itself, with a consequent reduction in contributions from the Missions.

3. Grants from China Council and Board should be reduced.

V. *Relation to the Y. M. C. A.*

1. While recognizing the close cooperation of the Canton Y. M. C. A. with the Christian forces of the city, as well as the cordial relations to our South China Mission, it is nevertheless recommended that the Mission discontinue its policy of making allocation of a staff member to

the Y. M. C. A. at Canton, and that in line with this policy Mr. H. F. Thomson be transferred to work within the Mission or Church, said transfer to be made after full consultation with the Y. M. C. A.

VI. *Shek Lung and Kochow Stations*

1. In view of the proposed transfer to the Church of Christ in China of evangelistic and elementary school work, and of the fact that only these forms of work are carried in the Shek Lung and Kochow Stations, it is recommended that the continuance of foreign force in these stations be taken up with the Church and with other interested missions; and that pending such consideration the status of the two stations remain as at present.

VII. *Working Plan for Linchow*

In view of special considerations we approve of the Linchow plan as outlined below, but with the hope that the work there may soon become identified with the Divisional Council of the Church of Christ.

The Linchow Plan

1. Regarding educational work the Station approves of the appointment of a board of directors for the schools of the Station. In order that the Church shall be associated in control of school work, representation should be given the school in the Church Councils, such as the District Association. Decision with reference to this, however, rests with the Church. The local association is favorable to this, considering that control demands representation.

2. An Advisory Board is already functioning in connection with the medical work. Power should be given providing for a Board of Control. The desirability of representation in Church Councils is the same as in educational work.

3. The Church has adopted a program looking toward self-support, the stronger churches to become so within a period of four to six years, the weaker groups within a period of ten years. For the unoccupied parts of the field it is proposed that the Nevius Plan be followed, no direct financial aid to be given, and any groups formed should plan to be organized in ten years and to be responsible for their evangelistic workers and other expenses within that time. The churches and other groups now organized should thus pass in a short time fully under the control of the church, being self-supporting and self-governing. In order to take possession of unoccupied fields it seems best that close cooperation between Church and Station continue. The Church alone cannot take the responsibility, and the Station without the Church is greatly handicapped. United under the leadership of the great Head of the Church, blessing should attend the work, resulting in the occupation of the unoccupied fields and in the development of a vigorous church.

Consideration of questions of evaluation, first with the District Association of the Church of Christ in China, and later with the leading workers and other Christians, showed their approval of the above plan in general, leaving details to be worked out later.

The Station respectfully requests that plans for the allotment of funds and the assignment of workers be continued as at present and that additional powers be granted the Station looking toward transfer of the work as self-support progresses, and that permission be granted to organize boards of directors for the institutional work as outlined above.

VIII. *Hainan Cooperation Plan*

It is recommended that we approve the plan of cooperation of the Hainan Mission and Presbytery. (See Hainan 26106, or *China Council Bulletin No.* 58 for full text. See Appendix M.)

IX. *Workers for the Hainan Mission*

Recognizing the exclusive responsibility for mission work in Hainan, and in view of the need for greatly strengthening the work there, it is recommended that the policy of maintaining three stations in that Mission be continued, and that special efforts be put forth to staff these stations adequately.

X. *Voting on Return from Furlough*

With reference to the question of voting on the return of missionaries to the field, it is recommended that, prior to furloughs of missionaries, both first and subsequent furloughs, the Missions through their executive committees vote on the return of missionaries to the field for further service.

In the event of an adverse vote, the individual concerned should have opportunity to present his case, after which another and final vote of the Executive Committee should be taken.

While in the case of the South China Mission, the approval of the Board of the proposal that, on invitation, missionaries be allocated to the Church of Christ in China for work, may in some respects effect the operation of this rule, yet in the last analysis the Mission should assume responsibility for the character of the personnel on the field.

XI. *Mission Administration*

It becomes evident that the findings of this and the other regional conferences point to a continuous contracting of our missions as their functions are transferred to the Church. That mission organization may not retard this desired development, but rather may wisely assist it, careful study of future administrative plans seems necessary. It is recommended that the Shanghai Conference give special attention to this work taking up for consideration the documents and related matter on this subject, as prepared for the Canton Conference.

EVANGELISTIC

1. *Evangelistic Responsibility*

It is recomemnded that if and when the Evangelistic work of the Mission is transferred to the Church of Christ in China the Mission and the missionary have no less responsibility for direct evangelistic work, but it should be done in, with and through the Church; the missionary setting an example in enthusiastic, individual evangelism.

2. *Evangelistic Methods*

The generally accepted plan of establishing and subsidizing chapels in market towns in the hope of attracting people from the villages and growing to self-support has not yielded the hoped for results. It may be questioned in what varying degrees the breakdown of this plan is due to disturbed political and social conditions, mounting costs of operation, and the limitations of personnel. The fact that the Mission's program of evangelization with the establishment of independent local churches seems to be halted has warranted the most careful examination. An examination of this sort has led us to indicate certain points which need emphasis.

(a) The family is the natural Christian unit. Our program must penetrate to the home. This is not a new point, but it is a point of

more than ever enhanced importance, that we must seek for the establishment of Christian families in their most unaffected environment which is ordinarily in the village.

(b) A far greater proportion of effort may best go into a more intensive program of Christian nurture. This can be served largely by village institutes and a selection of promising volunteers for somewhat more extended instruction at central points.

(c) We need a willingness to readjust our idea of the grouping and organization of Christians, to a grouping and organization upon a very humble scale. Non-professional local leaders with the help of a limited number of employed general pastors might be relied upon to build from the bottom up. Have we not tried to build a superstructure without a foundation? Live Christians will propagate their kind, and thereby intensify their own experience. Unceasing insistence upon voluntary evangelism is a duty which we cannot evade. The independent local church can hardly have a forced growth. It is the natural association of the sort of believers who propagate their faith; it is an effect, not a cause.

These considerations direct our attention to a program for the development of workers.

3. *Rural Workers*

(a) The first need is for a large group of non-professional workers. Village institutes would provide a preliminary selection. Selected volunteers could be gathered in annual institutes of 2-4 weeks' duration at central points.

(b) The second need is for workers with training which renders them suitable for employment by growing village groups as teacher-pastors. Short training courses of special character may be established in connection with existing institutions.

(c) We should utilize a small group of well-educated and adequately prepared men and women for instructors in village and central institutes. These workers would have general pastoral care of Christian groups and act as general evangelists as well, but would be permitted to bear no responsible position in local churches.

(d) A visitation committee after the model which has operated so successfully in the Chosen Church has most suggestive possibilities in connection with the Chinese Church.

4. *City Evangelism*

This has some different characteristics. Nevertheless the same emphasis upon the family group, Christian nurture, and small, self-propagating groups growing to self-support necessarily hold. We look to the training of workers of various sorts.

(a) Voluntary workers of high grade, both men and women, can be found and should be trained and directed within the programs of existing churches.

(b) For the instruction program of local churches, pastoral work, organization and direction of voluntary work, we should have employed women workers from Bible Training Schools of at least Middle School grade. The women would be prepared also to act as Bible teachers in schools.

(c) Men competent to meet the conditions of the city ministry are being trained in the Union Theological College. We need in addition the strongest possible course in Christian religious education, the work

being of the same grade and for men and women, such as is now being offered at the Union Theological College.

5. *Worship in the Churches*

A general tendency of Protestant Churches has been to make the sermon over-central in the Sunday services, thereby under-emphasizing and neglecting the conditions of worship. We observe this tendency at work in the Chinese Church. Should not worship be the central element in our gathering together? We seem to need a definite effort for the instruction of pastors in the conduct of worship, and a simple literature for the instruction of the people in worship both in the Church and the home.

6. *Literature*

We hope that the existing literary department of the Church of Christ in China will act as a clearing house and distributing agent for available Christian literature. We likewise look to it as the producing agent for a literature suited to the needs of this province.

EDUCATIONAL

I. *Women's Bible Training*

The Conference recommends that the reorganization of the Women's Bible Training School be referred to the Mission and Church, and that it be in line with the recommendations of the report of the Educational Committee of the Church on May 1, 1925.

(a) That we, the Committee, appreciate the work and results of the Bible Women's Schools in Kwangtung, and herewith wish to express our appreciation of the contribution they have made to the Church.

(b) That we recognize the need for a higher standard of training for Bible women, owing to changed conditions, and we recommend the discontinuance of any training school for Bible women lower than the junior middle school grade.

(c) That the True Light Seminary Bible School be asked to consider its reorganization on the following bases:

(1) That the standard should be equivalent to that of a senior middle school.

(2) That the various missions be asked to contribute toward the support of this school.

(3) That the age limit should be fixed between twenty and forty years of age.

(4) That the Church of Christ in China be asked to have a definite part in this project.

(5) That the Church of Christ in China be asked to specify the qualifications for the office of Bible woman.

II. *Elsie Berkeley Memorial School*

The Committee feels the matter of the future of the Elsie Berkeley School for Preachers' Wives is a local matter, but since the question of the school has been placed on the agenda of this conference, we would refer it back to the Mission with the following recommendations:

As the purpose of the Elsie Berkeley Memorial School is to give three years' education to preachers' wives, those who have not had educational advantages and who could not enter the True Light Woman's School because of the necessity of bringing small children with them; and as the experience of the school would show that the number of such students is rapidly decreasing, we recommend that this school be merged with the True Light Woman's School, which school shall make arrange-

ments for the students of the Elsie Berkeley Memorial School until such time as there will be no need for this type of education, and that the Elsie Berkeley Memorial School be discontinued as a separate school.

III. *Relation to Lingnan University*

In view of the intimate relation borne through many years by the Presbyterian Mission to the Canton Christian College, now named Lingnan University, and in view of the fact that Lingnan University is the only institution in South China undertaking to provide a Christian education of college grade; and

In the expectation that Lingnan University will remain a positively Christian institution, and with the intent of aiding the University to fulfil this function in the university education of China,

Pending the outcome of imminent reorganization plans for Lingnan University, this Conference recommends that the Mission's present special form of cooperation be continued until such time as the institution's future organization may be determined.

IV. *Theological Education*

We recommend that the entire subject of training a qualified leadership for the ministry of the Church be referred to the Shanghai Conference.

V. *Hainan Schools*

The school situation in Hainan seems to be concerned especially with the Students' Union and the problem of registration. The Committee discussed these problems, but felt that the one would have to be settled locally; and that the question of registration was the same as that of the South China Mission.

VI. *Yunnan Schools*

The educational work of Yunnan is difficult on account of the dialect and tribal differences. The work as a whole is so new and consists so largely of pioneering that there has been comparatively little educational development.

MEDICAL

I. *Hackett Medical College and American Board Property*

Whereas, Hackett Medical College has reached the limit of physical capacity in the present plant, and urgently requires more room, and

Whereas, the property of the A. B. C. F. M. (termed Lo Tak, almost adjoining Hackett) containing one large three story reinforced concrete building, one dormitory and one double residence, is now for sale, and

Whereas, there are in hand from unused appropriations of the Board and from surplus earnings of the hospital funds practically sufficient to make the purchase.

Resolved, That we approve the purchase of this property by the Board.

II. *Canton Hospital—Property Holding*

Resolved, That the Board of Foreign Missions of the Presbyterian Church in the U. S. A. be asked to take over as soon as possible from the Canton Medical Missionary Society and hold in trust the Canton Hospital Property, old and new, if and when the title deeds are clear, including the power to make such disposal of same as will in the judgment of the Board best serve the interests of the Institution, due consideration being given to the judgment and interests of other bodies participating in the work of the hospital. It is understood that in taking

over this property the Board assumes no responsibility for the maintenance of the hospitals or upkeep of the property.

References: S. C. 24147, 2588
C. C. 24257
B. L. 64 No. 17; 77 No. 44
Gen. Com. Med. Eval. Report (1926) p. 7

III. *Union Christian Medical College*

Whereas, there is an urgent need for trained Christian doctors in South China, and

Whereas, Hackett Medical College cannot meet the need for women and there is no medical college for men under Christian auspices, and

Whereas, There are available staffs and equipment in the hospitals suitable for beginning a medical college, and

Whereas, Such a college would be self-supporting excepting foreign salaries and residences.

Resolved, That the Canton Hospital be asked to join with the Hackett institution in forming a union Christian medical college for men and women.

IV. *Hospital Directorate*

In view of the desire to further cooperate with the Church and definitely link up the hospital with the Church organization, we approve the appointment of a board of advisors for each hospital by the local district council or presbytery, the purpose being to solicit the aid of the interested church membership, to meet and deal with hospital problems, and to encourage greater problems, and to encourage greater support among the church body. The management of the hospital, however, is definitely to remain with the hospital staff. Additional power may be delegated by the staff to the advisory board as local conditions require.

V. *The Country Hospital*

On the assumption that country stations will be manned by foreign missionaries for some years to come, and in the belief that there is still a large future in missionary work for the country hospital, in healing, teaching and public health, we would emphasize that each country hospital should have at least two doctors (both foreign for the present), and one nurse, and an adequate hospital plant.

VI. *Missionary Residence*

No foreign missionary should be required to live a greater distance than twelve hours (as reckoned by the most dependable transportation) from a physician acceptable to the mission.

VII. *Medical Expenses of Missionaries*

It is recommended that missionaries continue to pay for medical services in mission hospitals in the same manner as heretofore.

VIII. *Furlough and Other Vacancies*

Because of the shortage of missionary doctors we request the China Council to grant the salary of a Chinese doctor when he is taking the place of a foreigner, while the latter is on furlough or until a new appointee is ready for service.

IX. *Evangelistic Emphasis*

This Conference would strongly emphasize the evangelistic nature of the medical mission work. The results of the work depend largely on the personal testimony for Christ which the doctor and staff bear in their daily relations with the patients.

In order to conserve the results in follow-up work we recommend that each hospital have two Chinese evangelists who shall alternate in their work between the hospital and the field, keeping a careful record while in the hospital of all the patients with whom they come in contact, and visiting them in their homes when they go to the field.

PROPERTY AND FINANCE

I. *Architects Bureau—Continuance*

We recommend the continuance of the Architects Bureau, and refer the matter of its reorganization plans to the Shanghai General Conference. We recommend further that when the Architects Bureau cannot supply the supervision of building operations, the Mission should supply it locally.

II. *Architects Bureau—Force*

We recommend that the force of the Architects Bureau include at least two men assigned full time to the work of the Bureau.

III. *Board Property—Repairs*

We recommend that all pieces of Board Property under the control of the Mission, which are worth repairing, be put into good repair at the earliest practicable date, and that a special repair grant be made for that purpose. In the case of residences, those in use shall be considered *ipso facto* worth repairing.

IV. *Board Property—Upkeep*

We recommend that in accord with the recommendations of the Architects Bureau to China Council (C. C. 24322) the annual appropriations for upkeep of Board property under the control of the Mission be at the rate of at least 1½ per cent of the original cost of new buildings, and of replacement cost of old buildings.

V. *Upkeep Appropriations*

With regard to the annual appropriation for upkeep of Board property we recommend that the appropriation as a whole be placed in the hands of the Missions concerned, and that in the administration of it the following principles be observed:

(a) That the repair needs of newer buildings be met, and that the greater need of older buildings in a worse state of repair shall not prejudice that need.

(b) That the minimum annual repair grant for any group of buildings be not less than 1 per cent.

VI. *Transfer of Title—Kochow Evangelistic Property*

Fourteen chapels of the Kochow Station field have been purchased by the local groups of Christians, but the property remains in the Board's name. It is probable that there are other properties of like nature. It is proposed that on request of the congregation concerned steps be taken to transfer the title to such body as it may designate. (Referred to the Shanghai Conference.)

VII. *Power of Attorney*

We recommend that the Board grant to its General Treasurer in China a blanket power of attorney, authorizing the purchase and sale of such real estate as may be sanctioned by the Board.

VIII. *Transfer of Property to the Chinese Church*

Conference recommends that:

1. Apart from the residences of missionaries, the property held by

the Mission, which is considered by the Mission and the Church as necessary to the Church for carrying on the work turned over to it by the Mission, shall be loaned or leased for a nominal sum to the Church. The Mission shall continue to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

2. Mission residences having a close connection with the work turned over to the Church by the Mission may also in special cases be loaned or leased on the same conditions.

3. When property loaned or leased to the Church is no longer needed for the work of the Church it shall automatically revert to the Mission.

4. The Church shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the Mission in a manner which is satisfactory to the Mission (such as property in the Mission is kept in repair).

IX. *Entertainment Allowance For China Council Officers*

In view of the burden of entertaining and other expenses incidental to their position, we recommend that an allowance of Mex. $300.00 per year be granted to each China Council officer.

X. *The Business Office*

The report and question of the business office for Canton was referred to the Shanghai Conference.

XI. *School For Western Children, Canton*

While the school does not contemplate increase in grades we feel that the Board should make regular the minimum grant of $1,100 Gold ($2,200 Mex., C. C. 24241) provided because of the distance from the nearest available school. The community has provided the school building at a cost of over $12,000 Mex. and the parents of the children in our mission bear 40 per cent of the expense per child.

XII. *Missionary Salaries and Allowances*

The following findings were referred to the Shanghai Conference as information, without recommendation:

1. Living expenses in Kwangtung since the last increase in missionary salaries have greatly increased. The increase is variously estimated at from 20 per cent to 50 per cent. Wages have increased from 30 per cent to 100 per cent or more. Food and clothing have also increased greatly in price.

2. Many families which formerly were able to save from their children's allowances are now using all these allowances in an effort to meet daily expenses, and are actually spending in current expenses more than the total of their salaries and allowances. This is especially true of large families.

3. Missionaries living in the country are only less seriously affected in this respect than those living in Canton due to a lower scale of living, especially in the matters of food and clothing.

4. A material increase in both salaries and allowances is needed.

5. A recent study made of living expenses in the South China Mission shows the following pertinent facts:

(a) *Cost of Living*

	1920	1926
Wood, $4 bought	560 catties	225 catties
Charcoal, $2 bought	100 catties	30 catties
Beef per lb.	23-24c.	44 c.
Mutton per lb.	.30	.59
Pork per lb.	.32	.50
Lard, 1 catty	.32	.50
Soap, 1 bar washing	.25	.28, .32
Rice, $1 bought	13 catties	8 catties
Bread 1 lb.	.08	.16
Sugar 1 lb.	.14, .19, .21	.15
Flour, 1 sack	3.50	6.40
Spinach, 1 catty	.05	.08
Beets, 1 catty	.05	.08
Peas, 1 catty	.14	.12
Carrots, 1 catty	.08	.12

We also have the following figures for Hainan:

Wages of servants	6.50	8.50
Food, average rise	50-60% in last two years	
Clothing, average rise	At least 10%	
Fuel, average rise	70% in two years	(Except Nodoa)
Light, average rise	30% Govt. tax	

Increase in freight charges to interior over 600 per cent.

(b) Many missionaries succeed in making ends meet only because they have sources of income in addition to those from the Board.

(c) Estimates of requirements in salaries and vacation allowances on the basis of replies of 35 missionaries in South China Mission indicate that a 20 per cent increase is needed in salaries and a yearly vacation allowance granted of $100.00 per adult and $50.00 per child (in addition to present vacation allowance in case of Hainan). That study did not take up directly the need for an increase in children's allowance. That is, however, one of the most pressing aspects of the whole question. We therefore recommend that during the college course children receive an additional allowance of Gold $200.00. The recommendations apply to Hainan and Yunnan as well as to South China.

6. We recommend that field salaries continue during furlough travel in place of the present grant of $1.50 Gold per day, other travel expenses to be reckoned as at present.

XIII. *Salaries and Exchange*

We believe that there should be no restriction on the rate of purchase of foreign exchange from salaries and children's allowances.

These Regional Conference Findings have been printed here in full because they represent the earnest work of the Chinese and missionary groups who labored over them, because they contain suggestions of judgment and policy which ought to be studied by all the missionaries of our Church in China and because they should be kept in such a permanent and available

record as this for future reference. They are valuable documents in our missionary history. I only wish it were possible to print with them the reports of the station conferences of Chinese and missionaries in preparation for the Regional Conferences and the invaluable comprehensive surveys of all the work of the South China Mission which were presented at Canton. Perhaps even the General Conference Findings also will be of slight interest to any one outside the China Missions and the administrative staff of the Board. They too can be readily passed over by those to whom they will be of little significance.

D. THE FINAL GENERAL CONFERENCE, SHANGHAI, NOV. 18-DEC. 3, 1926

The findings of this Conference have been printed separately for the use of the Board and the China Missions in private form, as it is understood, of course, that none of these findings are conclusively adopted until they have been approved either in their present or in amended form by the Board. They are included here, however, partly to make this record complete and partly because they are inseparable from the ensuing comment and discussion:

TENTATIVE FINDINGS OF EVALUATION CONFERENCE

The China Council of the Presbyterian Church in the U. S. A. at its Annual Meeting of 1925 felt that a general evaluation of all of the activities of the eight missions in China was an imperative necessity. While a periodic refacing is ordinarily of great value, the generally changed situation in China brought about by events of the year 1925 led the Council to request the Board in New York to send a deputation to study the situation and assist in a series of evaluation conferences during the months of October and November, 1926.

The plan adopted was first to have preliminary local conferences in connection with each of the thirty-five mission stations in preparation for larger conferences during the Annual Meetings of the eight missions early in the year 1926. At each of these series of conferences the fullest participation of the Chinese Christians was sought where they could be reached in greatest numbers and were most conversant with the work and problems.

The Findings of these two series of conferences were made available for three Regional Conferences held during the months of October and November, 1926, at Tsinan, October 6 to 13; at Nanking, October 25 to 30; at Canton, November 5 to 11, and a General Evaluation Conference held in the offices of the China Council, Shanghai, November 18, to December 3, 1926. At both Tsinan and Nanking, preliminary meetings were held of groups of Chinese from the several Presbyteries concerned.

In connection with the three Regional Conferences both separate and joint sessions were held with approximately fifteen representatives of the Chinese Church present at each.

In addition to delegates from the Missions both the Regional and the Shanghai General Conferences were attended throughout by the officers of the China Council and two Deputations, one from the Board in New York and one from neighboring Mission fields. The former was composed of one of the two Senior General Secretaries, Dr. Robert E. Speer, Mrs. C. K. Roys, one of the two Executive Secretaries for China, Miss Gertrude Schultz, Executive Secretary of the Home Department, and Rev. Hugh T. Kerr, D.D., of Pittsburgh, Pa., Chairman of the Presbyterian Board of Education.

The neighboring Mission fields, Korea, Japan and the Philippines

were respectively represented by Rev. S. A. Moffett, D.D., Rev. A. K. Reischauer, D.D., and Rev. J. B. Rodgers, D.D.

At the Shanghai General Conference, Rev. Yee Hsing Lin, Rev. Djang Fang, and Rev. Y. S. Taam, representatives of the Chinese Church from each of the three Regional Conferences participated during sessions pertaining to the relation of Church and Mission.

Rev. E. C. Lobenstine, representing the National Christian Council, attended the Shanghai General Conference with the privilege of the floor.

The Board and Visiting Deputations, together with the officers of the China Council, were ex-officio members of all committees but without vote in committee or Conference.

The following Committees served during the Shanghai General Conference:

I. *Relationships and Administration*
- C. H. Fenn, Chairman
- O. C. Crawford
- T. W. Mitchell
- P. R. Abbott
- C. S. Smith
- J. S. Kunkle
- Rev. Yee Hsing Lin
- Rev. Diang Fang
- Rev. Y. S. Taam
- R. E. Speer
- A. K. Reischauer
- J. B. Rodgers

II. *Evangelistic*
- E. E. Walline, Chairman
- T. N. Thompson
- J. E. Shoemaker
- A. K. Whallon
- C. R. Callender
- C. H. Derr
- Mrs. W. D. Boone
- Mrs. M. R. Melrose
- S. A. Moffett

III. *Educational*
- J. W. Creighton, Chairman
- R. A. Lanning
- Mrs. L. Thurston
- R. F. Fitch
- F. Niles
- Miss M. M. Moninger
- J. E. Williams
- Miss M. A. Frame

IV. *Property and Finance*
- C. F. Johnson, Chairman
- G. T. Tootell
- J. H. Wylie
- W. O. Elterich
- W. M. Campbell
- C. M. Myers

V. *Medical*
- J. H. Wylie, Chairman
- G. T. Tootell
- C. F. Johnson

VI. *Manual Rules re Salary and Force*
- W. O. Elterich, Chairman
- C. M. Myers
- W. M. Campbell
- J. B. Rodgers

VII. *Literature*
- C. M. Myers, Chairman
- R. P. Abbott
- J. E. Shoemaker
- G. T. Tootell
- Miss M. M. Moninger
- J. E. Williams
- O. C. Crawford

VIII. *Evaluation of Stations*
- C. S. Smith, Chairman
- T. N. Thompson
- C. H. Fenn
- R. A. Lanning
- J. H. Wylie
- C. R. Callender
- J. S. Kunkle
- C. F. Johnson
- J. W. Creighton
- W. M. Campbell

IX. *Union Obligations other than Colleges*
- R. F. Fitch, Chairman
- F. Niles
- C. H. Derr
- Mrs. W. D. Boone
- Mrs. L. Thurston
- A. K. Whallon
- W. T. Mitchell
- E. E. Walline

Mrs. M. R. Melrose
J. B. Rodgers

X. *Personnel*

R. C. Wells, Chairman
A. K. Whallon
C. F. Johnson
J. E. Williams
T. W. Mitchell

O. C. Crawford
J. W. Creighton
W. M. Campbell

Chairman of Conference
Ralph C. Wells

Secretary of Conference
Charles E. Patton

Rev. C. R. Callender being taken seriously ill and, upon physician's advice, sent to the United States, was unable to remain for the General Conference.

The Findings and Recommendations herein presented are submitted for the consideration of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and are not to be considered as final or effective until approved by the Board.

They are presented to the Board in the same form and have the same value as the minutes and recommendations of the Annual Meeting of the China Council.

The Council enumeration has been followed, the numbers following the last previous minutes of the Ad Interim Committee and preceding the minutes of the Council Meeting of 1926.

After approval by the Board such portions as are relevant will be formally presented for consideration by the Chinese Church or other organizations concerned.

I. RELATIONS AND ADMINISTRATION—CHURCH AND MISSION

26363. *The Mission's Aim.*—The aim of the Mission as enunciated by the Presbyterian Church in the U. S. A. and approved by the missionaries in their acceptance of appointment is as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

26364. *The Ideal Christian Church.*—The ideal of both Mission and Church for the Church's attainment is no other than that of the New Testament, namely, an organized association of all those who have become new creatures through faith in Jesus Christ and surrender to the transforming work of His Spirit, for the purpose of fellowship in and with Him in united worship, mutual edification, loving ministry, service to society and the nation, and universal evangelization. The ideal Church in any nation must necessarily be indigenous in the sense that it must be self-propagating, self-supporting and self-governing and, both in outward form and inward spirit, the free expression of that people's life under the guidance of the Spirit of Christ, building upon the only Foundation which any man can lay and according to the ideals of the Word of God which abideth forever. A Church of this character will most attract the national mind and most effectively accomplish its work in the national heart and life.

26365. *Mutual Relation of Mission and Church.*—According to the above principles, the Mission, from beginning to end, looks upon itself as merely the transient agency by which the Christian Church of one land or race seeks to fulfill the great Commission of our Lord and Saviour; its functions and activities to be transferred as speedily as possible to the permanent and growing Church, whose primacy, autonomy and responsibility must ever be, together with the duty of full world evangelization, the predominant concern of the Mission.

26366. *National Consciousness.*—Rejoicing in the development of national consciousness as a normal and wholesome expression of manhood and patriotism, the Mission is eager to transfer control and responsibility to the Church and to adopt such forms of cooperation with the Church as will most effectively promote its full national character and service.

26367. *Self-support.*—In the spirit of this growing national consciousness, the Chinese Church will naturally devote its utmost endeavors to increasing the measure of its financial support of its churches, its evangelistic and educational work, by more sacrificial giving, more voluntary service, and more widespread evangelism.

Evaluation of the Missions' present policy of aiding from the beginning the local churches and unorganized groups with large grants toward the employment of resident evangelists, pastors and primary school teachers and the provision of buildings, leads us to the profound conviction that, as Missions, we have too often hindered rather than helped the young Church in its advance to the ideal by fostering a spirit of dependence upon others for that which should be supplied through their own sacrificial service in the Spirit of Christ; and by starting the life and work of the Church on a scale of expenditure which it cannot hope to maintain on its own resources.

While the Mission, in cooperation with the Church and its Boards, should not be sparing of funds or force in vigorously pressing the work of wide evangelism; yet it should earnestly endeavor to influence the Church, in taking over the work, to such radical modification of past Mission policies as shall result in setting evangelists free from sole responsibility to local non self-supporting groups of Christians for personal evangelism over wide areas, for the supervision of many Christian groups and for the holding of classes in all these groups to teach Christians to read the Bible. The Mission should also seek, in conference with the Church, to provide facilities for elementary training of selected leaders from each Christian group who may become the unpaid shepherds of the little community, and lead them in local evangelism. Both Mission and Church should be ever on the outlook for, and active in the training of, adequately qualified ministers for self-supporting churches and the superintendence of evangelism.

Every effort should be made to lead the Church to remember the words of the Lord Jesus, "It is more blessed to give than to receive," and to establish from the first the principle of doing the utmost for themselves before asking help from others. All new groups of believers should be organized on a self-supporting basis from the beginning.

26368. We suggest to the Church in its new administration of funds, both its own and those from foreign sources, that it endeavor by definite plans, strictly enforced, to bring long established work to a self-supporting basis.

26369. *Cooperation of Church and Mission.*—The problems of Church and Mission cooperation differ widely in various parts of our China field and the solutions thus far attempted correspondingly differ, according as the Presbyterian Church continues or is merged in the United Church; also according to regional temperament, the history of Church and Mission, advance in self-support, social and political conditions and other factors.

26370. *Tsinan Plan of Cooperation.*—The plan wrought out by the Tsinan Conference includes:

1. The maintenance of the main features of the present Church organization, whether Presbyterian or Union, and its development in such a way as to preserve the sacred character of its officers and courts, enlarge the scope of its activities to embrace most of those now administered by the Mission or Joint Councils and secure more perfect Sino-foreign cooperation.

2. In each organized Church or closely contiguous group of Churches, the joining of sessions, deacons and deaconesses and representatives of various departments of activity with the local missionaries to form a Committee for the administration of all local work not under a special Board of Directors.

3. In unorganized Christian groups, the formation by Presbytery of some simple organization for the prosecution of the work.

4. The invitation by Presbytery of the missionaries within its bounds, together with representatives of the various departments of work, men and women, to form the Presbytery's Board of Church Activities, with executive and departmental committees.

5. The formation by the Synod of a divisional, or provincial, Board of Church Activities to include its own executive committee, four representatives of each Presbytery, an additional representative for each additional thousand members above the minimum to be determined, the Mission's representative in China Council and co-opted members not exceeding half the above total; this Synodical Board to appoint an executive committee, also departmental committees or boards, not necessarily limited to its own members; Missionaries never to be a majority in either Presbyterial or Synodical Board.

6. For an experimental period of three years, the turning over to the Church of the Board's appropriations for such work as the Church may undertake.

7. Consultation with the Presbytery's Activity Board as to requests for new Mission forces and the return of missionaries from furlough.

26371. *Nanking Conference Plans.*—The Nanking Conference presented no definite plan, but gave approval to two principles, namely, the enlargement of the scope of the present Church courts so as to admit women and laymen and, pending the accomplishment of this, the carrying on of the joint work of Mission and Church through the Presbyteries or Cooperation Committees. The several plans in operation in the Missions represented in this Conference are as follows:

26372. 1. *Central China Mission Plan.*—Funds for evangelistic work, primary schools, travel and repairs are paid in a lump sum to the Presbyteries. This allocation carries with it the right of decision regarding salaries, the dismissal and transfer of Chinese evangelists.

Foreign workers are also subject to assignment but only after consultation with the Mission.

Estimates for evangelistic work and primary schools are prepared by a joint committee of the Presbytery and Mission.

All ordained men are members of Presbytery, subject to its rules and have a full share in its work.

26373. 2. *Kiangan Mission Plan.*—Cooperation Committees differ somewhat in the several Stations, but consist of representatives of the Station and the local churches. To them have been delegated such former Station functions as evangelistic work and day schools with full authority over both funds and force, subject only to the Kiangan Cooperative Executive Committee. This Executive Committee is composed of four representatives, two Chinese, two foreign, elected by each local Cooperative Committee, and its function is to settle questions referred to it by the local committees and to promote the early assumption by the Presbyteries of the functions and responsibilities of this Executive Committee. It reviews the Estimates of the local Cooperative Committees, including force and property, and approves the purchase of property. It plans for the strengthening and progress of the local Cooperative Committees. It receives the local departmental reports, and settles problems referred to it by the local committees. In addition there is a "Mission Board-Relation Committee of foreigners which represents Stations and Mission in all their relations to the Board, and in any matters not already delegated to the Cooperative Committee."

26374. 3. *Hunan Mission Plan.*—The Hunan Mission plan, as illustrated by Siangtan Station, has a Union Committee, whose function is to help the Church to complete self-dependence, and to direct established work not directly related to the Church. It consists in a Station, of seven members, three from the Station, two from the Church Session and two chosen by these five. The funds for all work of the Station are turned over to the Committee.

26375. *Canton Conference Plan.*—The plan approved by the Canton Conference proposes:

1. The allocation of missionaries by the Mission to certain fields of work within the Church on the definite request of the Divisional Council of the Church of Christ in China, such missionaries, for the time agreed upon, to be under the direction and control of the Divisional Council.

2. The direct transfer to the Divisional Council by the Mission of all its evangelistic funds; no reduction of grants to be made during the next five years, thereafter if necessary the grants to be reduced on a gradually decreasing scale. In case, however, of a general reduction in Board appropriations, the grants to the church shall be subject to a proportionate reduction.

3. The transfer by the Mission of its funds for elementary education to the Divisional Council. (See later action on this proposal.)

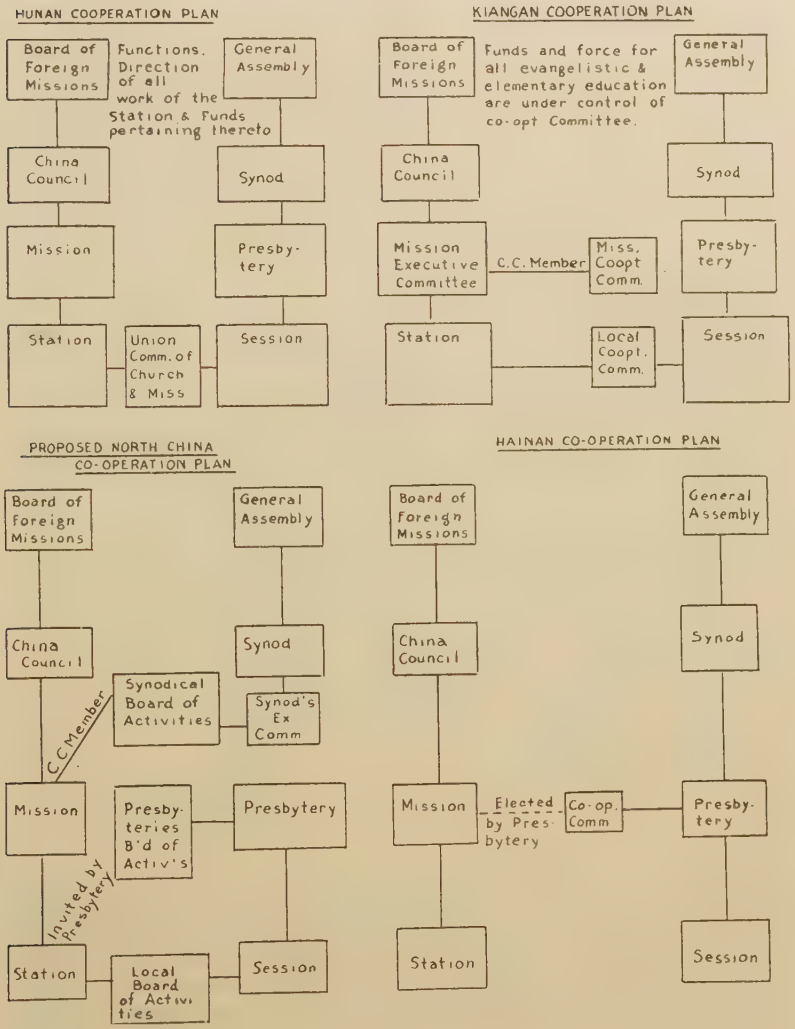
4. The transfer of higher schools to the Divisional Council as rapidly as the way may open to conserve and advance by this means the work of the institution, bring it into fullest relationship to the Church and carry out all obligations assumed by the Home Board.

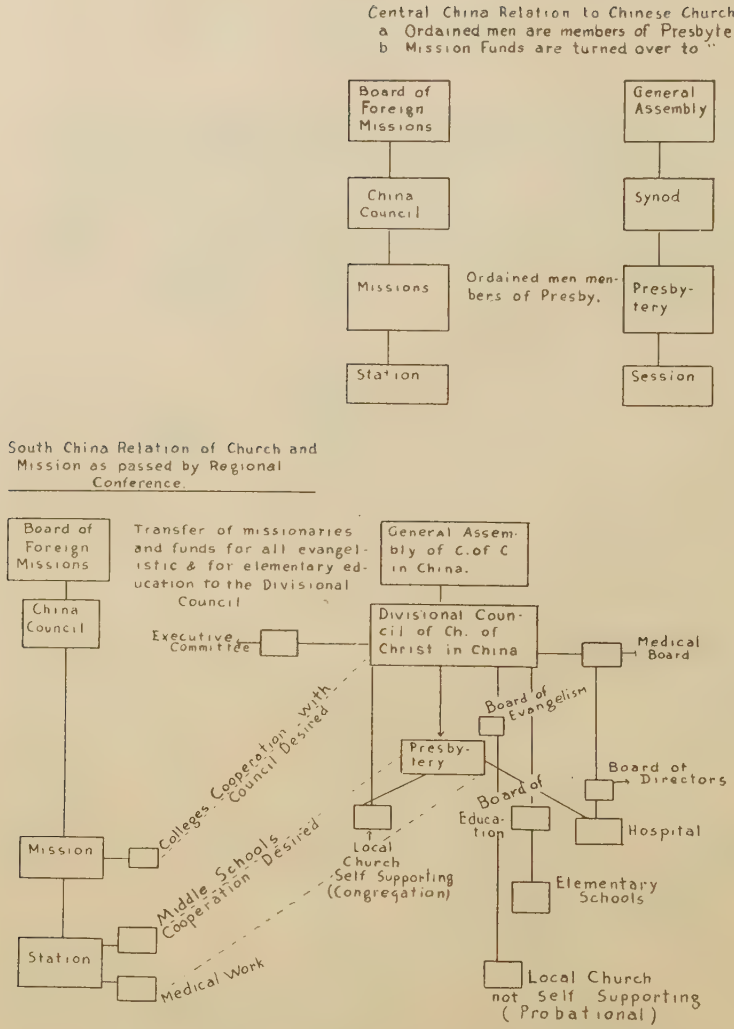
5. Continued cooperation with the Church during this transition period through directorates, advisory boards and by support of teachers of Christian religious education.

26376. A tabular comparison between the various plans suggested by the several Conferences is presented herewith:

	Tsinan	*Kiangan*	*Central China*	*Hunan*	*Canton*
Ultimate Aim for Christian work in China	Indigenous Chinese Church, autonomous and responsible	ditto	ditto	ditto	ditto
Ultimate Status of Mission	Withdrawn	ditto	ditto	ditto	ditto
Ultimate Status of Missionary	Working in other Fields	ditto	ditto	ditto	Permanent place in the Church
Ultimate disposal of funds	Used in more needy fields	ditto	ditto	ditto	Some permanent support of Institutions and Individuals
Immediate Status of Christian Work	Full Cooperation of Mission and Church	Cooperation of Mission and Chinese	Full cooperation of Station and Church	Cooperation of Station and Local Church	Full Administration by Church
Immediate Status of Mission	Home Relations, Joint Adm. of Institutions, Mutual Inspiration	Inactive, except through a Committee on Home Relations	Home Relations, Joint Adm. of Insts., Mutual Inspiration	ditto	Temporary Joint Administration of Institutions
Immediate Status of Missionary	Members of Chinese Church yet Responsible to Mission and Board	Members of Coop. Committees or directed by them.	Members of Chinese Church, yet Responsible to Mission and Board	Members of Church " of Station and possibly of Union Committee	Members of Church Responsible only to Church for term of years
Immediate Disposal of Funds	Evangl. and Elementary Education Funds given to Church. Instit. Funds to Board of Directors	All Administration by Coop. Committee or by Board of Directors	Same as Tsinan	All administration by Union Committee	Same as Tsinan
Immediate Status of Institutions	Joint Boards appropriately related to Church	Boards related to Coop. Committees	Joint Boards related to Church	Sub-committees of Union Committee	Joint Boards becoming Church Boards
Present Rank in Self-Support of Church	3	4	2	5	1

26377. The mutual relations between the Church and Mission, according to the various plans are set forth in the following graphs:





26378. The various plans of administration approved by the regional Conferences recognize as their ultimate purpose the orientation of mission work about the Chinese Church. That every part of the work may make its full effective contribution to the life of the Church all the work is placed under responsible boards of administration definitely related to the Church. The fellowship of Chinese and foreign workers is sought in a movement for the evangelization of China in and through the Chinese Church.

26379. As to the method of this movement toward a common goal two theories exist among us, that of more perfect cooperation of the Mission with a more thoroughly autonomous Church, and that of gradual

absorption of the Mission's force, as well as its finance and functions, in the Chinese Church. In so far as such absorption consists in the individual missionary's identification of himself with the Chinese Church as a member of the local Church or of the Presbytery, where the Church desires such relation, it should further our common aim. The taking over of the force desired by the Church in South China, and the plan approved by the Canton Conference, of allocating certain missionaries to the Church, which removes missionaries from responsibility to the Mission for a period of years, would need to be safeguarded against the danger of weakening the relation of the Missionary to the Board and the Home Constituency. Any plan for Cooperation Committees which provides for the appointment of the foreign members of the Committee directly by the Mission, while the Chinese on the Committee do not directly represent Presbytery or Synod, imperils the preeminence of the Chinese Church and should be followed, if at all, only for a transition period in the early stages of the Church's development. All Cooperative Committees as distinct from Church Boards, involve the existence of a third organization between the Church and Mission with possible conflict of jurisdiction and authority.

26380. On the other hand any plan, such as that of Tsinan, for perfecting Cooperation through placing all initiative toward the formation of joint Boards in the hands of the Chinese Church, will need to guard against unwieldly numbers and too large proportion of missionaries. Care should be taken that the Administrative Board is the agent of the Church and not the Church the agent of the Administrative Board. Questions as to territorial extent of Presbytery and Synod and as to expansion of the personnel of these courts should be determined by the Church itself.

26381. We recommend the general approval of the plans for Church Administrative Boards, prepared by the Tsinan Conference, the Central China Mission and the Canton Conference, including the Hainan plan, leaving the details of cooperation to be worked out by the Missions and Churches. We suggest however that in the Tsinan plan (section 6) the period be five years rather than three.

26382. We recommend that for regions where the Church is less well organized or has developed cooperation committees for the administration of evangelism, made up of representatives of Mission and Church, as prepared by the Nanking Conference for the Kiangan and Hunan Missions and by the Canton Conference for the Linchow Station, these be approved; this approval to be given with the understanding that these committees are temporary in character and look forward to some form of Church administration.

26383. We approve of the transfer to the Church or its agencies, or to Cooperation Committees according to the plan approved in the several regions, of the evangelistic and day school work of the Mission with funds and force, as elsewhere provided.

26384. The relation of non-union schools above the elementary grade, and of hospitals, to the Church Administration Boards should be considered one by one, with a view to conserving and advancing the work of the institution, bringing its work into fuller relation to the Church and carrying out all the trusts with regard to it involved in the obligations assumed by the Board in America.

26385. *Boards of Directors.*—Middle Schools, Colleges and Hospitals until taken over by the Chinese Church will be most efficiently administered by the appointment of joint and representative Boards of

Directors appropriately related to the Chinese Church and answerable to the bodies represented.

26386. The Chinese Church is unmistakably affirming its conviction that the work of evangelization in China is by no means finished, and that the vast extent of the unfinished task calls for the maintenance of at least the present number of missionaries, and of the best that the West can send. It is evident that for years to come the missionary will be an important factor in the life and work of the Chinese Church. It is essential that he should maintain the least obtrusive and most helpful relation to that Church. Whether or not this will render advisable his actual membership in the Church will depend upon the mature judgment of the Church itself. Wherever that judgment is strongly in favor of the missionary's membership in the Church it will be wise for unordained men and women to unite with the local Church and for the ordained missionary, especially if engaged in evangelistic work, to unite with the Presbytery within whose bounds they are working. Where the Chinese Church would prefer that the missionary have a more purely advisory relationship, he will take only such part in the Church's ecclesiastical functions as he may be invited to take. In any case he will aim to maintain the closest personal fellowship with the life and work of the Chinese Church.

26387. *The Mission Organization.*—In order to maintain the relation of the missionaries to the Home Board and Church, to insure their regular cooperation with the Chinese Church, and to care for such matters as may not yet have been undertaken by that Church, the Missions and their Stations should, for the present, continue to function.

26388. 1. *Administrative Powers.*—The transfer of responsibility and control from the Mission to other administrative bodies as provided by the several regional conferences, is a decided advance in a process that has been in operation for years. Mission powers have been delegated from time to time to Boards of Directors and Cooperation Committees. The Mission is now looking forward to further transfer of its administrative powers. It cannot transfer these powers and still continue to exercise them. This is a change in administration rather than in work or personnel. Missionaries are still needed and desired in all forms of Christian work.

26389. 2. *Responsibility.*—Certain administrative values need ever to be safeguarded. One of them is the faithful carrying of responsibility. The lack of clear definition of responsibility has led in the past to confusion, to neglect of important elements of careful administration and to long delays in securing final action. Where the actual administration has now passed into the hands of Boards of Directors, Cooperation Committees, Boards of Church Activities, Presbyteries and Synods, the Mission must beware of retaining nominal powers in such a way as to hinder the full acceptance and efficient discharge of responsibility by these bodies.

26390. 3. *Coordination.*—Another administrative value to be safeguarded is the direction of all parts of the work toward the attainment of defined objectives. With the development of the work and extension of co-operation, co-ordination has become increasingly difficult. The Chinese Church is the one body to which all work is vitally related, and in which finally all the work will be effectively correlated.

26391. 4. *Future of the Mission.*—There are certain powers and functions of the Mission which are not transferable, and other functions which are not ready to be transferred. The Mission Council or Executive

Committee should coordinate and direct the work not yet transferred to Cooperation Committees or Church Administration Boards and consider questions relating to the personnel of the Mission. Questions affecting the relation of Cooperation Committees, or Church with Mission, China Council and Home Board would best be cared for through the Mission's members on the China Council. They should represent the Mission, Council and Home Board in Conferences with the Cooperation Committees and Church Boards and seek to establish mutual understanding and effective cooperation between the Church and the Mission.

26392. 5. *Reports and Estimates.*—We recommend as vital to any effective cooperation of the Home Board and the Administrative Boards on the field, a new system of reports and estimates. The preparation of these has tended to become perfunctory. Estimates have too little apparent relation to reports. They have been made out chiefly with reference to foreign grants. There has not been sufficient consultation with the Chinese Church. Appropriations though made annually have been on practically a permanent basis, with little change from year to year. The form of estimates gives an inadequate idea of the nature of the work. We recommend the consideration of the following plan for estimates and reports.

26393. 6. *Preparation of Estimates.*—The work of a field should be divided into well defined units or projects. For each project a plan of development should be prepared, showing the steps to completion of the work, or to local support or church support within a given number of years. It should show the estimated cost for each year, the estimated receipts from the work, the amount to be contributed by the Chinese Church and the help which might properly be asked from the Home Board. The plan as approved should be the basis of yearly grants from the Mission. (Vote was 12 for and 10 against.)

26394. 7. *Yearly Reports and Grants.*—Full reports of the work under the plan should be submitted each year with an audited statement of all receipts and expenditures. Grants by the Mission should be made only when satisfactory progress is shown toward the objective set in the plan.

26395. 8. *Discontinuance of Appropriations.*—Grants should be made by the Mission on the distinct understanding that they will be discontinued on expiration of the period agreed upon, or at any time when it becomes apparent that the plan cannot be carried out.

26396. 9. *Financial Relations with the Church.*—With regard to present financial relations between Mission and Church, we recommend that for all the work for which the Church, under the plans approved by this Conference, undertakes responsibility, the Mission turn over to the Church's Administrative Board, or the Cooperation Committees, the annual grants made by the Board of Foreign Missions, with the exception of the following: Missionaries' salaries, allowances, and expenses for language study, travel and itineration, together with repair funds for residences, and station expenses. This Board or Committee will prepare a budget annually which shall show the amount requested from the Board in America and which will be transmitted through the Mission to the China Council.

26397. 10. *Mission Personnel.*—In view of the present development of the Church and of Chinese consciousness, it is essential that the Mission Executive Committee ascertain the feeling of the Chinese Church as to relative needs for new force and as to return of missionaries after furlough.

26398. 11. *Assignments of Missionaries to Evangelistic Service.*—These will ordinarily be made by the Church, but may be reviewed by the Mission. If any Mission shall prefer to make definite and absolute loans of certain workers to the Church for a period of years, it may do so, subject always to recall by Mission and Board for adequate reasons.

26399. *The China Council.*—The work of the China Council has been much appreciated by the Board and the Missions. The Board has been willing to entrust it with increasing authority and responsibility.

Although under the new plans of cooperation between the Missions and the Chinese Church, the functions of the Council will be somewhat modified, the importance of the Council as the agent of the Board and the coordinating agency of the Missions will not be lessened by these new plans of cooperation which still recognize, for the present, the continuation of the Mission and Station organization and the administration of certain forms of work by these bodies.

In view of these facts we would recommend:

26400. That the Council be continued as now constituted with representatives elected by the Missions.

26401. That the China Council arrange, if possible, in connection with the 1927 meeting of the General Assembly of the Church of Christ in China, for a conference with representatives of the Synods and representatives of the other foreign boards associated with that Church, with a view to the promotion of the fullest measure of cooperation in the common work and the coordination of all its parts, and to consider the feasibility of extending cooperation between Mission and Church by means of a National Cooperation Committee.

26402. That the routine work of the Council be done by the Ad Interim Committee, thus freeing the Council for a larger degree of conference on matters of policy and evaluation of the work of the various Missions.

26403. That the Council Officers endeavor to maintain the closest relationship with the Missions and with the Chinese Church.

II. EVANGELISTIC

26404. *Evangelistic Aim.*—The problem of establishing the Christian Church in China involves the following:

1. To proclaim the Gospel message.
2. To gather believers into churches.
3. To build up the spiritual life of the Church.
4. To cultivate stewardship in the Church.
5. To educate the children of the Christian constituency.
6. To assist the Church in the task of evangelization.
7. To foster the development of effective leadership.

The growth and development of the Christian Church in China has brought to the center of attention in this Conference the question of cooperation with the Church on the field in the accomplishment of the task of evangelizing the Chinese people. In the light of this development the attainment of the aim of the foreign missionary enterprise as enunciated in the Statement of Aim of the Board of Foreign Missions appears to be appreciably nearer.

While it is true that the realization of the aim is brought nearer by these encouraging manifestations of vigor in the Church on the field, no part of the undertaking is as yet finished.

26405. *Evangelistic Emphasis.*—We rejoice that the Church has, in some areas, reached a stage of development where it is possible for the

Mission to transfer the administration of evangelistic work to it. While such a transfer marks a definite realignment of forces whereby the Church becomes the primary and the Mission the assisting agency in the task of evangelization this does not, manifestly, augment the total forces engaged in direct evangelistic or Church development effort nor reduce the magnitude of the unfinished task. The vast and difficult task before the growing Church in this land calls for a thorough-going loyalty expressed in terms of cordial and substantial cooperation.

26406. *Survey.*—The Presbyterian Missions on a basis of the present division of responsibility for the evangelization of China face, in cooperation with the Church, a huge undertaking. In spite of far-flung missionary activity in the regions which have been allotted to them, great areas are still untouched. There are multitudes of villages in which there are no Christians, where the Gospel is as yet unheard, and there are classes in the social order that have not been reached.

26407. As a first step in more effectively approaching this enormous undertaking each Mission is urged to make, either directly or through the Chinese Church, a careful survey of the field for which it is responsible. It may then find itself able more intelligently to face its responsibility and determine better ways of applying its funds and force. Such a survey might also, conceivably, lead to the transfer of a part of the responsibility to other foreign missionary organizations.

26408. *The Cities Evangelization Program.*—The Cities Evangelization Project as operated by the Shantung Mission has proved to be an effective agency for the propagation of the Gospel. In these centers the Chinese secretaries are learning to assume responsibility which is invaluable for the training of future leaders of the Church.

In some places these centers have perhaps modelled their work too closely after that of mission stations and, in order to get quick results, have developed more institutional work than should have been attempted, but this tendency is being corrected.

These centers have not attained the measure of self-support which was hoped for when the project was launched and every effort should be made to advance in this respect. A more determined effort should be made to get the largest possible support from the local *Christian* constituency, for the Lord's work should be supported by the Lord's people.

With the work so projected as to allow for a more direct community evangelistic program and with leadership of the best type, the Cities Evangelization Project idea is recommended as a hopeful method of approaching the problem of the city.

26409. *Country Evangelism—Rural Work Training.*—In China, as is true in other lands, there is a stream of human life pouring into the cities from the country and the character of the cities is thus moulded to a large degree by the country. In China 80% of the people live in small towns and villages and feed the life of the cities. Until the country is reached with its large permanent population and potential city population, the evangelization of the nation cannot be accomplished.

It is of vital importance to keep before men and women in training for religious service a vision of the opportunity of great usefulness in giving themselves to the task of winning rural China to Christ.

We deeply appreciate the interest in the spiritual life as well as the material welfare of rural populations that is manifested in the agricultural programs of some of our universities. We recommend that country workers be encouraged to avail themselves of the special courses in rural

life now offered for country teachers and preachers in the College of Agriculture at Nanking University.

26410. *Neighborhood Service.*—The Church in any community, large or small, with even the simplest equipment, may become the center of many useful types of service and draw the community toward the Church.

Daily Vacation Bible Schools and Popular Education classes are special types of service which the student group may render to the illiterate portion of the community. Nursing and health and hygiene campaigns in churches make a real contribution; reading-rooms and playgrounds and group gatherings for social purposes generate friendliness in the neighborhood.

The neighborhood service should be carried out through small centers in a city or town. Churches near schools, whether government or mission, should pay special attention to organizing student departments which will give opportunities to the church for expression in service and also provide workers for the neighborhood projects.

26411. *Work for Women.* The family must be won to Christ in order to make a lasting impact on Chinese life. In view of the present inadequacy of the penetration of the home with Christian influences we recommend that methods be adopted for teaching women to read. When they can read, a channel will be available for bringing a stream of benefits into the home. Development of the religious life, spread of the knowledge of hygiene and child care, effective attacks on social and moral evils will then become readily possible. A literate womanhood in the Church might be secured in the following ways:

1. Enlist the sons and daughters who attend our schools in the enterprise;

2. Utilize the efforts of a greater number of thoroughly trained Bible women working through special Bible classes and short term schools.

26412. *Sunday Schools.*—Statistics reveal that the enrollment in the Sunday Schools of our Churches amounts to but two-thirds of the total church membership. Since many Sunday School pupils are not Christians nor from Christian homes, this record indicates neglect not only of the children of Christian parents, but of the parents as well. The importance of the Sunday School as a means of religious education should be emphasized by providing for training in methods at conferences of workers.

26413. We would further recommend that theological and Bible schools give to training in Sunday School methods and work a larger place in their courses for the preparation of future workers.

26414. *Country Evangelistic Work Methods.*—We are convinced that the generally accepted method of using subsidies for establishing and indefinitely maintaining chapels has not sufficiently tended in the direction of developing the independence of local churches. In order to avoid some of the disadvantages of this method of work and of preparing the way for a larger assumption of responsibility for the work by the Chinese Church, we recommend that the evangelistic programs of our Missions emphasize the following:

1. Aim to win the family as the primary Christian group.
2. Seek to develop volunteer leadership for groups of Christians.
3. Aid mass education in order that Bible reading and study may be placed at the center of the evangelistic program.

4. Emphasize personal evangelism and stewardship as Christian privileges and responsibilities upon every member of the churches.
5. Encourage groups of believers to provide their own houses of worship from the beginning.
6. Use evangelists supported with Mission funds for the extensive phase of evangelism (as through Evangelistic Bands) and not as preachers for local churches.
7. Appoint pastors, evangelists and missionaries to have oversight of groups of believers in a given area whose duty shall be to foster their growth in conformity with the ideal of making them self-dependent from the beginning.
8. Aid through pastoral oversight by Chinese pastors or missionaries the groups of Christians who are able to employ paid workers, either of the preacher-teacher type or the evangelist type.
9. Formulate a definite program for bringing old established work to a basis of self-support by a systematic reduction of subsidies and the cultivation of stewardship.

26415. *The Community Church.*—The Institutional or Community Church has not had a long history in China nor has this form of work been extensively developed by our Missions. However, projects of this kind have been launched by our Missions in a few of the larger cities and are judged to be largely successful. These churches have been equipped with commodious halls for the preaching of the Gospel, have fostered numerous social betterment activities and given an opportunity for community work in a large area in the cities in which they are located. While a trained staff is absolutely necessary to their successful operation they are best developed through sponsoring churches which can provide a substantial amount of volunteer help. They should be closely related to the sponsoring churches. Great care should be exercised to keep direct evangelism in its proper place of dominance.

26416. *Church Worship.*—There is a widespread feeling that sufficient attention is not being paid to building up the element of worship in the services of the average Christian church in China. The sermon tends to be over emphasized while little provision is made for the participation of the congregation in acts of worship. It is our opinion that the services of our churches should be enriched by adding to their worship-content. To this end a large and more exalted use of the Scriptures will be helpful and the ministry of music should not be undervalued. We would suggest that worship be made a matter of study by those having oversight of churches and by the theological and Bible training schools to the end that ways may be found to make the services more satisfying to the worshippers in the churches.

26417. *Evangelistic Work in Student Centers.*—As a Conference we emphasize the need of early, definite, tactful and sympathetic efforts to reach the throngs of students gathered in such cities as Peking, Tsinan, Nanking, Shanghai, Wuchang, Changsha and Canton. The reasons for such early effort are obvious; the methods employed would be various. But we believe that among them would necessarily be:

1. The preparation and distribution of timely, interesting and effective literature.
2. Making provision for securing able Chinese for this specific work.
3. Setting apart well qualified young missionaries for this type of work.

4. Making an immediate study of the subject of Christian hostels, with the determination to provide them if deemed advisable, and to man them effectively.

We are deeply concerned over the inadequacy of the Christian impact on the life of the student classes and believe that one reason for the scarcity of outstanding Chinese leaders in this phase of the work is the inability to link with the great opportunity for usefulness at strategic points among the student classes, adequate support for this type of worker.

26418. We therefore recommend that within the budget of the China Council, possibly in connection with the Substitute Workers' Fund, funds be set aside for the specific purpose of enabling the Church in cooperation with the Mission in the great educational centers of the land to take advantage of the emergence of specially qualified men for meeting the call of the student world.

26419. *Focusing of Mission Effort on Building up the Church.*—Recognizing the fact that much has already been accomplished toward the spread of the Gospel in China and the establishment of Christian institutions yet dissatisfied with the progress made in the development of a Chinese Church, virile, independent, aggressive, with an earnest zeal for soul-saving, we record our conviction that all forms of missionary activity should be closely linked up with and made definitely contributory to the building up of local individual churches—the units of that Church which is to foster and express the spiritual life of the people.

26420. We make a plea for a closer tying together of all our work—evangelistic, educational, medical and special types—in a more effective cooperation, each department sharing the responsibility for conserving to the Church, as a permanent contribution to its numerical growth and spiritual progress, the evangelistic results of its own efforts.

26421. We suggest also that each individual worker, foreign missionary or Chinese, engaged in any form of mission work, carefully evaluate his own activities with a view to discovering whether or not he is contributing as he should to the upbuilding of the Church in this land and whether he cannot more fully identify himself with the interests of local churches cooperating with the pastors, evangelists, and other leaders of those churches in the work of building up large and effective units in the Christian Church in China.

26422. *Salaries of Chinese Pastors and Evangelists.*—In view of the rapid increase in the cost of living we request the China Council to make a study of this matter and make a recommendation to the Board for an increase in Column C, Class VII, for all China, to be used for increasing the salaries for pastors and evangelists.

26423. We further recommend that when this increase is made the question of giving and self-support be taken up with the Presbyteries and the Cooperation Committees and every effort be made to increase the gifts of the Church for the same purpose.

III. EDUCATIONAL

26424. *A Missionary Aim for China.*—We believe that Christian education is necessary to the continuance of vital Christianity and is therefore essential to the life of the Church; that it is in harmony with the best traditions, culture, and ideals of China and thus will enrich the life of her people by leading them through the cultivation of the heart into the knowledge of truth; and that it should be included in any

comprehensive aim for missionary work in China. We therefore recommend as the aim for our China missions the following:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, the education of their constituency, the training of their leaders, the promoting of the work of healing, and in bringing to bear on all human life the spirit and principles of Christ.

26425. *Religious Character of Schools.*—To accomplish this aim and to make education more effective as a Christian agency, the quality of religious instruction should be improved. Not only in college, but in middle schools there should be a department of Religion under the leadership of specially qualified teachers and with the cooperation of the other members of the faculty.

In the general subjects which are taught the educational ideals of our Christian institutions should be second to none, otherwise the standing and influence of our Christian leadership will be impaired.

It is also important that our Christian homes rally to the support of the schools not merely for the purpose of securing the advantage of a Christian education for their children, but for the purpose of further strengthening the Christian influence in these schools.

26426. *Relation to National Culture.*—Christian ideals of education include the age long and superb conception current among the Chinese people that the ultimate aim of education is the production of nobility of character. History has shown that the sincere and hearty acceptance and practice of the central truths of Christianity do result in love, reverence, truthfulness and courage. The Christian religion is historically one of the most effective agencies initiating and nurturing a healthy national consciousness and has given to the nations many of their finest patriots. Moreover, the Christian religion, with its belief in the controlling influence of a personal God everywhere working, stands for the essential unity of the laws of the universe, whether natural or spiritual.

26427. *Distinctive Character of Christian Education.*—Christian schools have been established as a particular contribution to the religious life in China in the belief that religion is an essential in life, and that the best education must have the unique qualities supplied through knowledge of Christian truth.

For this reason it should be made known to all that Christian schools are not to be regarded as forming a system either as a rival to public school education or as an organized part thereof, but rather as private schools supplementing in various ways and places the regular system.

26428. *Distinctive Character of Mission Schools.*—Missions have established schools which, as regards general education, are private and supplemental having full educational aims but which are also designed to make a definite contribution to the Christian movement. They have been founded with full belief in the rights of private instruction and freedom both as to religious belief and the right to teach religion in private schools. On this basis they have been supported by our Home Church.

While recognizing that the Chinese Church may for its own schools deem it right and prudent to waive such rights, it seems appropriate to point out that we regard them as essential to the schools and to the

fullest success of our work and that any educational policy for our Missions must take these facts into consideration. Moreover, we believe that this position is in harmony with the best development of China's religious and national life.

26429. *Policy for Religious Instruction in Mission Schools.*—Our Home Board has supported the Missions in conducting educational work of elementary, middle and college grade. The three call for differences in treatment.

26430. 1. *Elementary Schools.*—Elementary schools, excepting the station boarding schools which are more properly classed with middle schools, have become more and more identified with the special work of the Church and any policy for them should be based on agreements with the Church.

26431. 2. *Middle Schools.*—Middle schools and station boarding schools constitute a large part of mission educational responsibility. For the next few years most of them will be controlled in whole or in part by mission agencies. For such schools, and all mission schools not otherwise provided for the following policy is recommended:

It shall be the policy of our missions for the schools in which they share administrative responsibility to maintain regular courses in the Bible and the Christian Religion, to provide required courses in these subjects, and to require attendance on Christian religious exercises. By special approval of the Mission and the China Council voluntary courses in religion may be substituted if there is adequate ground to believe that in the particular circumstances such a plan will be a more effective method of religious instruction, leaving the way open to revert to the required method if so desired.

26432. 3. *Institutions of College Grade.*—For most of our institutions of College grade the Missions and China Council do not have direct administrative responsibility. It should be recognized, however, that consistent policy is desirable for schools of all grades. We recommend, therefore, that our Home Board call the attention of the governing boards of these institutions to our policy for instruction in the Christian religion.

26433. *Mission Schools and the Chinese Government.*—We recognize the difficulties attendant on schools founded and supported by a church of a foreign land and those connected with school property held in the name of a foreign church organization. There is possibility of complications through the use of teachers of foreign citizenship. It is impossible to divest ourselves of citizenship rights but we pledge ourselves not to ask for privileges that would in any serious way differ from those asked for in other sovereign lands, nor differ from those which we would expect to urge for Chinese citizens in our own country.

We recognize the propriety of properly constituted educational authorities seeking full information as to the work of our schools and we stand ready to furnish all relevant facts. We have no purpose to carry on educational work in opposition to the wishes of the people as expressed through the laws of the land; we do not wish to carry on work for Chinese students against Chinese law. In case any of our instruction becomes positively illegal we shall either close the school or withdraw such instruction. We prefer, however, to give up privileges and benefits that may accrue through registration and Government recognition rather than to compromise the full rights of religious instruction.

26434. *Transfer of Mission Schools to the Church.*—The Chinese Church will doubtless establish a strong educational policy and will

develop schools of its own. We therefore stand ready to consider the transfer of any of our mission schools when the Church sees its duty and ability to receive them. We feel, however, that such transfer should take into full consideration the effect on the schools themselves. It is suggested:

(1) That the elementary day schools because of their close connection with church work be the first to pass under full church control.

(2) That a large share of the support and control of Station boarding and middle schools be left to the Missions until such time as the Board of Education of the Church and the boards of directors of the several schools are prepared to give adequate assurance to both Church and Mission of ability (a) to maintain the Christian character of the schools, and (b) to secure financial support for their current budgets.

26435. Transfers of schools will not automatically include their current grants, but in the case of transfer of a group of elementary day schools in a given church field current grants not to exceed a third of the net total cost of the schools may be allocated to the church, such funds to be administered by the Church or its agencies and subject only to the general audit and estimate as reported to the Mission and China Council.

26436. In special cases where the Church needs larger grants for existing groups of schools or where new fields are being opened, the Church may apply to the Mission for a general grant-in-aid for a group of elementary schools in a given church field, such subsidy to be conditioned on (1) satisfying the scholastic requirements set by the Government, (2) having Christian teachers in the schools, (3) requiring instruction in the Christian religion and (4) having plans for the gradual diminution of grants.

26437. *Elementary Schools.*—The following study of elementary schools not connected with station boarding schools is submitted for information. These figures were compiled from the 1927-1928 estimate sheets. Foreign salaries are not included though there doubtless are mission workers giving time to supervision of such schools. Yunnan Mission figures are also omitted. The fifth column shows the per cent of total cost received from Board funds. Certain items are starred for special notice (*), these schools receiving more than two-thirds of their cost. Kindergartens are omitted.

(Col. A represents the total cost from all sources; Col. B receipts from the field and Col. C grants from the Board. The per cent (%) is of cost of school paid from Board appropriations. Average cost is the average total cost per school including local receipts and Board appropriations.)

Station	*No. Schools*	*Col. A*	*Col. B*	*Col. C*	*%*	*Av. Cost*
North China Mission						
Peking	8	$7,790	$2,845	$4,945	64%	
*Paoting	12	2,443	456	1,987	81%	
Shunteh	6	456	192	264	58%	
	26	$10,689	$3,493	$7,196	67%	$411
Shantung Mission						
Chefoo	23	$2,360	$1,600	$ 760	32%	
Tengchow	88	10,741	8,412	2,329	22%	
Ichow	20	1,828	1,100	728	40%	

Station	No. Schools	Col. A	Col. B	Col. C	%	Av. Cost
Tsinan	34	5,858	4,398	1,460	25%	
Weihsien	80	11,945	9,457	2,488	21%	
Tsining	24	2,759	1,177	1,582	57%	
Tsingtau	31	3,531	2,342	1,189	34%	
Yihsien	24	2,700	1,800	900	33%	
Tenghsien	20	1,665	1,100	565	34%	
	344	$43,387	$31,386	$12,001	28%	$126
Central China Mission						
Shanghai	4	$1,236	$ 492	$ 744	60%	
Ningpo	16	4,940	2,450	2,490	50%	
*Soochow	4	740	140	600	81%	
*Hangchow	7	2,130	700	1,430	67%	
	31	$9,046	$3,782	$5,264	58%	$292
Kiangan Mission						
Nanking	11	$5,028	$3,258	$1,770	35%	
Hwaiyuan	47	7,994	5,242	2,752	34%	
*Nanhsuchow	15	5,725	535	5,190	91%	
*Showchow	5	935	260	675	72%	
	78	$19,682	$9,295	$10,387	53%	$252
Hunan Mission						
*Changsha	1	$ 100	.....	$ 100	100%	
Siangtan	6	3,950	2,998	952	24%	
*Changteh	8	1,267	120	1,147	90%	
Hengchow	20	1,800	800	1,000	55%	
Chenchow	10	1,000	500	500	50%	
	45	$8,117	$4,418	$3,699	46%	$180
South China Mission						
Canton	24	$8,515	$5,030	$3,485	41%	
Linchow	7	1,022	661	361	35%	
Sheklung	8	4,600	2,050	2,550	55%	
Yeungkong	8	2,224	2,012	212	9.5%	
Kochow	4	2,950	1,774	1,176	40%	
	51	$19,311	$11,527	$7,784	40%	$378
Hainan Mission						
Kiungchow	6	$685	$280	$405	59%	
Kachek	6	675	500	175	25%	
Nodoa	....	....	....	....	....	
	12	$1,360	$780	$580	43%	$124
Totals	587	$111,592	$64,681	$46,911	42%	$190.1

26438. *Elementary Schools.*—It has long been a principle in this family of the Christian Church that every normal child of Christian parents should receive at least enough education to be able to read the Bible. Where government systems are not sufficiently developed it is

the duty of the Church to provide training for its children. Where government systems give adequate elementary education, the Church might more advantageously develop and maintain the Sunday School, Daily Vacation Bible School, and other forms of direct religious educatin.

From information now in hand it is difficult to estimate what proportion of the children of the Church are actually in school. We therefore consider it essential, and would recommend that each Station, through its evangelistic workers, make a thorough survey of the field, and report to the China Council. We would include in this survey points such as the following:

1. The number of children in Christian homes; "Christian homes" to be understood as including homes where at least one parent is Christian.
2. The number and per cent actually in school.
3. The average number of years each pupil remains in school.
4. The number of pupils from non-Christian homes in Christian schools.
5. The evangelistic effect of the schools on children and adults.

26439. We recommend that in the light of apparent inequalities and lack of definite financial policy in elementary school subsidies, and on the basis of the reports of each station above mentioned, the China Council be requested to work out a general principle for the guidance of the stations in this matter. Stations affected should make necessary adjustments, in consultation with the parties concerned.

26440. We recommend that wherever possible provision be made for supervision of groups of elementary schools in each given area.

26441. We suggest that if Presbytery requests the allocation of a missionary for supervision of teaching, the mission consider the request favorably, or that funds transferred from the schools be applied to the salary of a qualified supervisor.

26442. *Middle Schools.*—We report the following statistics for boarding schools which are in the main Secondary or Middle Schools. Out of a total budget of Mexican $2,205.926, (which is the grand total for China on the basis of the 1926-27 figures, including salaries in Classes I and II, converted into Mexican at two to one) an amount of $421,416 (which is about 19% of the total) is devoted to secondary education in the Presbyterian Missions in China.

	Boys' Schools		*Girls' Schools*			
Mission	*Receipts From Bd.*	*% of Total Bd. Receipts*	*Receipts From Bd.*	*% of Total Bd. Receipts*	*Total Board Receipts*	*Total % for Both B. and G.*
Kiangan	$23,809	11	$24,024	11	$220.055	22
Hunan	34,569	14	27,500	11	243.293	25
Central China	32,185	14	21,800	13	223,767	27
North China	28,699	10	12,113	4	295,512	14
South China	34,290	12	23,970	9	278,611	21
Shantung	80,934	11	40,174	5	763,970	16
Hainan	25,550	22	11,799	10	115,733	32
Yunnan					43,371	
General Workers and China General					171.033	
	$260,036		$161,380		$2,205,926	19%

26443. As our Christian Middle Schools approach the standards of secondary education set by the China Educational Commission of 1922 and by the Chinese Ministry of Education, the necessity of larger out-

lay in force and funds becomes apparent. We find ourselves burdened with a program determined some years ago when standards were individual and low and when Mission education seemed capable of much wider expansion. Some readjustment is now necessary in order that the work of the Mission in this field be of standard quality.

26444. We recommend that each Mission secure the appointment of a committee to make a careful study, under the direction of the China Council of all its schools, and report to the Mission and China Council before June, 1927. The study should cover enrollment by classes, the numbers coming from Christian homes, the total budget of the Middle School separated from the budget of the Primary Department, and any special conditions which would explain unsatisfactory elements in the report. The committee should further recommend which schools or departments should be continued and which closed. In general, departments in girls' schools not maintaining an average of ten in a class, and in boys' schools not maintaining an average of fifteen in a class, over a period of three years should be discontinued. The budget should include cost of food and all administrative and educational expenses. The salary of foreign workers serving as principals or vice-principals should be charged against the school as $2,500 Mex. and the salaries of other foreign workers should be charged in proportion to the number of periods per week they teach or carry assigned responsibilities. Twenty-five periods may be charged as full time but any teacher giving eighteen periods should have his full salary charged. From 30%-40% seems a fair proportion to be expected from field sources.

26445. In case a school should be closed, the committee should further recommend a suitable use for its present grant either in strengthening other departments of work or in providing scholarships in some other schools accessible to the constituency of the school being closed. In case reorganization is recommended definite proposals as to the nature of the reorganization should accompany the recommendation. Upon receiving the reports of these committees each Mission shall take appropriate action to go into effect within the fiscal year 1927-28.

26446. The schools of our Missions show widely varied characteristics. In the per cent of students from Christian homes they range from 95% in the Weihsien Girls' School to 16% in the Shanghai Boys' School. In general, the per cent from Christian homes is larger in the girls' schools than in the boys' and in the stations removed from the great centers of trade rather than in those centers. But there are marked exceptions as, for instance, the Shunteh Boys' School with a per cent as small as that in Shanghai.

26447. The small school for the Christian student surely justifies itself. From such schools go out the teachers of the primary schools and the leaders in country communities and about these schools may center a great deal of evangelistic effort. But if the school of sixty students is thus to justify itself it must be adequately staffed so that it may lay sound educational foundations, and so that the teacher may work with the students in service of the community, may follow up in the homes the contacts made with the relatively few non-Christian students and may keep in close and sympathetic relationship with those who have gone from the school. One school reports a salary of $7 a month for a Middle School graduate teaching thirty periods a week. Another a salary of $20 for a College graduate teaching 20 periods a week. In all these schools is felt the need of money for increasing sal-

aries and getting more highly trained teachers and giving the teachers more time to use the evangelistic opportunity.

26448. The larger schools, with rare exceptions, have been built up by making an appeal to non-Christian students whose economic position is higher than that of the Christian students. From these students are obtained larger fees which help to establish a school of improved standards thus attracting still more students who can pay. As fees increase, a much smaller proportion of Christian students can attend. Some of these schools now have budgets of from $40,000 to $75,000, of which less than a third comes from the Mission. These schools are quickly affected by any events which influence the attitude of non-Christians to Christianity. Last year several of them incurred deficits of several thousand dollars. This situation places too heavy a burden upon those who are responsible for the conduct of the schools. The opportunity for direct evangelistic work in such schools is great. One school with 339 students of whom 55 come from Christian homes reports 123 Christians. But those most deeply interested in these schools feel that the teachers need more time for personal work with the students and that the schools need a larger proportion of Christian students to keep the atmosphere of the school genuinely Christian. For this latter purpose some carefully administered scholarship funds seem necessary.

26449. Primarily that the evangelistic purpose of our schools may be better conserved, secondarily that the educational standards may be of the highest, we urge the Church in America to come to the aid of our great undertaking in the field of secondary education by sending us increased grants of men and money.

26450. We recommend that for the Junior Middle School $1,800, together with the salary of one missionary or Chinese, should be regarded as the minimum grant. (It is not the intention that the salary of the Chinese teacher should be handled differently from other teachers' salaries but that when a school definitely decides to use a Chinese in preference to a foreigner, the grant to the school should be increased by approximately the salary of their highest paid Chinese teacher.)

26451. We recommend that the Junior-Senior Middle Schools of our Missions should receive minimum grants as follows:

No. of Students	*Money Grant*	*Guaranteed Force*
60-100	3000	2
101-160	3500	3
161-220	4000	4
220-	4500	5

26452. A school authorized by the Mission to develop other than the general course, such as agricultural, normal, commercial or industrial courses, shall be granted additional guaranteed force if necessary in order to provide a head for each department as well as a principal for the school.

26453. When this quota is provided, the school itself or the Station should care for the work during the normal furloughs of foreign workers. It should be the policy of the China Council to provide from the Substitute Workers' Fund for one temporary worker for each vacancy in this quota in excess of one.

26454. The following Table shows how these recommendations would affect Junior Middle Schools. (Statistics are for the Spring of 1926 unless otherwise indicated.) The "present grant" is from estimates for 1927-28. Final distribution of any grant would be on the basis of sta-

tistics covering a period of two years and submitted by the Mission Committees reporting before June, 1927. (Numerals ( ) refer to Notes below in C.C. 26456.)

Junior Middle Schools

Station	Boys or Girls	No. of Students	Christian Homes	Church Members	Present Grant	Increase Needed
(1) Peking	G	57	19	21	$ 800	$100
Paoting	B	72	22	36	2,079	....
Shunteh	B	66	9	24	1,820	....
(2) Shunteh	G	17	9	8	1,353	?
Tengchow	B	63	23	38	1,750	50
(3) Tsingtao	B	53	..	..	1,554	246
(4) Tsining	B	36	17	21	1,539	261
(5) Tsining	G	24	..	20	1,389	?
Yihsien	G	35	20	32	1.100	700
Ichow	B	73	14	25	1,911	....
(6) Ichow	G	34	24	30	1,510	290
(7) Nanhsuchow	B	47	9	11	2,745	....
(8) Nanhsuchow	G	20	1	7	2,450	....
(9) Nanking	B	36	12	19	1,898	....
Changsha	B	48	..	15	1,146	654
Siangtan	G	No report	..	..	1,329	471
(10) Changteh	B	45	10	18	1,077	723
Changteh	G	13	9	9	1,250	?
(11) Chenchow	B	42	..	..	1,973	....
Hengchow	B	53	..	..	1,100	700
Hengchow	G	9	9	4	1,000	?
Hangchow	B	70	24	11	Chinese Control	
Totals		913	213	339	$32,773	$4,195

26455. This total does not include any increase for Shunteh Girls' School, Tsining Girls' Schools, Changteh Girls' School and Hengchow Girls' School since the small attendance raises a question as to whether they should be continued. Should the committees of the Missions recommend their continuance on any satisfactory basis of self-support and number of students, an additional total sum of $2,208, would be needed.

26456. In Column D of the Estimates the Missions have already approved of asking the Board for $7,088, for these same Junior-Middle Schools.

(1) Peking Girls' Junior Middle School has unusual possibilities of self-support. We recommend for it only the increase asked in Column D of the Estimates.

(2) Shunteh Girls' School has only 2 grades of Junior Middle School with classes of 15 and 2.

(3) Tsingtao Boys' School figures are from a 1925 report.

(4) Tsining Boys' School was carrying two grades of Senior Middle School with classes of 7 and 5.

(5) Tsining Girls' School was carrying two grades of Senior Middle School with classes of 12 and 4. The Boys' and Girls' Schools combine for part of the work of these two classes.

(6) Ichow Girls' School was carrying one grade of Senior Middle School with a class of 10.

(7) Nanhsuchow Boys' School figures are taken from a 1925 report.

(8) Nanhsuchow Girls' School was carrying two years of Junior Middle School with classes of 12 and 8.

(9) Nanking Boys' School figures are taken from a 1925 report.

(10) Changteh Boys' School was carrying two years of Senior Middle School with classes of 3 and 4. The figures are taken from a 1925 report.

(11) Chenchow Boys' School was carrying two years of Senior Middle School with classes of 8 and 3.

26457. Tenghsien Girls' Primary School although not recognized as a Junior Middle school, is carrying one year of Junior Middle School work.

26458. Linchow expects to reopen its Junior Middle School which has been closed for a time.

26459. Showchow is asking in Column D, for $1,000 to enable it to add a Junior Middle School department.

26460. We urge schools not to attempt to carry any grades which do not belong to their ranking as determined by Mission and Board and call the attention of the schools to the necessity of securing Mission and Board consent before changing their ranking.

26461. The following table shows how the recommendation would affect existing Junior-Senior Middle Schools. The "approved grant" always recognizes a present grant. (Numerals ( ) refer to notes on next page.)

Girls' Junior-Senior Middle Schools

Station	No. of Stu.	From Christian Homes	Church Mem.	No. of Dept.	Present Grant	Other Missions	Approved Grant	Present Force		App. Force
Paoting	65	39	43	1	$2,200	.....	$3,000	2	..	2
(1) Chefoo	55	35	33	1	Chinese Control	.....	.....	1	..	1
Tengchow	53	46	53	1	2,000	.....	3,000	2	..	2
Tsingtao	74	...	...	1	2,100	.....	3,000	2	SWF	2
(2) Tsinan	43	28	31	1	1,975	.....	3,000	2	..	2
Weihsien	84	80	80	1	2,000	.....	3,000	1	From	2
(3) Hwaiyuen	55	32	42	1	1,600	.....	3,000	3	other	2
Nanking	56	14	34	1	2,457	.....	3,000	2	Organi-	2
(3) Changsha	160	...	130	2	1,512	$700	3,500	5	zations	3
(3) Shanghai	76	22	41	1	1,000	.....	3,000	3	1	2
Hangchow	171	51	52	2	1,800	3,600	1,800	2	4	2
Ningpo	73	39	51	1	1,500	1,500	1,500	1	2	1
Canton T. L.	192	102	130	4	3,710	.....	4,000	5	..	5
Canton U. N.	No Report				250	.....	250	2	..	2
(4) Kiungchow	16	11	13	1	1,592	.....	1,592	2	..	2
Girls' School Totals	1,173	499	733	..	25,696	.....	36,392	35	..	32

Boys' Junior-Senior Middle Schools

Peking	220	49	55	2	2,800	.....	4,000	2½	..	4
Chefoo	339	55	123	2	2,310	.....	4,500	3	...	5
Weihsien	163	77	121	3	2,542	.....	4,000	1	..	4
Tsinan	.....	...	...	1	1,946	.....	3,000	1	..	2
(5) Yihsien	59	53	56	3	1,950	.....	3,000	2	..	3
(6) Tenghsien	38	...	...	2	3,021	1,500	3,021	1	1	1
Hwaiyuen	142	46	64	1	3,080	.....	3,500	2	..	3
(7) Siangtan	106	20	31	1	1,773	.....	3,500	3½	..	3
Soochow	151	16	20	1	2,300	.....	3,500	2	..	2
(8) Shanghai	187	30	21	2	1,000	.....	4,000	3	..	4
Ningpo	203	53	41	1	1,885	2,085	2,000	2	2	2
Canton	.....	...	...	..	See Separate minute			3	..	3
(4) Kiungchow	12	9	8	1	2,200	.....	2,200	2	..	2
Boys' School Totals	1,620	408	540		$26,807		$40,221	28		38
Total for Boys' and Girls' Schools					52,503		76,613			
Increase needed					24,110					

In Column D of the Estimates, the Missions have already approved of asking for $17,591 for these same schools.

(1) Chefoo Girls' School needs no grant but welcomes help from the women of the Station and we heartily approve continuing this aid.

(2) Tsinan Girls' School figures are for Junior Middle School only as the first class of Senior Middle School was not received until this fall. It numbers 7.

(3) Hwaiyuen, Changsha, Shanghai Girls' Schools receive unusually large increases but have hitherto had more than the minimum guaranteed force. The full increase would not be given therefore except in connection with adjustment of force.

(4) Kiungchow Boys' and Girls' Schools have not reopened their Senior Middle School departments since unsettled conditions disorganized the schools. The Boys' School has 12 boys in one class instead of 91 boys in six classes for 1924. The Girls' School has 16 girls in three classes instead of 36 in six for 1924. It is expected that Senior Middle Schools will quickly develop but until a firm basis has been laid in the Junior Middle Schools these will not be opened. Temporarily, therefore, no increase is asked.

(5) Yihsien Boys' School has only 4 grades at present—all it can care for until the new buildings are finished.

(6) Tenghsien Boys' School, which is the Mateer Memorial Institute, is receiving at present $3,021 from our Board and $1,500 from the Southern Presbyterian Mission. This grant is larger by $1,521 than that suggested for a school of less than 100, but as in this school a pre-theological course is also given, we recommend the continuance of this amount.

(7) Siangtan Boys' School is in a similar case since it now receives from the Substitute Workers Fund 1½ workers above the guaranteed number.

(8) Shanghai Boys' School is planning to add a teachers' training course for which the Mission has already approved a request for $2,000 in Col. D of the estimates. It would be understood that were the proposed increase granted that department would be opened.

26462. Of the present force seven are financed by the Substitute Workers' Fund, and one is a short term worker. For three of these positions the appointment of missionaries is asked. In two positions there is a desire for transfer to other work whenever a new appointee is ready to take the place. In order therefore to fully staff our schools we need the following new force:

Men Educators

1. Tengchow, J. M. S.
2. Weihsien.
3. Yihsien, Agriculturalist
4. Soochow (Transfer)
5. Shanghai (Normal Dept.)
6. Kiungchow (Transfer)

Women Educators

1. Weihsien
2. Nanking (Transfer)
3. Changsha (Kindergartners)
4. Tsingtao (Transfer)

It would also be necessary to provide salaries for eight Chinese teachers.

The above needs for foreign force all appear in the Force List of 1926, Group A.

26463. We ask that the Church in America through our Board increase the grants for educational work by $38,000—$24,000 to be used to increase the grants to Junior-Senior Middle Schools; $4,000 to be

used to increase the grants to Junior Middle Schools; $10,000 to be temporarily a part of the Substitute Workers' Fund to fill vacancies in quota but to be gradually appropriated to schools as they signify their desire to use Chinese rather than to depend upon the assignment of missionaries for certain of their Mission-supported quota. The amount so transferred should never exceed $1,500 a year for one worker.

26464. We also ask the Church in America to send out young men and women to fill the important positions for which they are asked in our Force List.

26465. We recommend that the Ad Interim Committee of the China Council prepare a preferential list of all the requests for special funds or increase of regular funds asked for by this Conference, to be printed with the findings of this Conference.

26466. The figures in the following table show the cost of our higher education in comparison with the total cost of mission work. "Salaries" are items in Classes I and II turned into Mexican at two to one. All Gold grants are also turned into Mexican. "Grants" are figures for Classes V-IX, Column C, Estimate Sheets 1927-28.

	Salaries	*Grants*	*Totals*	
	North China Mission			
Peking	$98,864	$18,095	$130,159	
Paoting	45,102	18,288	63,390	
Shunteh	25,160	9,644	34,804	
Union Grants	.....	13,200	13,200	
Totals	$169,126	$59,227	$228,353	
Yenching Men	17,360	7,000	24,360	=10%
Yenching Women	3,440	4,000	7,440	= 3%
Yenching Total	$20,800	$11,000	$31,800	=12%
	Shantung Mission			
Chefoo	$64,114	$18,538	$82,652	
Ichow	26,954	11,124	38,078	
Tengchow	20,392	12,794	33,186	
Tenghsien	40,846	4,028	44,874	
Tsinan	34,190	12,140	46,330	
Tsining	23,660	10,995	34,655	
Tsingtao	13,874	13,429	27,303	
Weihsien	38,072	19,578	57,650	
Yihsien	22,258	7,217	29,475	
Shantung University	62,453	8,441	70,894	
General Grants	.....	20,210	20,210	
	$346,813	$138,494	$485,307	

University including Hospital and Medical School—18%, of which one-third is in the Hospital and Medical School.

	Central China Mission			
Ningpo	$24,560	$18,188	$42,748	
Soochow	18,030	12,634	30,664	
Shanghai	39,870	10,751	50,621	
Hangchow	64,900	21,853	87,753	
Totals	$143,360	$63,426	$210,786	
Hangchow College	31,100	7,500	38,600	=18%

Kiangan Mission

	Salaries	*Grants*	*Totals*	
Nanking	$70,394	$16,392	$86,786	
Hwaiyuen	36,784	16,421	53,205	
Nanhsuchow	33,876	25,162	59,038	
Showchow	13,480	9,521	23,001	
Union Grants Only	.....	21,000	21,000	
	$154,534	$88,496	$243,030	
Nanking University	19,940	8,000	27,940	=12%
Ginling	.....	5,000	.....	= 2%

All China Totals 1926-1927

North China	Mex. $242,228	$53,284	$295,512	
Shantung	457,089	158,061	615,150	
Central China	158,584	65,183	223,767	
Kiangan	146,165	73,890	220,055	
Hunan	169,042	54,251	243,293	
South China	200,180	78,431	278,611	
Hainan	87,517	28,216	115,733	
Yunnan	32,532	10,839	43,371	
General Workers	61,929	919	171,033	
China General	Mex. $10,000	$15,730	.....	
General Treasurers	.....	5,433	.....	
China Council Office	.....	14,936	.....	
Special Funds	.....	62,086	.....	
	Mex. $1,585,267	$620,659	$2,205,926	

Presbyterian Share in Union Colleges.

Ginling	.....	Mex. $ 5,000	Mex. $ 5,000
Hangchow	Mex. $31,100	7,500	38,600
Nanking	19,940	8,000	27,940
Shantung	62,452	28,441	90,893
Yenching	20,800	11,000	31,800
	$152,292	$59,941	$212,233

Notes

26467. University of Nanking figures include Middle School but not University Hospital. University gets less than 12% of Kiangan Mission total.

Ginling gets only 2% of Kiangan Mission total.

Hangchow figures also include a Middle School. Hangchow College gets 18% of Central China total.

Shantung totals include the Hospital and Medical School for men and women which costs about 1/3 of the total budget and serves the whole of China. The University gets 18% of the Shantung Mission total: University 12%; Hospital and Medical School 6%.

Yenching figures include the salaries and grants in both men's and women's departments of the University. The grants are small in comparison with grants to some other colleges and the proportion of North China total does not seem large; Men's College 10%; Women's College 3%.

26468. Out of a total budget of Mexican $2,205,926 which is the grand total for China on the basis of 1926-27 estimates including Salaries in Classes I and II converted into Mexican at two to one, an amount

of $212,223 which is less than 10% of the total, is devoted to higher education in five union colleges in which Presbyterians have a share. These colleges should be closely related to every phase of our work. They are built educationally, on the foundations laid in the Middle Schools and they are making their largest contribution to Christian education. They are providing an educated Christian leadership for China and should have the support of the Church in China and in America for their enlarging work.

26469. *Evaluation of Higher Institutions.*—In response to the following questionnaire the Higher Union Institutions in which our Board and Missions are interested have provided very complete information. Part of this information has been carefully tabulated for us by the Staff of the China Christian Educational Association.

I. *Administration and Control.*
   1. Name contributing organizations.
   2. Basis and extent of financial support from the several organizations.
   3. Constitution of field board of managers, how elected, powers, etc.
   4. What body holds ultimate control as to policy, etc.?

II. *Relation to the Chinese Church.*
   1. What is the relation to the Church organizations on the field?

III. *Study of Output*
   1. *Graduates* (Please report for five year periods, beginning with 1900. It is important to report on the last five year period. Supplementary data will be appreciated.) How many graduates have entered the following occupations? (5 yr. periods.)

      Ministry
      Religious and Social Work (Y. M. C. A. etc.)
      Teaching
        In Christian Schools
        In Secular Schools
      Medicine
      Agriculture and Forestry
      Business
      Further Study
      Other Occupations
      Deceased

      (Give totals by periods, also for whole period. Do not duplicate. The total for the whole period should be the total number of graduates for that period.)

   2. *Students now Enrolled*
      a. Number of students by classes
      b. Number by departments
      c. Number by provinces
      d. Number of Christians by classes
      e. Number of students from Pres. (North) constituency.

IV. *Finances*
   1. Financial statement for past fiscal year (audited).
   2. Budget for present fiscal year. (State whether it has had official approval.)
   3. Treasurer's analysis showing:
      a. Total receipts from the Boards for (1) maintenance of staff including salaries, furlough allowance, travel, medical allowances, etc., and (2) current budget grants.
      b. Tuition and laboratory fees (Boarding fees excluded.)
      c. All other receipts (1) from abroad and (2) from China.

V. *Religious Education*

1. Type of teachers of religion.
   a. Educational training and experience.
   b. Position or influence in the Chinese Church.
   c. Religious conviction.
2. Type of courses offered.
3. If required courses, what is the attitude of students and parents?
4. If voluntary, give number and per cent of students taking course.

26470. *Student Enrollment*

Ginling College	*Enrollment*	*Christians*	*Presbyterians*
Freshman	47	35	
Sophomore	47	41	
Junior	29	27	
Senior	17	13	
Special (Includes 6 unclassified)	12	10	
Total	152	126	27
Hangchow Christian College			
Sub-Freshman	29	6	
Freshman	79	44	
Sophomore	41	37	
Junior	14	11	
Senior	20	15	
Total	183	113	34
University of Nanking			
Sub-Freshman	178	62	5
Freshman	146	48	6
Sophomore	99	40	4
Junior	58	26	8
Senior	59	29	5
Graduate	14	5	
Special	8	6	3
Total	562	216	31
Shantung Christian College			
School of Arts and Sciences			
Freshman	60	47	15
Sophomore	51	47	19
Junior	18	17	8
Senior	24	24	8
Pre-Med, 1st year	51	43	11
Pre-Med, 2nd year	25	24	10
Pre-Theology	6	6	1
Special	23	19	4
Total	258	227	76

School of Theology	*Enrollment*	*Christians*	*Presbyterians*
First year	8	8	2
Second year	8	8	3
Third year	10	10	1
Graduate and Special	11	11	0
Total	37	37	6
School of Medicine			
First year	8	7	3
Second year	20	17	4
Third year	12	11	5
Fourth year	34	25	11
Fifth year	13	12	2
Special	3	2	0
Total	90	74	25
Grand Total	385	338	107
Yenching (Men)			
Freshman	139	75	14
Sophomore	95	53	17
Junior	118	76	14
Senior	68	39	8
Graduate (23)			
Special (74)*			
Total	420	243	53
Yenching (Women)			
Freshman	35	26	
Sophomore	17	11	
Junior	23	13	
Senior	14	10	
Graduate (1)			
Special (11)†			
Total	89	60	11

Summary

	Enroll.	*Christian*	*%*	*Presby.*	*%*
Ginling	152	126	82.9	27	17.8
Hangchow	154	107	69.5	34	22.1
Nanking	384	154	40.1	26	6.8
Shantung	385	338	87.8	107	27.8
Yenching (Men)	420	243	57.9	53	12.6
Yenching (Women)	89	60	67.4	11	12.4
Grand Total	1584	1028	64.9	258	16.3
All China 1925	3530	2260	64.0		

*Includes Tutorial class, School of Religion, Agriculture, Leather and Education short courses.

†Includes one auditor.

26471. *Occupation of Graduates*

Ginling	1916-20	21-25	26	*Total*
Ministry	..	..	..	..
Religious and Social	1	3	2	6
Teaching Christian Schools	5	20	9	34
Teaching Secular Schools	..	6	2	8
Medicine	1	..	..	1
Agriculture and Forestry	..	..	..	..
Business	..	..	..	..
Further study	4	14	5	23
Other occupations	..	3	1	4
Married	2	9	..	11
Deceased	..	..	..	..
No information	..	..	..	..
Total	13	55	19	87

Hangchow	1900-04	05-09	10-14	15-19	20-24	25-26	*otal*
Ministry	1	3	6	..	..	2	12
Rel. and Social	..	6	2	1	2	5	16
Teaching—Christian Schools	1	1	3	11	13	11	40
Secular Schools	..	2	2	10	4	6	24
Medicine	1	1	..	..	..	..	2
Agriculture and Forestry	..	..	..	..	..	..	..
Business	1	6	7	11	3	2	30
Further Study	..	..	..	3	2	1	6
Other Occupations	2	4	3	5	3	1	18
Deceased	2	3	1	3	1	..	10
Total	8	26	24	44	28	28	158

Nanking	1901-10	11-20	21-25	26	*Total*
Ministry	4	6	..	3	13
Rel. and Social	..	1	2	5	8
Teaching—Christian Schools	9	16	51	8	84
Other Schools	2	25	48	..	75
Medicine	12	27	..	..	39
Agr. and Forestry	..	17	10	8	35
Business	8	11	5	8	32
Further Study	1	8	15	5	29
Other Occupations	21	37	31	2	91
Deceased	6	4	2	..	12
Total	63	152	164	39	418

Shantung	1901-05	06-10	11-15	16-20	21-25	*Total*
Ministry	7	2	9	4	1	23
Rel. and Social	22	25	81	36	35	199
Teaching—						
Christian Schools	20	14	93	36	55	218
Secular Schools	..	..	9	..	3	12
Medicine	9	2	16	50	72	149
Agr. and Forestry	..	..	..	..	..	..
Business	6	6	20	10	4	46
Further study	1	..	2	2	2	7
Other Occupations	8	8	32	11	1	60
Deceased	14	12	28	7	3	64
No information	31	56	126	52	25	290
Total	118	125	416	208	201	1,068

*Yenching (Women)	1909-14	15-20	21-26	Total
Ministry	..	..	..	..
Rel. and Social	..	..	..	13
Teaching—Christian Schools	..	..	..	51
Secular Schools	..	..	..	3
Medicine	..	..	..	1
Further Study	..	..	..	5
Deceased	..	..	..	2
Married	..	..	..	(17)
Total	11	18	46	75

Summary

Total	Gin-ling	Hang-chow	Nan-king	Shan-tung	Yen-ching (Men)	Yen-ching (Women)	Total
Ministry	..	12	13	23	..	..	48
Rel. and Social	6	16	8	199	..	13	242
Teaching—Christian Schools	34	40	84	218	..	51	427
Secular Schools	8	24	75	12	..	3	122
Medicine	1	2	39	149	..	1	192
Agr. and Forestry	..	..	35	..	..	..	35
Business	..	30	32	46	..	..	108
Further Study	23	6	29	7	..	5	70
Other Occupations	15	18	91	60	..	..	184
Deceased	..	10	12	64	..	2	88
No information	..	..	..	290	..	..	290
Total	87	158	418	1,068	..	75	1,806

26472. *Religious Education.*

1. *Type of Teacher*

Hangchow.—The head of the department is Rev. Frank W. Price; special training at Yale and Columbia Universities. Other members of the faculty assist in the department. The teachers are among the leading members of the faculty, "and both Chinese and foreigners have a good position in the Chinese Church . . . and the very strongest leaders in the student body are Christian men."

Ginling.—Head of the department, Miss Eva Dykes Spicer; Oxford, M.A., one year teacher training and one year at Mansfield College, Oxford; missionary under regular appointment by the London Missionary Society; "a rare combination of intellectual and spiritual powers, has a strong hold on the realities of Christian life and a desire to help her students to a strong Christian faith which can stand against attack and win others to Christ."

Nanking.—Seven teachers in all, two with Ph.D. degree, four with B.D. degree; all but two have had at least one year special study in religion. The one Chinese is a member in good standing of the Episcopal church. The others are missionaries who "take active part in their respective missions."

Shantung.—One man in the department of religion in the school of arts and science, B.D. and D.D., 12 years in China, teacher of religious

*No report from Yenching (Men)

education for six years; no position in the Chinese church. Presbyterian missionary.

Yenching.—Courses in religion are principally offered in the school of religion with the addition of Mrs. M. S. Frame and Miss Myfanwey Wood.

Yenching, Women.—Same as for Yenching.

2. *Courses Offered.*

Hangchow.—(Numbers following names are credits given.)

Introduction to the Study of Religion. 2.
Life Problems. 2.
Introduction to the Old and New Testaments. 2-2.
Social Teachings of the Bible. 2-2.
History of Religions. 3.
The Spread of Christianity. 3.
Principles of Religious Education. 3.
Methods of Religious Education. 3.
Psychology of Childhood. 3.

Ginling

Preparation for Christianity. 3.
Life and Character of Jesus. 3.
Growth of Christianity. 4.
Social and Ethical Teachings of Jesus. 4.
History of Religions. 4.
Psychology and Religion. 4.

Nanking

A. Five Credit elective courses.

Comparative Religion.
Social Teachings of Jesus.
History of Religion.
Philosophy of Religion.

B. One Credit Sunday elective courses.

Autumn Semester 1926.
The Social Attitudes of Jesus.
Science and Religion.
Philosophy of Life.
Christianity and Buddhism.
Christianity and Rural Problems.
Spring semester 1927
The Life of Jesus.
Christianity and Present Day Problems.
Christianity and the Race Problem.
Psychology and Religion.

Shantung

Old Testament History.
Life of Christ.
Apostolic History.
History of Religion.
Interpretation of the Bible.
Apologetics.
Origin and Development of the Hebrew Religion.
Message of Jesus to Modern Life.

Yenching

Problems of Religion. 7 students enrolled.
The Bible and Personal Relationships. 19 students.
The Four Gospels. 5 students.
Comparative Religions. 4 students.
Religious Aspects of Contemporary Chinese Thought. 12 students.
Chinese Interpretation of Christianity. 5 students.
Sources for the Study of Jesus. 2 students.
Literature of the New Testament. 2 students.

Yenching, Women.

Same as Yenching.

3. *Required Courses.*

Hangchow

"As far as the general student body is concerned they seem to be very interested in the religious courses. There is not any objection on the part of the parents. 70% of our students are from Christian homes."

Ginling

The first four courses listed are required. "Students seem to show as great interest in this work as in any of their other courses. . . . Even with non-Christian students there has been no attitude of resentment at our requirement. . . . Parents have not expressed themselves."

Nanking

No required courses in college except one five-credit course in the sub-freshman year.

Shantung

Beginning with this year no courses are required. "There was no outspoken attitude towards the courses previously."

Yenching

No required courses.

Yenching, Women

No required courses.

4. *Voluntary Courses*

Hangchow

24 students in curriculum elective courses, about 14%.
31 in Sunday morning Y. M. C. A., discussion group, 17%.

Ginling

At the daily chapel service, about one-half hour at noon, students are expected to attend, absence is the exception. These services are carefully planned. "Students are interested and receptive and testify that they are helped by this service of daily worship."

Nanking

"Out of a total of 561 regular college students this autumn semester, 136, or 24%, are voluntarily taking some courses in religion."

Shantung

"19 Arts College students are taking religious education courses this term. This is 7% of the Arts College enrollment. In the fall terms of 1925 and 1924, when religious education was required to the extent of 8 semester hours during the 4 year course of study, the enrollment in religious education courses was 27% and 18% respectively of the Arts College and student body."

Yenching

63 college students are electing courses in religion.

Yenching, Women

9 students are taking courses in religion, 9%. Many are in weekly discussion groups.

26473. *Finance—Annual Income*

	Hangchow	Ginling	Nanking	Shantung	Yenching Men	Yenching Women
		(1926–27)	(1925–26)	(1926–27)	(1926–27)	(1926–27)
Total Receipts.....	$78,000	$73,392	$371,213.76	$319,051	$310,261	45,646
From Students.....	13,400	16,250	104,079.60	21,070	38,907	9,000
%	17.0%	22.1%	28.0%	6.6%	12.5%	19.7%
Total Mission Appropriations						
Staff.....	48,500	.....	64,621.09	145,066	67,819	19,346
Current.....	15,000	.....	27,000.00	119,446	61,240	15,200
Total.....	63,500	56,962	91,621.00	264,512	129,059	34,546
%	80%	77.6%	24.7%	82.9%	41.6%	75.7%
A. P. N. Appropriations						
Staiff.....	31,100	.....	19,940.00	47,060	13,320	4,680
Current.....	7,500	5,000	8,000.00	30,360	7,000	4,000
Total.....	38,600	5,000	27,940.00	77,420	20,320	8,680
%	48.3%	6.8%	7.6%	24.3%	6.5%	19.0%

NOTES

26474. Receipts received are either actual receipts for 1925-26 or estimated receipts for 1926-27, as indicated above.

26475. In each case the percentage given is based on the *total receipts*.

26476. Receipts from students include tuition, laboratory, and other fees, but *do not include* board.

26477. It should be noted that in two institutions large and comparatively expensive professional schools are included, i. e., the School of Agriculture and Forestry at Nanking and the School of Medicine at Shantung. This fact should be considered in making comparisons.

26478. Receipts from students at Nanking include Arts and Science, $29.222.08: Agriculture and Forestry, $8.826.21: Subfreshman, $22,-652.33: Middle School, $24.208.18; Model School. $19,170.80.

26479. *General Policy for Institutions of Higher Learning.*—The organization common to our missions is poorly adapted to the administration of higher educational institutions. Our Board has no unified policy for the several institutions in China but deals with each on the basis of its own needs, plans, and prospects. The China Council, representing the Board on the one hand and the Missions on the other, is also without a policy in this respect. Indeed there is serious question of the advisability of the China Council having any administrative concern with this work.

This lack of policy facilitates the natural tendency of the rather highly organized work of institutions to become separated from the more loosely organized mission. There is real danger, therefore, of the colleges losing the inspiration that comes from sympathetic contact with general Chris-

tian work while Mission and Church lose the cultural inspiration of the colleges and fail to secure the leadership they produce.

26480. It is recommended that the Home Board be requested to develop a more unified and comprehensive policy for the China colleges in which it shares control.

This policy should be based on principles such as the following:

1. That an earnest evangelical Christian character is of the first importance to the colleges.
2. That work be maintained on high scholastic standards.
3. That intensive rather than extensive work prevail, the institutions to be adequately staffed in order that students may receive the finest influences.

This policy should cover points such as the following:

(*a*) Occupation of the field, both culturally and geographically.
(*b*) Mutual relations of the colleges.
(*c*) Relation of the colleges to the general mission movement.
(*d*) Relation of the colleges to the Chinese Church development.
(*e*) Development of adequate financial policies for the colleges.

26481. *General Principles for School Administration.*

26482. 1. *Boards of Education.*—The following suggestions are made to the Missions as they face the question of transferring educational institutions to the Church.

As educational work passes from Mission to Church it becomes necessary to develop administrative methods. We would suggest to our Missions that the best plan would seem to be the establishment of boards of education.

These Boards should be appointed by the Church and should act for it in directing the general educational policy.

(*a*) *Membership*:

The Board should be composed of representatives of the Church organization, chosen for their fitness to administer schools; Christian persons with educational experience representing different grades of education; and Christian representatives of the general constituency of the schools.

(*b*) *Functions*:

In general, this Board should maintain the same relation to the educational institutions of the Mission and the Church that the Mission now holds.

Specific functions would include:

(1) Development of the general educational policy of the Church as a whole.
(2) General supervision of the educational work of the Church.
(3) Administration of funds received from mission boards and of funds raised in China.
(4) Holding the property in trust for individual schools.
(5) Receiving reports from individual schools and seeing that the purposes of the schools are maintained.
(6) Nomination or appointment of members of the boards of individual institutions.

26483. 2. *Boards of Directors.*—In order to insure that the principles and purposes of the school are maintained it is recommended that:

(*a*) Each institution should have a Board of Directors.
(*b*) The School Board of Directors should report annually to the Board of Education.

(c) Grants from the general funds to the school would depend upon the maintenance by the school of the policies agreed upon by the Board of Education, and upon the maintenance of reasonable educational standards.

26484. 3. *Elementary Day and Boarding Schools.*—The Board of Education would properly be related to these schools through the district association or its educational committee, rather than directly through the local school committee of control.

26485. 4. *Union Institutions.*—Where more than one of our Missions is cooperating in a union institution it would seem advisable to have the representatives (Presbyterian) appointed by the China Council from a list of nominations made by Missions of the Church organization. Chinese representatives should be appointed so that as soon as possible the majority on these Boards shall be Chinese.

26486. *The Problem of Leadership.*

26487. 1. *The Christian Ministry.*—Recognizing the supreme importance of the Christian Ministry to the Church and the whole Christian movement in China we propose that in the future greater emphasis be placed upon the training of an adequate ministry as one of the main objectives of our work.

To this end we recommend:

26488. That in all our relations with Christian young men of our schools and in our work for them first consideration be given to the claim of the Christian ministry in a concerted effort to enlist the most promising students in this work.

26489. That clearer recognition be given to the fact that the training of men for the ministry is a long process, often beginning with childhood and extending to a considerable period after graduation from Seminary and that home, school and church all have a vital part in it.

26490. That we set for ourselves the definite aim of raising the standard of the Christian ministry. We believe that to this end:

1. The Chinese pastor should be given the consideration due his office, with opportunity of independent action necessary for any real leadership.

2. The greatest care should be exercised not to keep in the work of the Church preachers who for any cause are unworthy of it.

3. The standard of preparation for the work of the Christian Ministry should at least be that provided by a theological course of three years beyond the Freshman year in College.

26491. 2. *Theological Schools.*—The Theological Schools in China in which our missions have a part provide work of a fairly high standard. In most cases it is the equivalent of the last three years of College. Peking and Nanking provide courses for college graduates though as yet with but small attendance. The curriculum while in the main following that of schools in America shows some adaptations to the special needs of Chinese students. All schools provide some practical work for students. In several schools special attention is given to the needs of those preparing for work in rural districts. The following special courses are offered in one or more of the theological schools with which our missions are connected: Religious Education, Secretarial Training, Social Service and Christian Literature.

26492. Theological schools should be a part of our educational system. They should be so related to lower schools as to be in the main stream of educational training receiving from these schools an increasing proportion of their best students. They should be in close touch with

the thought and life of the university but with sufficient detachment to create life and atmosphere of their own.

26493. Our theological schools should be definitely related to the Chinese Church so that they may be in harmony with the mind of the Church, conversant with its problems and meet the real need of the Church for a Christian ministry.

Theological Education

Summary of Information presented by
Nanking Theological Seminary, Nanking.
Union Theological College, Canton
North China Theological Seminary, Tenghsien
School of Theology, Shantung University, Tsinan
School of Religion, Yenching University, Peking

26494. *Nanking Theological Seminary.*

Contributing Organizations	*Staff from Each*	*Annual Grant*	*Property Share*
Presbyterian Church in U. S. A.	2	Mex. $5,000	Not reported
Presbyterian Church in U. S.	4	4,000	"
Methodist Church, North	2	4,000	"
Methodist Church, South	none	1,000	"
United Christian Missionary Society..	1	4,000	"

Board of Managers

Four members from four Presbyterian Missions (North and South.)
Four members from four Presbyterian Synods (North and South.)
Proportionate representation from other bodies, all elected by the *Church* organizations.

Graduates

By periods as follows:

1911-1915	1916-1920	1921-1925	Total
92	106	111	309

Number of Presbyterian graduates not reported.

Student enrollment	*1st yr.*	*2nd yr.*	*3rd yr.*	*4th yr.*	*Total*	*Presbyterians*
Diploma course	16	24	20	13	73	9
B. A. course.....	2	1	4	..	7	1
B. D. course.....	4	5	..	..	9	3
Special course	..	..	..	..	23	3
					112	16

26495. *Union Theological College, Canton*

Contributing Organizations	*Staff from each*	*Annual grant*	*Property share*
Presbyterian Church in U. S. A.....	1	$1,200	2 units of $20,000
Presbyterian Church in Canada.....	..	1,200	None
Presbyterian Church, New Zealand..	1	1,200	"
United Brethren Church.....	1	1,200	"
American Board Mission	1	1,200	"
Church Mission	1	1,200	"
London Mission	1	1,200	"
Wesleyan Methodist Mission	1	.....	"

Church of Christ in China—Special relation; makes annual offering; shares in administering through an Advisory Committee.

(Student hostels are maintained separately by the contributing organizations and are not included here. The Presbyterian Mission shares a hostel with the Congregational and United Brethren Missions.)

Board of Directors.—Representation on basis of units. (Staff unit, or current grant unit of $1,200, or property grant unit of $20,000.)

Chinese Church represented by an Advisory Committee. This Committee elects one member of Board of Directors in addition to its direct relation to the Faculty and Administration.

Graduates		*Total*	*Presbyterians*
Theological course (college grade) ..	1919-1924	20	..
Bible Course	1919-1924	32	..
Special course (now being dropped) .	1916-1924	50	..
		102	43

Student enrollment	*1st yr.*	*2nd yr.*	*3rd yr.*	*4th yr.*	*Total*	*Pres.*
Theological course	3	13	11	5	32	7
Bible School	..	..	..	..	20	8
					52	15

26496. *North China Theological Seminary, Tenghsien.*

Contributing Organizations	*Staff*	*Annual Grant*	*Property Share*
Synod of North China.....	3		No report
Presbyterian Church in U. S. A.	2	Special funds from Presbyterian sources	No report
Presbyterian Church in U. S...	1	No report	No report

Board of Directors.—Two from each supporting Presbytery (or similar ecclesiastical body), missionary members of Presbytery being eligible. Also coopted members not to exceed one-fourth of those elected.

The Seminary is conducted under the auspices of the Synod of North China.

Graduates.—By periods as follows:

1916-20	1921-25	1926	Total	(Presbyterians not reported)
6	37	9	52	

Student Enrollment.— 140 (Approx. half from Northern Presbyterian Constituency.)

26497. *School of Theology, Shantung Christian University, Tsinan.*

Contributing Organzations. (Thirteen organizations share in the University, four of which have a part in the School of Theology.)

		Staff from each	*Current grant*	*Property*
Presbyterian Church in U. S. A..	..	.....	3,200	No report
English Baptist	4	($11,420)	1,250	"
Canadian Union Church	1	(4,510)	1,000	"
American Board	1	(6,760)	1,000	"
	252			

Administration is under the general government of the University which has (1) A Field Board of Managers (in China) and (2) A Board of Governors (in America.)

Graduates.—By periods as follows:

1901-05	1906-10	1911-15	1916-20	1921-26	Total.	Presbyterians
11	23	32	36	41	143	Not reported

Student enrollment	1st yr.	2nd yr.	3rd yr.	Special.	Total.	Presbyterians
	8	8	10	11	37	6

26498. *School of Religion, Yenching Universty, Peking.*—The School of Religion is a part of Yenching University, coming under the general control of the University, and caring for the general instruction in religion. Participation is in the University itself and not in any special department. The contributions in staff and current grants to the University are as follows:

	Staff	*Current Grant*
Presbyterian Church in U. S. A.	6	Gold $3.500.00
Methodist Church, North	6	3.500.00
American Board	6	3.500.00
London Mission	2	1,000.00
Society Propagation of the Gospel	1	.....
United Presbyterian Church of Scotland	1	.....
Princeton in Peking	..	Mex. $15,420

(This does not include Yenching Women's College.)

The *total budget* for the School of Religion, including foreign salaries, is Mex. $27,958.00.

The *staff* consists of a total of eleven teachers of which there are three full time Chinese and two full time foreign teachers, and three part time Chinese and three part time foreign teachers. In terms of full time teaching units there would be approximately 7½ units.

Administration is under the University which has (1) A Board of Managers in North China (of which a majority shall be Chinese) and (2) A Board of Trustees in New York (in which lies ultimate control). "Chinese Churches which have grown up out of the work of the four constituent bodies each has the right to appoint one member on the Board of Managers."

Graduates	1916-1920	1921-24	Total	Presbyterians
	28	21	49	1

(Note.—Number of graduates is taken from Bulletin, School of Religion 1925-26.
Number of Presbyterian students is taken from "Occupation of students.")

	Total	Presbyterians / Not reported.
Student enrollment	5	

26499. *Vocational Education.*—One of the great obstacles to the establishment of an autonomous church in China is the economic condition of the Christian constituency. In an effort to have our schools attain the educational standards we have set, it has been necessary to increase school fees very much beyond the means of the ordinary Christian family. A careful survey of a field in Shansi showed the cost for one student to be almost exactly the income of the average farming family of the neighborhood. Almost all middle schools are boarding schools with costs running proportionately much higher than in an American public high school.

In order to remedy this condition there have been many efforts made in the past and there is now a great demand on the part of the Chinese Church that good vocational schools be established. A study of such schools, however, shows that they are one of the most difficult and expensive forms of education.

It is well to point out that the term "vocational education" is very loosely used in China. The generally accepted definition is: "Vocational education is any form of education, whether given in school or elsewhere, the purpose of which is to fit an individual to pursue effectively a recognized profitable employment whether pursued for wages or otherwise."

Manual training which does not have as its definite purpose preparation for the pursuit of a profitable occupation upon completion *is not* vocational education. Self help courses, such as rugmaking or agriculture, the purpose of which is to help students secure a general education without any expectation that they will pursue that occupation after completion of the academic course, while valuable in themselves, are not to be classed as vocational education.

The distinction may be made clear by stating that vocational education includes:

1. The acquirement of vocational skill.
2. Education in the related subjects.
3. Social and economic understanding.

Vocational (industrial) training includes merely the first objective.

A Survey of the vocational education in our Mission Schools shows that courses in Normal Training, Business Training and Agriculture have been successfully established in certain centers. Many schools have also vocational training with the object of self-help.

26500. We recommend that, for the present, we make no commitments in the matter of vocational education beyond courses in Normal and Business Training and in Agricultural Courses carried on under the direction of and in cooperation with the agricultural department of one of the Universities and the experiments along other lines now being tried at Peking and Yihsien.

26501. *Rural Work Program.*—We believe that rural evangelism should be more strongly emphasized and as an aid to this we make the following recommendations:

26502. That the term "Rural Work" should be used to designate agricultural activities for the enrichment of rural life, and that the number of rural work missionaries be increased.

26503. That such rural work be recognized as a regular part of the Christian evangelization program along with educational and medical work.

26504. That all rural workers, preachers and teachers, be given the opportunity to secure specialized training in rural service.

26505. That all seminaries be asked to put in vocational courses for prospective rural pastors, and that summer conferences and schools be developed to deal with the particular problems of rural pastors.

26506. That a careful study be made of the China field to indicate how personnel, institutions, funds, equipment, and available land can be used to provide training that will help prospective Christian workers to a knowledge of the methods of improving country life, and also to an appreciation of the religious significance of rural productive factors and processes, as an aid to the knowledge of God and to the interpretation and application of the life and spirit of Jesus Christ.

26507. *Religious Education.*—In order to realize on the great desire for service on the part of our students and to spread a more adequate knowledge of Christian truth to the children of China we urge our schools to continue Christian religious education and to devise means of leading the students in beginning this form of service. We suggest that special emphasis be placed on the study of Sunday schools and plans for organizing Christian meetings.

Particular School Problems

26508. *The Union Middle School, Canton.*

26509. Recommended to approve the report of the sub-committee on the Union Middle School as follows:

The committee appointed by the Canton Regional Evaluation Conference has been engaged for some days in a study of the Union Middle School with reference to the expiration of the five year plan of Union and the desire for reorganization of the school along new lines. The committee would report as follows:

In 1919 the school was organized on a Union basis with the Presbyterian Mission, the Congregational Mission, the United Brethren Mission, the Church of Christ, and the school Alumni participating in the Union. The organization at that time was definitely for a five year period.

At the completion of this period, in 1924, the school was continued on the old basis pending a more permanent organization. The conditions of mission work in South China have so materially altered from what they were when the Union was consummated as to present an entirely new situation with reference to the school. The Congregational Mission is withdrawing from its work in South China. The United Brethren Mission has decided to reorganize its work under the Kwangtung Divisional Council of the Church of Christ in China so that its participation in educational work in the future will naturally be through that organization. The Church of Christ in China has for various reasons withdrawn its representative on the Board of Directors. This leaves at the present time the Presbyterian Mission and the Alumni of the school as the only members of the original uniting bodies which might be able to participate directly in the future conduct of the school. This situation calls for a radical reorganization of the method of control of the school.

There are also factors in the internal working of the Union Middle School which have led many to question whether the school is, under present conditions, making its maximum contribution to the life of the Church in South China. It seems therefore to the committee that a definite change in organization is inevitable and advantage should be taken of this condition to inaugurate a different policy for the school.

26510. As a pre-requisite to any reorganization of the School, the committee recommends that after consultation with the remaining parties to the old Union, the school be definitely closed at some fixed date preferably at the end of a school year, and would suggest June, 1927, as most suitable. The committee would further suggest that in line with the proposed transfer to the Church of Christ of the Evangelistic and Elementary Educational work, hitherto carried on by the Mission, the South China Mission offer to the Church of Christ the use of the plant of the Union Middle School, or such part of it as may be necessary, for the conduct, by the Church or its agencies, of a Christian Middle School for boys for a period of five years.

26511. In case the Church decides to undertake this work and specifi-

cally requests the Mission to assign certain members of the Mission to work on the staff of the school. the allocation of missionaries to the school should be made on a similar basis to that suggested for evangelistic workers by the Canton Regional Conference.

26512. It is recommended that the Board appropriations hitherto used toward the current expenses of the Union Middle School be used temporarily to supplement the grant which it is proposed to transfer to the Kwangtung Divisional Council of the Church of Christ in China for Evangelistic Work, with the suggestion that it be used for the increase of salaries of evangelistic workers.

26513. It is further recommended that in case the Church of Christ wishes to make use of the buildings of the Union Middle School or to invite members of the Mission for the staff of such a Christian Middle School under control of the Church, the South China Mission and the Executive Committee of the Kwangtung Divisional Council of the Church of Christ work out details of the plan in line with the general proposals of the Evaluation Conference to present to the Presbyterian Board of Foreign Missions and to the Church of Christ for ratification.

26514. In case the Church of Christ does not wish to accept this proposal, the Mission shall be free to enter into negotiations with any other Christian Body which may desire to open a Christian Middle School for boys.

26515. *Central China Teachers' College.*—The Central China Teachers' College at Wuchang has been carried on as a Union undertaking of the following six bodies: The American Church Mission. The Wesleyan Methodist Mission. The London Missionary Society. The Presbyterian Church in the U. S. A., The Swedish Missionary Society and The Central China Christian Educational Association.

The Presbyterian Share has consisted in supplying one teacher with his residence and making an annual grant of $300 to the school. In addition, an annual grant of $1,000 for scholarships is at the disposal of Presbyterian students.

A study of the school shows that few Presbyterian students take advantage of the training offered and the testimony of the Hunan Stations is that they still look to their own middle schools for teachers.

26516. We recommend that the Presbyterian Mission withdraw from the Central China Teachers' College and transfer its interest in it to the Junior-Senior Middle School at Siangtan. This transfer should be made only after full consultation with the Central China Teachers' College and we recommend that, if practicable, it should take place at the close of the present school year—June, 1927.

26517. *Hunan Union Theological Seminary.*—The Hunan Union Theological Seminary in Changsha is supported by four cooperating Missions:—The English Wesleyan, The Reformed Church in the U. S. A., the Evangelical Mission and The Presbyterian Church in the U. S. A.

The school has not yet attained a very high scholastic standing but looks forward to offering a full theological course. The present equipment consists of one school building and of four residences. The Presbyterian Mission has paid $4,000 toward this equipment and has undertaken to pay another $3,000 additional. Its only further contribution to the seminary has been the service of one man upon the faculty.

26518. Recommended that our financial support be limited to the present commitment and to our present representative on the staff.

26519. *Chefoo School for the Deaf.*—The Chefoo School for the Deaf is a fine example of Christian philanthropy which is making a unique

contribution to the Christian cause in China. In view of the large amount of money invested and the large budget, we feel the responsibility too great for any one individual.

26520. We recommend that a Board of Directors be appointed by the Shantung Mission (Shantung Mission Executive Committee) to have control of the School. The Principal of the school should present to the Board of Directors a yearly budget and at the end of the year an audited statement of the receipts and expenditures.

26521. We further recommend the appointment of a second foreign teacher.

26522. *Women's Bible Training in Canton.*—Recommended that the action of the Canton Regional Conference concerning Women's Bible Training in Canton be given general approval as follows:

26523. The Conference recommends that the reorganization of the Women's Bible Training School be referred to the Mission and Church, and that it be in line with the recommendations of the report of the Educational Committee of the Church on May 1, 1925, as follows:

1. That we, the Committee, appreciate the work and results of the Bible Women's Schools in Kwangtung, and herewith wish to express our appreciation of the contribution they have made to the Church.

2. That we recognize the need for a higher standard of training for Bible-women, owing to changed conditions, and we recommend the discontinuance of any training school for Bible-women lower than the junior middle school grade.

3. That the True Light Seminary Bible School be asked to consider its reorganization on the following basis:

(*a*) That the standard should be equivalent to that of a senior middle school.

(*b*) That the various missions be asked to contribute toward the support of this school.

(*c*) That the age limit should be fixed between twenty and forty years of age.

(*d*) That the Church of Christ in China be asked to have a definite part in this project.

(*e*) That the Church of Christ in China be asked to specify the qualifications for the office of Bible women.

26524. *Lingnan University, Canton.*—Lingnan University, like other Christian colleges in China, is facing grave problems owing to the great cultural and political movements aggravated by present labor conditions. The problem of maintaining the higher Christian ideals and character of the institution in face of these forces is a most difficult one.

26525. We approve the following recommendation of the Canton Regional Conference: "Pending the outcome of imminent reorganization plans for Lingnan University, this Conference recommends that the Mission's present special form of cooperation be continued until such a time as the institution's future organization may be determined."

26526. We hope, however, that the way will be opened for larger direct relations of Mission and University and that our Board and the South China Mission can participate on a basis as regards staff and representation on the Board of Trustees and the Field Board of Directors similar to our participation in other Christian universities in China. The historical relations of the Mission back of the founding of the University, the present relations and mutual need of the University and Mission commend this course.

26527. *Adjustment of Reductions in Appropriations.*—If Board ap-

propriations should be reduced in any year so as to necessitate general retrenchment on the field, the educational institutions should take their share of the cut. It is, however, recommended that in all union institutions there should be a mutual understanding between cooperating missions that when a Mission finds it necessary to make a general cut, the other Missions should not do likewise.

IV. PROPERTY AND FINANCE

26528. *Church and Chapel Property.*—This Conference feels that complete ownership of Church property and holding the title thereof is a goal toward which the Church in China should strive. It should be made clear that the Church in America has no desire to retain its hold on property in China for any purpose other than for the benefit of the Chinese Christian Church. It must also be recognized that money contributed by the American Church for property in China was definitely given for the work of the Christian Church and the advancement of the Kingdom of God and therefore any plan for the transfer of property should safeguard its continued use to the accomplishment of this purpose.

26529. *Board of Church Erection Suggested.*—This Conference feels that it would be highly desirable for the Chinese Church to organize an incorporated body such as Board of Church Erection, legally qualified to hold property and that all requests for the purchase or lease of property now held by the Board of Foreign Missions as well as requests for aid in the future building program of the Church should come through this body.

26530. *Transfer of Board Property.*—With regard to the disposition and use of Board property in connection with the transfer to the Chinese Church of responsibility for, and administration of, the Mission work, it is the judgment of this Conference that the following plan of transfer be adopted.

26531. 1. *Church Owned Property now in Board Title.*—Upon request through an authoritative body of a local church organization which has paid for church or chapel property now standing in Board name, the title should be transferred through the authorized Church court or Board from the Board of Foreign Missions to the local Church or whatever holding body the Church court may designate.

26532. 2. *Board Owned Property.*—If and when a responsible administrative local church organization feels that by owning, or controlling and maintaining its place of worship, the work of the Church can be carried on to better advantage and expresses through the properly authorized church court or board a desire to assume such ownership or control, provision for the transfer should be made by the Board of Foreign Missions and the Church court through their respective agents by one of the following methods:

26533. (*a*) *Purchase.*—In the event of a local church organization desiring to purchase property owned by the Board, or the Board equity in such property, the purchase price shall be determined by an appraisement committee of three, one to be chosen by the Board, one by the Church and the third chosen by these two but belonging to neither body. In making the appraisement, due consideration should be given to the cost of the property, including improvements, the appreciation or depreciation in value, any expressed wish of the donor, the ability of the Church to pay and any contributions which it may have made in connection with the property. Title to such property should be held by the

local Church or by such holding body as the authorized church court may indicate.

26534. *Board of Church Erection, Transfer to.*—In order to assist the Chinese Church in the development of a Church extension program through a Board of Church Erection or some similar body, it is recommended that the Presbyterian Board modify its rule regarding the reversion of proceeds of sales for use in the field at large to the extent of holding in trust the proceeds of sale of all evangelistic property in China, said funds to be transferred to the Board of Church Erection for advance work in China if and when such a Board is created and properly established for the holding of property and extension of the work; provided only that if the Church is not able to take advantage of this proposal within ten years from date, said proceeds of sale shall revert to the Board after the usual manner.

26535. (*b*) *Rent (or Lease.)*—If and when a local congregation, self-supporting to the extent of providing at least two-thirds of its current expenses, expresses a desire through the proper Church Court or Board for the control and maintenance of Church or chapel property but is unable, or for other good reason it seems inadvisable, to purchase the same, transfer may be made by a rent lease, the amount of the rental to be determined by the Church and Board through their respective agents.

26536. Responsibility for keeping the property in good repair shall rest with the lessee. Title to the property shall continue to be held by the Board of Foreign Missions.

26537. If at any time in the judgment of the Board or its agents the property is not kept in good repair or is used for purposes other than those specified in the lease, the lease shall automatically terminate and the property revert to the control of the Board.

26538. (*c*) *Church Buildings on Mission Compounds.*—Church buildings on Mission compounds closely associated with other institutions should for the present continue to be held by the Board as Mission property.

26539. *School Property.*—Wherever the Chinese Church is prepared to take over the Primary Day Schools of the Mission, property owned by the Board and used for such schools should be turned over to the local Church or proper church court or board under the same conditions as churches and chapels.

There may be special cases of property both church and school which, because their value is entirely disproportionate to the needs of the work for which they were originally provided, may need to be considered in a special and exceptional manner.

26540. *College and University Property.*—College and University property, and the property of some other union institutions, are held by joint interdenominational Boards and the future use and ownership of these properties will have to be determined by such Union Boards of Trustees.

26541. *Middle Schools and Higher Educational and Medical Institutions.*—The Conference would recommend that in the matter of property used for Middle Schools or Higher Educational or Medical Institutions each case be considered individually and with reference to the best use of the property. Should the transfer of any such property to the ownership or control of a church body be desired, the same general methods shall obtain as in the case of Church or Day School property.

26542. *Residences.*—As to missionary residences, when they are no

longer needed, and as to other land and property owned by the Board but no longer required for missionary purposes, it would seem to be clear that it would be the duty of the Board under its charter and in its obligations as Trustee to dispose of these and devote the proceeds to the great purpose of its incorporation as provided in its charter.

26543. *Building Program.*—In recommending a building program for the China Missions, consideration should be given to the proposition of turning over property, force and funds to the Chinese Church. This would naturally seem to indicate that the building program for the future should be somewhat more conservative than it has been in the past. The present unsettled condition of the country would also point to the necessity of exercising care in the matter of making any considerable increase in our present property holdings in China. Emphasis should be placed on putting our property into good condition; adding only such buildings as are vitally necessary to the proper carry-on of our work; and in planning these we should have in mind the possibility of their ownership, or control and maintenance being assumed by the Chinese Church. To this end we would recommend as a program for at least the next year or two:

1. That all uncompleted buildings be completed as soon as possible.
2. That all present buildings should be put into good condition at the earliest possible date and that a special repair grant be requested for this purpose.
3. That emphasis should be placed on the proper housing of the missionary force.
4. That even if funds have been granted, building erection in any given case should be begun only with Council and Board consent.
5. That only fully warranted and immediately needed new property be asked for in the Property List.
6. That in the light of the foregoing recommendations the China Council reconsider and revise the Property List of 1926.

26544. *Architects' Bureau.*—This Conference recommends that the Architects' Bureau should be continued under the China Council with two qualified architects attached to the Shanghai office as members of the Mission force, working under the regulations adopted by the China Council (C. C. 24300) with the following additions:

26545. 1. Buildings costing $3,000 local currency or over, must have architect's plans, and those costing $30,000 Mex. currency or over must have architectural supervision during construction. We recommend that each large building project employ a clerk of the works, and that the Bureau continue to train Chinese for this duty.

26546. 2. While recommending the employment of our own Bureau where possible, we believe that property committees should be free to employ other qualified architects.

26547. *Board Property—Upkeep.*—We recommend that in accord with the recommendations of the Architects Bureau to China Council (C. C. 24322) the annual appropriations for upkeep of Board property under the control of the Mission be at the rate of at least 1½% of the original cost of new buildings, and of replacement cost of old buildings; that the appropriation as a whole be placed in the hands of the Mission concerned, and that in the administration of it the following principles be observed:

1. That the repair needs of newer buildings be met, and that the greater need of older buildings in a worse state of repair should not prejudice that need.

2. That the minimum annual share of the repair grant for any group of buildings be not less than ¾%.

26548. *Power of Attorney.*—We recommend that the Board grant to its General Treasurer in China, a general power of attorney, empowering him to act in connection with the sale of such real estate as may be sanctioned by the Board.

26549. *Bi Z Church Property Transfer.*—The Conference would approve the action of the China Council and the Bi Z Church in the matter of the exchange of property in Hangchow as set forth in the Articles of Agreement between the Council and the Church.

26550. *Substitute Workers' Fund.*—The Conference approves the plan of the Substitute Workers' Fund as now in operation by the China Council and would recommend that it be increased at the discretion of the Council.

26551. *Starred Requests for New Missionaries.*—The Conference approves the plan adopted by the Missions of starring certain requests in the Force Lists thereby indicating a desire to have the Board grant, instead of a new missionary, the amount of his salary for the employment of thoroughly qualified Chinese. (Vote 10 for and 9 against.)

V. MEDICAL

One of the most striking characteristics of the life and work of our Master here on earth was that connected with the healing of the sick and suffering. The Church in trying to follow His example, and in making His name known among all people has ever been faced with the needs of the sick and the opportunity which the healing hand has had in a practical expression of His Love.

26552. *Purpose of Medical Work.*—The purpose of our medical work may therefore be stated as follows: (*a*) to propagate the Gospel of Jesus Christ; (*b*) to demonstrate practically His Love by the relieving of the sick; (*c*) to train Christian doctors and nurses and (*d*) to disseminate the knowledge of Public Health in the community.

26553. *Administration.*—Formerly the direction of this work was under the care of the doctor in charge of medical work in each community. Now, however, inasmuch as the work has grown to such large proportions, and become an increasing factor in our Mission program, and inasmuch as there is in certain districts a growing desire on the part of the Chinese Church itself to assume the responsibility for supporting and developing the medical missionary work, which has hitherto been largely carried on by foreign mission Boards; and as this is fully in accord with what has long been the purpose of these Boards, this Conference agrees with the Missionary Division of the China Medical Association that the time has come when definite steps should be taken to commit the direction and control of mission hospitals to the Chinese Church *whenever* and *wherever* it is ready and able to assume such responsibility and suggests the following as a general plan for such development:

26554. 1. Each provincial Church Synod or similar body should appoint a General Medical Board to exercise supervision of the work of the mission hospitals in its territory. A majority of the members of this Board should be doctors who are graduates of recognized medical schools.

It should be the duty of such Boards to promote and coordinate existing medical work, and to act in an advisory capacity to the Synod in

matters relating to the distribution of hospital staffs and the initiation of new work.

26555. 2. Each hospital should be under the control of a Board of Directors, which should be thoroughly representative of the Church of the district as well as of the local community. Such control should not include the professional service of the hospital which should be the responsibility of the medical staff.

It is suggested that this Board of Directors might be formed in the following way: (*a*) At least one member but not more than two appointed by the General Medical Board. (*b*) Two members elected by the Presbytery or similar body representing the Church of the district. (*c*) The medical superintendent *ex-officio*. (*d*) One member elected by the hospital staff. (*e*) Two members representative of the Chinese community elected by the above members of the Board of Directors. (*f*) The Board after election in the above manner should be approved by the general Medical Board of the Synod before taking office. (*g*) All of the above should be voting members of the Board of Directors, they should be members of the Christian Church and in full sympathy with the purpose of the Hospital. It is permitted, however, that the Board may co-opt from time to time influential men from the community, as associate members of the Board whose advice and patronage may be of advantage to the work.

26556. 3. The duties of this Board of Directors should be: (*a*) To maintain and develop the work of the hospital that it may fulfill the purpose of medical missions, namely, to propagate the Gospel of Jesus Christ, to heal the sick and relieve suffering, more especially amongst the poor and needy, to assist in the training of Christian doctors and nurses of true missionary spirit, and to disseminate the knowledge of Public Health in the community. (*b*) To appoint the hospital superintendent who shall select the heads of departments of the hospital's service. The latter shall have the approval of the Board of Directors before receiving their appointments. (*c*) To appoint the evangelistic staff of the hospital in consultation with the local Church. In event of the Board wishing to appoint foreign doctors or nurses to the staff of the Hospital, application for approval for such appointments must be made to the Medical Board of the Synod before they take effect. The Board of Directors shall assume responsibility for all unexpired contracts hitherto made between the hospital and its staff or other parties. (*d*) To finance the work of the hospital and to determine the annual budget. Proposals of expenditure planned for in the annual budget must be approved by the Provincial Medical Board. (*e*) To present an annual report, which should include an audited statement of the hospital's accounts, to the provincial Synod or similar body through the General Medical Board. (*f*) To assume responsibility for the care and maintenance of the hospital property. It is suggested that such property and its present equipment should be loaned or leased to the Board of Directors by its present owners solely for the purpose defined in section (3) (*a*) above.

26557. 4. In cases where Boards of Directors desire to have the assistance of the Foreign Mission Board in continuing to provide staff and financial help to the hospital, it is suggested that the Foreign Mission Board should undertake to continue its present contributions of staff and money which must first be approved by the Board of the Synod before they are made available for the Board of Directors of the Hospital.

26558. 5. After the appointment of a General Medical Board, in

the case of hospitals which already have their own Board of Directors, it is suggested that such Boards might now be reconstituted as far as possible along the lines above indicated.

26559. 6. It is recognized that the above general plan for transference of medical mission work to the Chinese Church may in certain cases require modification in view of past history and local circumstances.

26560. *Character of work.*—Looking toward the accomplishment of our purpose, this Conference would call attention to the imperative demand for a high degree of efficiency in our Mission hospitals. We recognize that much progress has been made during the past few years. We are not blind, however, to the fact that over one-half of our Mission hospitals in China under the direction of regular appointees of the Board do not measure up to the minimum requirements for registration of the China Medical Association. Among the causes for this condition may be mentioned the following:

1. Insufficient number of physicians appointed by the Board to make at least two doctors in each of our hospitals.
2. Backward conditions in many of our districts making it difficult to secure enough income to support an adequate Chinese staff.
3. Lack of sufficient financial aid from abroad to offset the difficulty indicated in the foregoing paragraph.
4. Overwork of the missionary physician so that he is unable to keep his technique up to a high standard and thus attract a Chinese staff to his assistance.
5. Failure on the part of the foreign physician, for various reasons, to keep up in his professional studies and post graduate work, and thus inspire his staff and the public with confidence in the work of the institution.

In order to remedy this condition this conference would urge:

26561. The necessity of two qualified physicians in each hospital now under the Board's control. One of these physicians may be Chinese, but his salary will probably have to be supplemented from foreign funds, for the present at least.

26562. That where men's and women's hospitals are conducted separately in the same station, an effort be made to organize and coordinate this work, so as to produce better results at the least financial outlay.

26563. That physicians under appointment of the Board should take post graduate work at least once in three years and should also inspire their Chinese colleagues to follow a similar course. Fellowships from the China Medical Board are now granted to cover the expenses of post graduate work. Courses in English are given at the Peking Union Medical College, and in Chinese either at that institution, or one of the various other medical schools.

26564. That since it is impossible to do good medical work without efficient nursing, a definite effort should be made to adequately staff our hospitals with properly qualified nurses.

26565. *Evangelism.*—As stated above, this Conference feels that the driving motive of our medical work is that of making Jesus Christ known. It follows, therefore, that our hospitals should be distinctly Christian, and the evangelistic purpose should be ever to the forefront. Definite evangelism should be the part of every member on the staff. This Conference also urges that there be close cooperation between the Medical and Evangelistic departments of our work. Evangelists could rotate between the hospital and the field. Religious records should be

kept, maps prepared, and an organized effort made to follow up the patients after leaving the hospital.

26566. *Financial Support.*—This Conference feels that as soon as possible the Foreign Mission Board should be freed from the running expenses of the medical work and that this burden should be borne by the community which that work serves. The 1926-27 estimates give the budget, outside of foreign salaries, of our 29 medical stations at $403,894, of which $69,216 or 17% came from America. This fact indicates that the medical work is making good progress towards self-support. Such a policy, however, tends to raise medical fees and we recognize the danger suggested at our Tsinan Conference, that our hospitals may be considered commercial in nature. As a matter of fact the burden of self-support comes upon the patients or the families of those who are sick. It is unfortunate that self-support should be purchased at such a price. There are many poor whose cry for help must not be unheeded. Relief for the needy and afflicted is one of the most distinctive services of the Church. Complete self-support at the present practically eliminates free treatment.

26567. The problem at home is met by gifts and the endowment or subsidizing of beds. We believe that such a policy might well be used in China, and that the public should be educated to see the opportunity in this sort of service. Such support, however, can be expected only in the more advanced communities at present. While not wanting unduly to increase the Board's responsibility in this matter, we do feel that the way should be left for friends in the home land to give such aid as they may wish to this type of service for suffering humanity. It would be a serious loss to our Home Church not to have this avenue left open. We wish therefore to recommend that the Medical Department of the Board take up this problem for careful study.

26568. *Grants to Mission Hospitals.* It is the opinion of this Conference that neither the present force nor grants can be decreased without great loss in efficiency to our Medical work. For the past ten years or more the Presbyterian Board of Foreign Missions and the China Medical Board have been making joint grants for the staff and running expenses of certain of our Mission hospitals. We urge the Board of Foreign Missions to seek to have these joint grants with the China Medical Board renewed for another term of years. In case the China Medical Board decreases or discontinues such support we recommend that the Board of Foreign Missions arrange to continue such support allowing these items to remain as at present in Column C.

26569. *Salaries.*—Competition from agencies outside of our Missions naturally makes the question of salaries in our medical work a serious problem. We feel that no hard and fast rules can be laid down, but that the matter will have to be decided in each case by the Board of Directors or Medical Board in control of the work.

26570. *Women Physicians.*—There is a great need for Chinese women physicians and we urge that this opportunity for service be brought before the girls in our schools.

26571. *Part time Physicians.*—It is our conviction that the medical work should take the entire time of each physician on the staff and we look with disapproval upon allowing a member of the hospital staff to work up a private practice on the side. However, in special circumstances, a physician with an established practice might be invited to assist in Hospital or Station work and be compensated for his services.

26572. *Public Health Work.*—We feel that our physicians should lay

special stress upon Public Health Propaganda. A very important phase of this is the proper care of the students, teachers, pastors and evangelists in our various localities.

26573. *Filling of Vacancies.*—Because of the shortage of missionary physicians we recommend that the China Council give special consideration to the request from a Mission for the salary of a Chinese physician, to take the responsibility of a foreigner who is on furlough or has been transferred to another station in our Missions, this assistance to continue until a new appointee is ready to take up the service.

26574. *The Country Hospital.*—On the assumption that country stations will be manned by foreign missionaries for some years to come, and in the belief that there is still a large future in missionary work for the country hospital, in evangelism, healing, teaching and public health, we would urge that each country hospital have at least two doctors (at least one of whom should be a foreign missionary for the present), one nurse, and an adequate hospital plant.

26575. *Hackett Medical College and American Board Property.*—Whereas, Hackett Medical College has reached the limit of physical capacity in the present plant, and urgently requires more room, and

Whereas, the property of the American Board of Commissioners for Foreign Mission (known as Lo Tak, and almost adjoining Hackett) containing one large three story reinforced concrete building, one dormitory and one double residence, is now for sale, and

Whereas, there are in hand from unused appropriations of the Board and from surplus earnings of the hospital, funds practically sufficient to make the purchase;

26576. *Resolved,* that we approve the purchase of this property by the Board. C. C. 26263; 26294.

26577. *Canton Hospital—Property Holding—Resolved,* that the Board of Foreign Missions of the Presbyterian Church in the U. S. A. be asked to take over as soon as possible from the Canton Medical Missionary Society and hold in trust the Canton Hospital Property, old and new, if and when the title deeds are clear and with the power to make such disposal of same as will in the judgment of the Board best serve the interests of the Institution, due consideration being given to the judgment and interests of other bodies participating in the work of the Hospital. It is understood that in taking over this property the Board assumes no responsibility for the maintenance of the hospital, or upkeep of the property.

S.C. 24147; 2588; C.C. 24162; 24257; B.L. 64, Item 17; 77 Item 44.

26578.—*Union Medical College.*—The Hackett Medical College has, in spite of great odds, been doing excellent work in the education of women for the Christian medical profession. Her graduates occupy many important positions in the various medical institutions of South China. The College has, however, been unable to meet the ever growing need for Christian women physicians, and there is no medical college for men under Christian auspices.

Therefore:

Whereas, there are available staffs and equipment in the hospitals suitable for beginning a co-educational medical college, and

Whereas, such a college would be self-supporting excepting for foreign salaries and residences,

26579. *Resolved,* that the Canton Hospital be asked to join with the Hackett Medical College in forming a union Christian medical college for men and women. C. C. 24259.

26580. *Cooperation with Yale in China.*—In regard to the request for the allocation of a foreign medical man to Changsha for teaching in the Medical College of "Yale in China," the Conference regrets to say that owing to the shortage of Missionary physicians we cannot at this time recommend the allocation of a full time man to that work.

26581. *China Medical Board Aid.*—We wish to express our appreciation of the substantial aid rendered our Medical work by the China Medical Board. Not only have these grants greatly improved the conditions in the various institutions which they have assisted, but the China Medical Board has given and is giving many fellowships each year to our Chinese and foreign doctors in order to encourage post graduate work.

26582. *Overseas Supplies.*—We wish also to take this opportunity to thank the churches at home, through Miss Schultz, for the time, effort, and money spent on Overseas supplies. These have been most helpful indeed in filling a great need in our Medical work. We hope that the Church at home will continue in its well doing.

26583. *Medical Statistics.*—The following tables show the cost of the medical work in each of our Missions.

Table I.

These figures do not include foreign salaries.

Class IX (Medical)	*Column A (All Sources)*	*Column B (From Field)*	*Column C (From Board)*	*% Received from U. S. A.*
Shantung	$165,126.00	$137,888.00	$27,338.00	16.5%
Hunan	44,946.00	36,572.00	8,374.00	19.6%
North China	52,807.00	47,894.00	7,913.00	9.3%
South China	62,742.00	59,086.00	3,656.00	5.8%
Central China	15,578.00	11,058.00	4.520.00	29.1%
Hainan	33,845.00	30.100.00	3,745.00	11.1%
Kiangan	26,727.00	14,180.00	12,547.00	47.0%
Yunnan	2,123.00	900.00	1,223.00	57.3%
All China	403,894.00	337,678.00	69,216.00	16.1%

Table II.

Column A represents the entire amount involved in the Medical work including foreign salaries reckoned at a flat Mexican rate of $2,500.

Column C is the same as Column A excluding all funds raised on the field.

	Column A Total	*Column C from U. S. A.*	*% Received from U. S. A.*
Shantung	$242,626.00	$104,838.00	43.2%
Hunan	94,946.00	58,374.00	61.5%
North China	95,307.00	50,413.00	52.9%
South China	117,742.00	58,656.00	50.6%
Central China	20,578.00	9,520.00	42.6%
Hainan	53,845.00	23,745.00	44.0%
Kiangan	61,727.00	47,547.00	77.0%
Yunnan	12,123.00	11,223.00	92.5%
All China	698,894.00	364,216.00	55.0%

VI. SALARY AND FORCE

26584. *Increase of Salaries.*—The provision for the living of missionaries has been found adequate by a large majority of our missionaries until within the last few years, when the cost of living in China through

many causes has greatly increased, this increase being variously estimated as from 20% to 40%. An increase of the present salaries is greatly needed in view of these circumstances. The Conference recommends that no definite amount of increase be stated but that this whole matter, together with the material gathered showing the rates of increase in cost of living be referred to the Board for consideration and action.

It is suggested that the Board in its consideration:

(1) make the cost of living the basis for needed increase, and on the basis of no outside income:

(2) have one grade of salary in place of the present graded system; (Note.—The vote was a tie of 10 to 10.)

(3) and provide additional salary for China Council officers in view of special expenses incurred by them.

26585. *Salaries and Exchange.*—It is recommended that the Board be requested to modify its rules as to Salary and Exchange so as

(1) to limit its application to major expenditures in foreign lands;

(2) not to apply to any possible savings from salary; and

(3) not to be retro-active.

26586. *Education of Missionary Children.*—Inasmuch as the allowance for children of missionaries, while probably sufficient for other reasonable expenses, allows but little toward the cost of their education the Conference would make the following recommendations:

26587. That the Board approve and put in effect as soon as possible, the China Council's actions (based on most careful survey and findings) which are recorded in Minutes 25301 and 25302, viz:

"That the parent's share of school expenses be (1) a school fee for tuition and dormitory not to exceed $100 Mex. per year for children under ten years of age and $150 Mex. for children of ten years and over; (2) a board fee not to exceed $250 Mex. per year; and (3) all expenses not listed as chargeable against Board's minimum grant.

(Note.—If in any case, fees are less than the parent's share as specified above, only the actual amount of the fee will be charged the parents.)

"That our Board's share be (1) tuition, dormitory and board fees above the share paid by parents, these expenses to be charged against the school's minimum grant and (2) the cost of one round trip, second class fare per year to the nearest school."

26588. That an additional allowance of $100 Gold be granted annually for children in colleges.

26589. *Adopted Children.*—In response to the Board's inquiry regarding allowances for adopted children—the Conference would record its disapproval of any change in the Board's present rule.

26590. *Voting on Return from Furlough.*—The Board requires that each Mission vote upon the return from the first furlough of each missionary. For subsequent furloughs the voting is optional.

It is our judgment that several principles should obtain, viz:

1. That the interest of the individual, since his future career and reputation may be involved should be kept in mind as well as that of the Mission, ensuring a full hearing, with right of appeal.

2. That the decision should be reached prior to his departure from the field, sufficiently long for his convenience in preparing to leave, but not so long as to embarrass his relation with his fellow missionaries.

3. That in some unobtrusive manner the opinion of the Chinese Christian constituency concerned should be obtained as well as that of fellow missionaries.

4. That there should be as great a degree of uniformity of practice as possible among the missions.

It is Therefore Recommended:

26591. That voting upon return from furlough apply to every regular furlough.

26592. That the Executive Committee of the Mission be responsible for the decision, employing whatever method, in conformity with the foregoing principles, it may deem most suitable; preferably a secret ballot within the Executive Committee itself after full consultation with all concerned, the individual having the right of appeal to the Mission or to the Board.

26593. That the decision of the Executive Committee be made, two or three months before the furlough is due.

26594. That in case of difference of judgment between the Executive Committee and the Mission, the China Council make recommendation to the Board accompanied by the views of all concerned.

26595. That in every instance the Executive Committee keep in close touch with the Chairman of the China Council having in mind a possible transfer of the missionary to another field of service.

26596. *Language Study.*—In view of the great service to the work of missions the language schools are rendering through the facilities they are offering for expert instruction by trained teachers and other opportunities which they provide,—we heartily recommend the continuation of the regulation that all new missionaries be required to attend such a school for the first year unless excused by his Mission.

26597. It is further recommended that all language study after the first year be done in the Station and that the course mapped out by the Language School for the second and third years be required.

26598. In order to ensure the persistent following out of this course. it is urged upon students that they give their time to the uninterrupted study of the language and that the Station arrange that the students be relieved from Mission duties as far as possible, and that whenever duties are assigned by the Station they be of such a nature as to involve the use of the Chinese Language.

26599. It is also recommended that each Mission should arrange to send Chinese teachers to the language school for normal training.

26600. It is further recommended that there be provided in Class I special funds sufficient to employ one well trained language teacher in each station (possibly for part time only in the smaller stations) for the use of those members of the Station who have already completed their required language work, the apportionment of his time among the members of the Station to be decided by the language committee.

26601. *Union Language School, Peking.*—In view of the annual grant of $3,000 to the budget of the Peking Language School and of our large Presbyterian contribution to its plant and equipment, we would recommend that the China Council endeavor to arrange with the school for a reduction of the fees for Presbyterian students, especially in the matter of room rent.

26602. *North China American School.*—Due to the serious political disturbances of the past two years, the enrollment of the school has fallen from 75 last year to 47 for the present year. The school has used every means possible to cut down expenses but with the rising cost of living it has been impossible to reduce expenses in proportion to the reduction of income. The School will therefore have a deficit at the end

of next June of $4,262 Mex. although in normal times there would have been a credit balance.

The American Board of Commissioners for Foreign Missions has arranged to cover its share of the deficit and the Conference recommends that a special grant from the China Council Emergency Fund of $2,000 Mex. be made to cover this emergency.

26603. *The Canton American School.*—The Conference recommends that the grant of $1,100 Gold ($2,200 Mex.) tentatively made to this school for the past two years be made regular. (C. C. 1925 p. 174.)

26604. *Bible Teachers for American Schools.*—We heartily endorse the China Council's action requesting directors to provide qualified teachers of the Bible in our American Schools. (C. C. 25308.)

VII. LITERATURE

26605. The printed page, always influential in China, is more potent today than ever before. The urgent need for Christian literature of the right sort challenges the resourcefulness and creative ability of the Church. The most conspicuous need is that the burning questions of the hour should be promptly met with a Christian interpretation. In order that whatever message the Church has may be read by the general public, it must be given in such popular form as tracts, posters and magazine and newspaper articles of a constructive nature, calculated to meet the needs of the time, to answer criticism, and combat destructive and dangerous propaganda. These must be written by men in close contact with actual conditions and preferably by Chinese. Moreover, there are questioning minds seeking for enlightenment who must be reached by a more scholarly presentation of Christian truth than the popular literature permits. Literature also must be provided for the instruction and inspiration of the Christian community.

26606. To meet these needs the discovery and encouragement of Chinese writers is a task to which all missions and churches should give direct and persistent attention. We urge this upon our own missions and literature committees. Young men and women of promise, even during their school years, might be discovered by offering prizes and in other ways. They should be assisted and given opportunity for training. Persons of proved ability should be given such freedom from other tasks as will enable them to devote more time to the writing of Christian literature. The production of such literature requires cooperative effort and a well-balanced program. Groups of writers should be encouraged in the formulation and carrying out of definite programs which will meet these demands.

26607. We urge our literature committees to be on the lookout for missionaries with talent in this field. We believe that our writers, both Chinese and foreign, will be able to contribute most to the supply of vital religious literature, not by being separated from the general work, but by remaining in close connection with some branch of field work, such as evangelistic or educational. We believe that opportunities should be provided, in connection with colleges and theological seminaries, by fellowships or otherwise, for writers to take advantage of the academic atmosphere, the guidance of teachers, and the library facilities of these institutions, without permanently detaching these writers from their field work.

26608. It is of great significance that public opinion today, especially along religious, political and social lines, is being largely influenced by a few Chinese writers of note. If some of our writers of Christian

literature could come into direct contact with these men, entering for a while those student areas which are anti-Christian, they would be able to build up a kind of apologetic that would be directly associated with living issues and present day personalities. The result should be a literature that would be read and appreciated by the students of the country. Such an experience should also lay the foundation for a few works in Christian apologetics that might constitute a more permanent and commanding challenge to the best thought of the nation.

26609. *China Council Literature Fund.*—We recommend that the budget of the Literature Department of the China Council, in order to aid in the promotion of more and better Christian literature, be increased to Mex. $5,000 and further increased in following years as may be needed. From this fund prizes and fellowships may be offered, contributions made to the societies engaged in the production of Christian literature or grants given upon the recommendation of a mission for the training and employment of Chinese writers, for giving opportunity for missionary writers to visit student areas, and for publishing approved works. We raise the question whether the present fund might not be used more advantageously.

26610. We urge that each Station make ample provision in its estimates for the purchase of Christian literature and that all missionaries concerned make known in detail their needs to the producers of Christian literature.

26611. *Chinese Christian Intelligencer.*—We express our appreciation of the great service that the "Chinese Christian Intelligencer" has rendered to the Church in China for a quarter of a century under the editorship of the late Dr. S. I. Woodbridge and Rev. C. S. Chen, during which time it has become one of the foremost Christian journals in China. Testimony from all parts of the country and its circulation among Chinese in other lands, indicate that it is widely read and much appreciated by members of all churches.

26612. The present time seems opportune to plan for the future enlarged usefulness of the paper. We express hearty appreciation of the service of the present editor, Rv. C. S. Chen. We believe that the permanent policy of the paper should be to provide that the Editor-in-chief continue to be a Chinese conversant with intellectual and literary tendencies, thoroughly imbued with evangelical Christian passion, and that there be an associate editor who shall be a missionary. There should be an Editorial Board in order that the paper may be enriched by the collective talent and opinion of a number of capable men, and appeal to the interest of the Church as a whole.

26613. The expressed willingness of the Church of Christ in China to help develop the paper as the official organ of the United Church, opens the way to this enlarged usefulness, and we recommend this offer for the consideration of the present Board of Managers. We believe that while the policies and features of the paper which have led to its success in the past should be retained, there is room for more diversified service to still greater numbers of Christians, especially to more highly trained leaders in religious work. We recommend that correspondence involving personal criticism, be debarred from its columns.

26614. In order to secure circulation at a reasonable price, it seems desirable for the present that the financial support of our Board should be continued with that of the Southern Presbyterian Board.

26615. *Presbyterian Mission Press.*—The many and varied services which the Presbyterian Mission Press is rendering to the whole mis-

sionary body, some forms of which cannot be supplied by any other printing establishment, the example and influence of the Press as a Christian industrial enterprise and the great assistance which it is rendering to other Christian printing presses in the interior—these reasons together with the grave possibility of serious anti-Christian developments and political uncertainty in the near future which might render Chinese printing services unavailable, lead us to consider the continuance of the Presbyterian Mission Press to be of great importance to the missionary enterprise. We would recommend that every appreciation and encouragement be given to those who are carrying on this valuable but difficult task.

26616. We believe our Board is justified in continuing the use of the Press property for this purpose. Though the value of the property has greatly increased since we acquired it, it is but a small part of the Board's property investment in China compared with the importance of the work done by the Press. Without reference to property considerations the time will doubtless come for the discontinuance of printing under mission auspices. We believe the continued increase in the value of the property will well repay the Board for holding it until that time.
C. C. 25401.

26617. *Mission Book Company.*—We recommend that the Mission Book Company be continued, as it holds a preeminent place among distributors of Christian literature. This distribution will always remain an indispensable part of Christian work. We believe that this Company can best be carried on under the directors of the Presbyterian Mission Press, though retaining its present English name, and continuing to act as agent of other publishers, or to cooperate through such organizations as the Christian Publishers' Association, with other agencies in the distribution of Christian literature. Combination of certain departments, such as accounting and shipping, with those of the Press should make for economy and efficiency. C. C. 26173.

26618. We suggest for the consideration of the Press directors, the possibility of confining the operations of the Company to the distribution of Chinese Christian literature and acting as a purchasing agency for missionaries in the interior. In view of the vital importance of distributing Christian literature, we believe the present annual subsidy of Mex. $4,000 is fully justified.

VIII. STATIONS

26619. *Sheklung and Kochow Stations.*—In view of the proposed transfer to the Church of Christ in China of evangelistic and elementary school work and of the fact that only these forms of work are carried on in Sheklung and Kochow, it is recommended that the continuation of a foreign force in these Stations be taken up with the Church and with other interested Missions and that pending such consideration the status of the two Stations remain as at present.

26620. *Adequate Staffing of the Hainan Mission.*—Recognizing our exclusive responsibility for missionary work in Hainan and in view of the fact that the stations are inadequately staffed, we recommend that the policy of maintaining three mission stations be continued and that special efforts be made to staff these stations more adequately. There is urgent need of the following increase in missionary force: one doctor, two single women evangelists and two clerical men.

26621. *Liuchow Peninsula.*—It is recommended that the work already begun by the Hainan Mission in the Liuchow Peninsula be maintained.

26622. *Ichow.*—In response to the request which has come through Dr. Jonathan Goforth for the transfer of the Ichow Station and field to the Foreign Board of the Continuing Presbyterian Church of Canada, while appreciating the generosity of the offer and the fraternal spirit in which it has been made, since there is no demand either by the conditions on the field or by the home Church for retrenchment in our missionary enterprise, we recommend that our Board do not accede to the request.

26623. We recommend instead, without detriment to our other fields of work, in view of the needs revealed in this field and in order to take advantage of the interest in Ichow which has been aroused by the proposal to transfer it to another Mission, that we ask the China Council and the Board to make such provision for the more adequate staffing and equipping of this field as a careful survey of it may reveal to be necessary.

26624. Pending such a survey we recommend the immediate appropriation of funds for a new residence and for the completion of the hospital, also that the Shantung Mission take up with the "Cities Evangelization Project" committee the question of opening at least one new center in the Ichow field.

26625. *Yunnan Mission Stations.*—The Conference has heard with sympathetic interest of the fruitful work which has been carried on by our Yunnan Mission under peculiarly trying conditions and with inadequate equipment. It desires to express its admiration for the faithful and heroic service which the missionaries are giving in this pioneer field. It recommends that the work begun by the Mission should not only be maintained but strengthened for the following reasons:

1. The unmistakable evidence in the history of the Mission of the special guidance of God.
2. The fact that this region is practically unoccupied, all the important missionary work in the province being carried on in districts far removed from this area.
3. The fact that we already have six families and some property in this region and that the missionaries there are hopeful for the future of the work and eager for its continuance.
4. The fact that four other Missionary Societies, working in scattered places in Central Yunnan have definitely stated that they could not occupy this field, so that if we should retire, this great area of China would be practically without any evangelizing agency.
5. The great difficulty, political and otherwise, of working the field from a Siam base.
6. The presence in the region of thousands of mandarin-speaking Chinese and multitudes of primitive peoples.

In order that the work may be carried on more effectively we recommend:

26626. That while, as in the case of Ichow, we feel that there is no serious demand for retrenchment of work or narrowing of our field by any conditions in the home Church that should lead us to give up work already established, nevertheless, as an expression of fraternal interest and goodwill and because of the possibility that the work will be carried on more thoroughly and extensively than we are able to carry it on at present, we request our Board to take up with the Foreign Board of the "Continuing Presbyterian Church of Canada," the possibility of its taking over the area in Yunnan for which we are now responsible, mak-

ing such provision for the transfer of existing property as shall be mutually agreed upon.

26627. That in case the Foreign Board of the Continuing Presbyterian Church of Canada does not accept this offer the work be carried on according to the following program:

26628. That each of the Stations now occupied be maintained with at least three foreign families, and that until this is done and the work in these Stations well established no new Stations be opened. When the present work is well established, consideration may then be given to the opening of one additional station.

26629. That in view of the climatic conditions of Yuankiang, suitable but inexpensive hospital and school buildings be constructed.

26630. In view of climatic and sanitary conditions, we would recommend that simple sanitariums be maintained in the hills to which the members of the Mission may go from time to time as necessary for the recreation of health, especially during the more unhealthy seasons of the year.

26631. That school work in the Mission should be chiefly for the education and training of the Christian constituency and that in all work, both educational and evangelistic, especial emphasis should be placed from the beginning upon self-support.

26632. That since the work in this field is distinctly of a pioneer type, care should be exercised in the choice of missionaries so that only those desirous of and suitable for such a work be sent to this field.

26633. That pending negotiations with the Canadian Presbyterian Church, the work in the two Stations be carried forward and such building as is deemed necessary and already has the approval of the Council and the Board be undertaken.

26634. *Station Quotas.*—We recommend that the China Council make a study, taking into consideration present conditions, future development and the action of this Conference, of the force of the Stations of our Missions with a view to determining what should be an adequate staff for each Station.

IX. UNION OBLIGATIONS

26635. *Bible Teachers' Training School for Women (Nanking.)*—We recommend that in this institution there be more adequate training along the lines of Religious Education. This would enable the students to be better trained in the teaching functions of Christian leadership, as well as to secure a knowledge of the practical methods involved in present day Church activities.

26636. *The Chefoo Missionary Home.*—If, on further investigation by the China Council, it be found that the Chefoo Missionary Home can with advantage serve a larger Presbyterian community than that of the Shantung Mission, the Conference would recommend that the New York Board take over the property and administer it through a local Board of Control.

26637. *China Sunday School Union.*—The China Sunday School Union prepares the literature which we use in our Sunday Schools and from various sources there has come to us testimony of deep appreciation for the high quality of work done. We are everywhere dependent upon the Union for the literature it supplies and recommend the continuance of our annual grant.

26638. We note the probability of greatly decreased support from the World's Sunday School Union and from the Milton Stewart Fund.

In case circumstances should require a serious curtailment we approve of the China Council's taking measures, in conjunction with other mission organizations and the Chinese Church, to secure continued and adequate support for the China Sunday School Union.

26639. *Christian Endeavor Movement.*—We express our appreciation of the excellent literature prepared by the Christian Endeavor Movement in China and the promotional work of its field secretaries. In order to increase its efficiency we request the China Council to suggest that the National Committee of the Christian Endeavor Movement in China consider such reorganization as will make it directly representative of the churches and missions most interested.

26640. *China Christian Educational Association.*—The China Christian Educational Association serves as a clearing house for new ideas, as a co-ordinating agency for schools under different churches, or of different grades in the same group and is always ready to help schools or groups of schools to study their problems and find wise solutions. It is encouraging the spirit of loyalty among Chinese teachers and a fellowship in service among teachers, Chinese and foreign. It is developing a Chinese Christian leadership in education and preparing for the time when our schools shall be more Chinese, more efficient and more Christian. We most heartily approve of continuing the grant of Mex. $1,400 to this work.

26641. *The National Christian Council.*—It is our opinion that such a body as the National Christian Council is of value in securing the co-ordination of work and the expression of opinion; in gathering and disseminating information; in the development of unity in the Christian forces of China and in representing these forces in their relation to similar Christian bodies in other countries.

26642. We wish to express our hearty appreciation of the work of the Council and our gratification that a representative of our Presbyterian Mission, Rev. E. C. Lobenstine, has been able to serve so efficiently as a Secretary to the Council and its predecessor, the China Continuation Committee, for many years. In order to enlarge the usefulness of the Council and to secure for it the increased confidence of the Chinese Church and the Mission organizations, it is highly desirable that steps be taken to obviate the difficulties in the way of securing a more direct representation of Church and Mission organizations; that in so far as possible such findings and actions of the Council as seek the co-operation of the Church or Mission be referred to the several bodies for approval; and that our own Missions be encouraged to invite representatives of the National Christian Council to attend their meetings, at least when matters of policy and general interest are under consideration.

Regarding financial contribution by our Board, perusal of the records makes clear:

1. "That our Council and Board accept in principle a just proportion of the expense and force necessary for interdenominational movements of national scope." (C. C. 491.)

2. "That it is our opinion that a proper proportion of the expense of the maintenance of interdenominational and national movements should be borne by the Chinese Christians. This is especially applicable to the National Christian Council which is a recognition of Chinese preponderance in representation and control." (C. C. 492.)

3. That the grant of $7,000 Mex. which began with the fiscal year 1923-24 was of a contingent character, dependent upon contribution by

the Chinese Church and other cooperating bodies, and with a time limit of three years, subject to extension, (C. C. 492, 494, 495, 496) obviously intended as extraordinary assistance for the National Christian Council during its initial years, with the expectation that, when receipts from other sources could be depended upon, the Presbyterian burden would be correspondingly lightened. (C. C. 25391.)

4. That the Missions Building may from now on be expected to produce an annual income of at least $20,000 Mex. over and above upkeep and maintenance, this income by agreement being assured to the National Christian Council for its work.

5. That the China Council neither claims nor seeks any preferential treatment in the Missions Building either for itself or for other organizations in which it participates.

26643. It is recommended that in view of the immediate needs of the National Christian Council and with the expectation that its income will be increasingly provided from Mission and Chinese Church sources in addition to the income derived from the Missions Building property, our grant be continued as follows:

1926-27	Mex. $7,000
1927-28	" 6,000
1928-29	" 5,000
1929-30	" 4,000

26644. *Survey.*—Union Obligations are a vital part of our work carried on in cooperation with other Christian groups for the sake of economy and increased efficiency.

In order that a fair and unprejudiced judgment of these obligations may be made, we suggest that the China Council office carry to completion the survey of these obligations and that when this survey is completed it be carefully studied, not in the large, but item by item, each item being given consideration on its merits, in view of the constituency served.

26645. *Relation to Y. M. C. A.*—The Conference agrees with the Regional Conferences that the time has come to discontinue the further allocation of members of the Mission to work under the direction of the Young Men's Christian Association. This in no sense implies lack of interest or fellowship with the Y. M. C. A., but rather a feeling that greater efficiency would be had were the same men or others to cooperate with the Y. M. C. A. in the same class of work but working with and through the Church and Mission.

26646. It is recommended that the work of Mr. R. C. Roberts of Changsha and Mr. H. F. Thompson of Canton, be determined by their respective Missions and the China Council.

26647. *The Work of Rev. A. R. Kepler.*—We appreciate the value of the work done by Rev. A. R. Kepler as Executive Secretary of the General Assembly of the Church of Christ in China and continue to allocate him to this office until the next meeting of the General Assembly of said Church. We recommend that after that meeting, the China Council assign Mr. Kepler, taking into account whatever actions may be taken by the General Assembly.

26648. *The work of Mr. M. Gardner Tewksbury.*—We wish to express our appreciation of the invaluable work of Mr. M. Gardner Tewksbury for Middle Schools and our hope that it may be long continued. Mr.

Tewksbury has outstanding gifts and a unique preparation for such service. We would suggest that some time a term of experience as the principle of a Middle School might enable him to help even further in the solution of student problems.

26649. *Mr. Tewksbury, Relation to Station and Mission.*—We recommend that Rev. and Mrs. M. G. Tewksbury be assigned to the Tsinan Station of the Shantung Mission as members of that Station and Mission without affecting the force quota of either the Mission or Station. (C. C. 25356.)

26650. *Mr. Kepler, Relation to Station and Mission.*—We recommend that Rev. and Mrs. A. R. Kepler be assigned to the Nanking Station of the Kiangan Mission as Members of that Station and Mission without affecting the force quota of either the Mission or Station. (C. C. 25356.)

X. PERSONNEL COMMITTEE

The results and work of the Personnel Committee will be submitted to the Chairman of the Missions concerned and the Board.

XI. MESSAGE TO HOME CHURCH

26651. A Message from the Missionaries in China of the Presbyterian Church in the U. S. A. to the Pastors and Members of the Presbyterian Church in America.

GREETINGS:

During the past months the missionary body has held a series of evaluation conferences in consultation with the Delegation from the Board of Foreign Missions and representative missionaries from Japan, Korea, and the Philippine Islands. We have sought carefully to appraise the work already accomplished, the missionary methods that have been in use, and the peculiar difficulties of the present situation, in an attempt to make more efficient the work of the Mission in its endeavor to establish in China an independent, indigenous Christian church.

As we think of the work which has been accomplished and of the Church which has been planted in China, our feeling is one of thankfulness and praise to God. The Church has become so firmly established that one of our present problems is to discover the best methods by which the power and responsibility formerly held by the Mission may be transferred to the Chinese Church. Schools, Colleges, Theological Seminaries, Hospitals and Orphanages have been established which are giving practical expression to the Gospel.

Rejoicing as we do in the achievements of the past, we have an overwhelming sense of the great unfinished task before us. The Church already planted is now exerting an influence far in excess of its numbers, but vast areas have not yet heard the Gospel and many social groups have as yet been practically untouched.

We feel that we are entering upon a new period in the history of the Church in China. Every missionary field has peculiar obstacles to overcome and China is no exception. Both the Mission and the Church face a period of difficulty and perhaps of persecution. China has a long history, and religion and social habits are deeply embedded in centuries of custom. Today China is seeking the path that leads to national consciousness and political unity. She is at the crossroads. Old customs and faiths are being shaken. Militarism has become epidemic. There

is uncertainty and perplexity. The government has broken down and the wisest and best men are concerned as to the future. China needs the friendship of the Nations and she needs still more the blessed influence of the Christian Gospel. The oldest civilization of the world is changing before our eyes and the situation which we face demands courage and confident faith.

The Church in China has still a long way to go in the realization of the ideals of self-propagation and self-support but it is feeling out after a true independence and we rejoice in its growing self-consciousness. We have waited and prayed for this, and are eager that it should find greater expression and lead to the acceptance of ever increasing responsibility. We desire that the Chinese Church shall have perfect freedom to develop under the guidance of the spirit of God until it comes to the fullest standard presented in the New Testament. The Chinese Church claims our support and cooperation. The evangelization of China is not yet realized and our Chinese brethren who have met with us in conference confidently anticipate that the missionary enterprise will be fully sustained.

We have seen the transforming power of the Gospel of Christ in the lives of thousands of the Chinese people and are assured of the power of the living Christ and the supreme adequacy of the Gospel of Redemption. At this critical era in the life of the Chinese Church and in the work of our missionary enterprise there must be neither doubt nor hesitation. We humbly and earnestly call our brethren in America to special intercession that we may be made sufficient for our important mission; that young men and women in the home Church may dedicate themselves for Christian service among this great people, and that the Chinese Church may be led into the fullest comprehension of the Christian faith so that the Lord Jesus Christ may be glorified because of the miracle of Grace which has been wrought by His Spirit in China.

In His Name,

Fraternally yours,

(Signed) RALPH C. WELLS,
Chairman of Conference.
CHARLES E. PATTON,
Secretary.

26652. This Evaluation Conference in its closing session wishes to express gratitude to Almighty God for the measure of success which has been attained in the proclamation of the Gospel to the Chinese people.

We recognize that it is only by His Grace and in His power that the Kingdom of Christ can be established in China.

We are deeply conscious of our need of a renewal of spiritual power and of the outpouring of the Holy Spirit.

We therefore pledge ourselves and call upon our missionary brethren to join us in prayer and intercession that in these difficult days God will reveal His Will to us and give us power in life and service.

26653. *Preferential List of Grants Requested by the Evaluation Conference.*

In accordance with the instructions of the Shanghai Evaluation Conference, the China Council has prepared the following preferential list of all requests of the Conference for grants from the Board. Eval. 26465.

1. Increase in Col. C. of Class VII Sub-classes A. B. C. D. to share with the Church in increasing salaries of evangelistic workers	Eval.	26422		
	Eval.	26423		$20,000
2. Increase in salaries for Missionaries. (Referred to the Board)	Eval.	26584		
3. Increase in Substitute Workers' Fund to provide—				
(a) Substitute workers for Medical work	Eval.	26573	$1,500	
(b) Substitute workers for Middle School quotas	Eval.	26463	6,000	
(c) Highly trained workers for student centers	Eval.	26418	1,500	9,000
	Eval.	26550		
4. Increase in Col. C. of Class V. Repairs	Eval.	26547		45,000
5. Emergency grant for Middle Schools	C. C.	26696		20,000
6. Increase in grant to American Schools in China	Eval.	26587	G.$5,000=	10,000
7. Increase in grant to Ginling College (100%)	C. C.	26668	G. 1,250=	2,500
8. Increase in Col. C. of Class VII Junior M. S.	Eval.	26463	4,000	
Junior-Senior M. S.	Eval.	26463	18,000=	22,000
9. Increase in grants to hospitals from which C. M. B. withdraws up to the amount withdrawn	Eval.	26568		
Shunteh agreement ended Dec. '24 1,750				
Paoting agreement ended Dec. '26 4,500				6,250
10. Increase in grant to City Evangelization Project for Ichowfu Field (100%)	Eval.			1,000
11. Increase in Col. C. of Class IX for charity patients in hospitals	Eval.	26566		2,000
12. Increase in grant to China Council Literature Fund	Eval.	26609		2,520
13. Increase in Class I for station language teachers	Eval.	26600		2,000

In case the total amount can not be immediately granted it is recommended that 50% of each request be granted before the full grant for any one item is made, except in the case of items 2, 7, 10.

Explanatory Notes

1. In the case of the South China Mission by special action $5,372 released from Union Middle School would be transferred to the Kwangtung Divisional Council for increase in evangelistic salaries so only Linchow (not under the Divisional Council) is considered in the present requests. Eval. 26512.

Hwaiyuen and Nanhsuchow have special gifts which enable them to offer such salaries as are contemplated by this action. It is recommended that these two stations be permitted to transfer from starred items in Col. D to Col. C for Class VII Sub-classes A, B, C & D enough to increase Col. C by 30%, the money still to come from the supporting churches.

The amount here given is based on a conservative estimate as follows:

10% increase in salary totals where estimates did not show individual salaries.

20% increase in salaries when salaries did not equal a minimum of $720 for an ordained man, $420 for an evangelist and $144 for a Bible woman.

20%-30% increase in salaries when this larger amount was already asked for in Col. D of the estimates.

Distribution of this gift would not be on such a basis but would depend upon a careful study of local economic conditions and with due regard to the problem of self-support.

3. The amount asked for the Substitute Workers' Fund for Middle School quotas is reduced from $10,000 to $6,000, because the action concerning Canton Union Middle School would release $2,798 for this fund and the action concerning the Central China Teachers' College at Wuchang would release $1,300 now given from the fund to Siangtan Middle School.

4. The increase asked for repairs is determined by subtracting the present grants to the Stations including the special grant for 1926-1927

from 1½% of the present valuation of Station property (estimated at $5,322,210.) In the case of Hwaiyuan and Nanhsuchow there are already small amounts starred in Col. D which might be transferred to Col. C as a credit against the $45,000 requested.

8. The amount asked for Junior-Senior Middle Schools has been reduced from $24,000 to $18,000, because the action concerning the Central China Teachers' College at Wuchang would release $1,300 for the Siangtan Boys' School and three schools have yet to signify their desire to reduce their present Mission-supported staff in favor of larger current grants. Eval. 26516.

4. THE MAIN PROBLEMS

A. THE CHURCH AND THE MISSION

The primary and central question in the Conferences and in missionary work in China is the question of Church and Mission relations. Perhaps it is too much primary and central but in the present circumstances of both Church and Missions this is inevitable. Three elements enter into the question, the national, the administrational and the personal.

The national element enters on both sides. The Mission is a foreign mission and the Church is a native Church. Nothing can alter this fact. There is of course a true sense in which Christianity is supranational, but the organized Christian Church is not supranational. The Church of Rome seeks to be such, and also supernational, but the Protestant Churches have rejected that ideal. Some of them have modified that rejection and sought to achieve a universal character, but even they have had to recognize their intranational as well as their international character. The Church in each nation cannot but partake of the life and temper of the nation. It would be lamentable if it did not share it as a living part of it and a living, national power within it. Part of the difficulty of the situation in China has been that the Church was charged with being an unnational and foreign agency. Christians were denounced as the "slaves of foreigners," "running dogs of capitalism" or "imperialism." In Hainan the Christians were seized as they came out of church and labels bearing such titles as these were sewed on their garments. It is both natural and right that the Church should disavow and seek to escape from such accusations. In part they were true, both worthily and unworthily true. Worthily true in that the churches did represent a religion from without that was not national nor yet naturalized in China but that China needed, and that they did embody a universal interest and fellowship. In this respect the same reproach which Christianity suffers lies against medicine and surgery and electricity and all the science and invention of the West. There is no escape from this reproach. The Churches must simply live it down and naturalize Christianity in China not by China-izing Christianity but by Christianizing China. But the accusations were also unworthily true. Some Churches, though not the Presbyterian, were really the projection into China of other national

Churches, and the supreme ecclesiastical authorities in these Chinese Churches were to be found in other countries. But apart from the ecclesiastical relationship, which probably was little known or understood outside of the Church, the Churches too much bore a foreign stamp. They were dependent largely on foreign subsidies. Their architecture was foreign, though this is a much overworked charge, since the worst and most extensive importations of foreign architecture are not those of the Churches or the Missions but of other agencies and of the Chinese themselves. But chiefly they were identified with foreigners and with the Missions which were unmistakably foreign. The vast visible activities of colleges, schools and hospitals and even the superintendence of evangelistic work were or seemed to be under the support and control of foreign agents and agencies. The benevolence of this service had not been unrecognized in China and discriminations had been made between missionaries and other foreigners. Indeed these discriminations had been embodied in treaties between China and other nations. These provisions may have been just and future judgment may amply vindicate them. Or they may have been unwise and their evil consequences may long condemn them. In either case they implicated Christianity and the Christian Church in conditions from which the new national spirit in China was seeking deliverance. No theory of the international character of the Church can alter the fact that it is made up of men in each nation who are citizens of that nation as well as members of the Church, and who are the same persons in each case. Nor can it alter the fact that the idea and institution of the Church, apart even from the persons who compose it, is national as well as international. And it is neither to be wondered at nor deplored that in the present situation the Chinese Church has sought to vindicate itself and to save and exert its influence by taking a strong, perhaps extreme national position. Those who object might well reread the history of the American Churches in the Revolutionary period, not to speak of more modern times. If at times in recent years this response of the Church to national sentiment has gone to extremes we can only testify that in the Evaluation Conferences from Tsinan to Canton we found only a thoroughly reasonable expression of it. The Chinese Christian leaders had exactly the same spirit and the same ends in view as the Missions. The only question was as to what means or plans could best secure those ends and whether some of the means or plans proposed might delay or even frustrate these ends.

And the national element enters also on the side of the Mission. It is in name and character foreign, and it can not be otherwise, except by ceasing to be itself. Its members come from a foreign land and are frequently visiting it and in the end usually return to it to remain. They do their best to learn the language but few ever master it sufficiently to use it as the indispensable sign of Chinese nationalism. They live and dress as foreigners, though this is of diminishing significance, as increasing numbers of Chinese are doing the same. They are foreign citizens and they cannot divest themselves of their foreign political allegiance and relationship except by legal process of naturalization. The financial support of the missionaries and of much of their work comes from abroad.

Having in mind then this national element the question of relations between Mission and Church involves these issues: Shall this national character of either Church or Mission or both be preserved? Must they be preserved together? Or if one is to be preserved, which shall it be? What is the true conception of the character and functions of each? What are their aims? What relations are most in accord with the true character of each and will best enable it to fulfill its functions? Days were spent on the discussion of these questions in the Evaluation Conferences and a stenographic abstract of these discussions in the three Regional Conferences and of the contributions of both Chinese and missionary, is available for the use of the Board and its officers. The same questions were dealt with at the Post War Conference of delegates from all our Missions at Princeton in June, 1920 and have been fully treated in reports of past deputations. A good part of the literature of missions and mission conferences for the past thirty years is occupied with these same discussions. I shall try to state here simply and succinctly the convictions which we expressed at the Conferences and which were confirmed by what we saw in China and which represent, I think, the traditional policy of our Board.

1. *Our Ideal of the Church*

First as to our ideal of the Church. The Board's Manual summarizes this ideal in the time-worn but indispensable words, "self propagating, self supporting and self governing." Some make a point of a logical or chronological order in the phrases but there should be an element of each in every Church from the beginning and the sad fact is that self propagation, which should be certainly the initial character-

istic, is the last of these ideals ever to be fully realized in any Church, East or West.

1. The missionary policy of our Church has sought to set up the new Churches on the Mission field in *full ecclesiastical self government* from the beginning. The churches in China long ago entered into their full ecclesiastical autonomy. I doubt if they ever were aware of anything else even in the early years when the presbyteries were still nominally attached to the General Assembly in the U. S. A. In two respects, however, it may be said, that self government was qualified. (1) The presbyteries were Chinese in one sense but not exclusively so. The foreign missionaries were members of them. The ordained missionaries outnumber the ordained Chinese in some of the presbyteries, but the lay membership makes all the presbyteries theoretically Chinese. And, in the main the presbyteries are genuinely Chinese and are actually controlled and directed by the Chinese, and it ought to be so. I have been inclined to the view that to ensure its being so the missionaries should preferably be advisory or temporary members. In some cases, however, it is the missionaries who really direct, either consciously or unconsciously. This missionary element in the government of the Church does, I think, affect the ideal of self government, but possibly not to a great extent. It is not resented by the Chinese. On the other hand, they are resentful of the missionary's absence from this relationship. Whether this resentment is wholesome only the future will disclose. It is chiefly significant because of the bearing of this union of Mission and Church on other matters such as the pure national character of the Church, and the maintenance of distinctions, if these are held to be wise, in the field of subsidies and self support, and in administrative as well as financial responsibility. If ecclesiastical union, it is argued, does not interfere with the realization of the ideal of self government, will financial and administrative union interfere with the realization of other ideals? (2) But far more seriously, it is said, the self government of the Church is unattained because the Church does not conduct or share in conducting (except as plans of cooperation have already been introduced, as we shall see they have) the great bulk of the work, educational and medical, at least, which is done in the name of the Christian Church but which is really conducted by the missionaries, not as members of the Chinese presbyteries but as members of the foreign missions of the Church in America. It is hard to say how far this is a ground for popular criticism of the Church or the Mission. The popular

placards, like the Changsha proclamation reported elsewhere, make no distinction between Church and Mission and credit the Chinese Church now with all the activities of the Missions. And it is just this fact that strengthens the feeling of many Chinese that, irrespective of the source of the funds used, the Chinese Church is not really self-governing so long as it is held responsible for work done in its name but without its judgment and control. Also it is clearly seen that the Missions in the great undertakings they have built up have done one or the other of three things, either they have created what the Church will have some day to take over and carry on, or they have made it necessary for the Missions themselves to continue to look after these undertakings, or they are preparing some monstrous ruins. In any case the Church is being compromised deeply and all her future is being shaped and determined for her. There are many in the Church who see this and who see the evil of it, but they see also the good. They know that the Church as a Chinese Church cannot do these things. It has as yet neither the financial nor the administrative ability to do them, but they want them done. And yet they want the Church both to be protected and to be prepared to take over the task in due time. They propose accordingly just such a merger of Church and Mission as is embodied in the plan of the Kwangtung Divisional Council. And they urge as a further reason for this a genuinely unselfish consideration, namely, that only under such a plan can foreign missionaries continue to function in the new China, that there will be no real freedom or opportunity for them as foreigners and that the Church will endure the reproach at the present time of the alliance with them in such a merger first, because it ought to do so, for the sake of Christ and the cause, and secondly, because the principle of such a merger, subordinating this foreign activity to the control of the Church, and the spirit which this subordination would display, would of themselves go far to allay hostile public opinion. Furthermore, they urge, no real subordination is involved as the missionaries are welcomed to a full place within the Church, and moreover, this is the only effective way of securing the realization of their own ideal for the full self-government of the Church.

2. It is a strong element in the proposal of the Kwangtung Divisional Council that it comes from a Church with a good basis of *self-supporting congregations.* There are parts of China where this ideal is very dim or confused or even rejected. It is dim in the minds of many who think the Church

can exist without any organized body and especially without any local congregational organization. There are some indeed who think that this idea is to be one of the contributions of the "Chinese religious genius," which as one Chinese writer says, "Insists that religion should be left to individual inclination and achievement without organized propaganda and public worship of any sort." ("The China Christian Year Book, 1926," p. 276.) The preface to the China Christian Year Book for 1926 calls attention to this tendency in the Chinese Christian mind. Summarizing the main features of the present situation in the survey of the year, it says:

> "The chief note struck with regards to Christianity, where there is articulation at least, is the desire to understand and follow Christ's way of life. This includes another promising sign that, in spite of the comparative lack of cohesion in the Christian Movement as a whole, there is a slowly growing desire and effort to promote Christian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theological unity. It is felt by some that this higher and freer Christian fellowship is possible even though intellectual and ecclesiastical unity is hardly a practical question at the present time."

In this view local self-supporting churches are not necessary. The Church can exist as a disembodied national influence. Well, it cannot. Alas! this kind of religious genius is not confined to China. It has been one of the hindrances and obstacles in the way of the Church always and everywhere. It is a great thing to have Christianity diffuse itself generally in society and it is remarkable and desirable to have it diffused in China as it is, but such an ideal as the exclusive ideal of the Church dissolves into nebula the question of organic relations between Church and Missions. Several facts make this view natural and popular. There are large numbers of men who have been Christian or who are such, or who are of Christian sympathies, who are not actively connected with local churches. Perhaps there are no churches of the social or intellectual quality which satisfies them. Perhaps they prefer to be free from the commitments and obligations which responsible membership in a local church would entail. Also the large number of general movements in China dependent upon Christian men or the Christian spirit for support and the overhead national or regional or denominational organizations which have outgrown their base in solid, autonomous and self-dependent Christian congregations, have drawn to their needs many men who find in them rather than in a local church organization their means of self-expression and service, and who are the very men who might best build up and main-

tain self-supporting churches. For these and other reasons the ideal of self-support as applied to local churches is dim.

It is also confused. The idea of endowment is very familiar and popular in China. It is thus that many temples and other institutions are maintained. It seems to many Chinese a much more reasonable and efficient method than support by annual contributions, and accordingly in the Church it is proposed to care for self-support by the accumulation of endowment funds. In one station some of the older workers have an irremovable animosity against one of the older missionaries because he had discouraged this plan for such a way of assuring the self-support of the Church. In some places we met the idea that the Mission should continue to support the pastor while the church laid up its funds for an endowment. In due time the church would thus become self-supporting through a fund contributed in reality from America and not by the church at all.

The idea of self-support is not dim and confused only. It is even rejected. In the old days there were missionaries who rejected it frankly on the ground that if the Church became independent financially it would be independent otherwise and that it was not ready for independence. None of our missionaries take that view today. They desire sincerely the complete independence of the Church. But there are both missionaries and Chinese who do not see why the money available for Christian missionary work in China should not be conceived as one common fund, no matter whence it comes; nor why because the Church in America is rich and strong, it should not contribute indefinitely to that fund, nor why Chinese pastors and Christian work in China should not be paid for by those who have most money, no matter to what nation they belong. "Is not the Christian Church throughout the world one great fellowship and family?" they ask. "Ought it not to bear all things in common?" They take the attitude which the "Christian Century" supports. "Are not all these tasks world-tasks?" they ask, "and ought they not to be supported by a world Christian purse? We Chinese are very poor. Why should not the strong bear the burdens of the weak?" Well, for the reason that St. Paul proceeds to give. Because every man should bear his own burden for his own sake, that he in his turn may bear his brother's.

There were times when Dr. Kerr and I were driven nearly to despair in discussing the ideal of self-support with Chinese groups. And there are many missionaries, too, who have grown so accustomed to the use of money in the work, or who

have found it so much quicker and easier to build up work with foreign support than to develop the Church in self-support that even some of them relax the pressure, which is relaxed only at the peril of the life of the Church itself. Also the economic conditions are difficult. Many of the Christians are desperately poor and in many places they represent but scanty resources. All allowances should be made but no allowances can alter the two facts, first, that the Church in China is far behind the Churches in Japan and Korea both in achievement and in ideal in this matter, and second, that self-support is not an optional or secondary quality in the character of the Church, but that economic self-dependence, inherently and inescapably, is the only true ideal of the Church, and that so long as the Church is economically dependent it is not and cannot be independent. To call it independent when it is not, to juggle the organization and relation of Church and Mission so as to make it appear that the Church as a Chinese Church is doing what it is only doing, not as a Chinese Church but as an amalgamation of the Chinese Church and the American foreign mission operating under the name of the Chinese Church, is a dangerous procedure. It can be justified but in just one way—the same way in which our Lord was justified in calling Simon by the new name of Peter, and that we are justified in being called "saints," namely, that such nominalism truly leads on to the realism which it anticipates. But we shall venture soon to examine the accuracy of this analogy.

Those who argue for some such plan, however, can at least call in question our past methods and achievements in China. The Missions of all denominations in Chih-li as they looked at the almost total absence of self-supporting Churches wondered whether they would not have to go back to the beginning and start all over again. It seemed to be questionable whether apart from the L. M. S. a single Mission in Chih-li could show more than one or two genuinely self-supporting Churches. Thanks in part at least to the necessities of retrenchment and withdrawal, the L. M. S. work had resulted in a number of independent Churches in Peking, but this Mission at the same time was foremost in projecting its work for the future outside of Peking on a radically different basis, essentially on the old, much antagonized but apparently indestructible ideas of "the Nevius plan," which Dr. Nevius maintained were nothing but St. Paul's missionary methods applied to modern missions. This new experiment of the L. M. S. missionaries in the Siaochang district has been going on now for ten years and its principles and results are described in two pamphlets

issued by "World Dominion" of London, entitled "Church Planting" and "Indigenous Ideals in Practice." Again and again in the Evaluation Conferences missionaries turned to ideas such as these as they had done at the Japan Mission meeting. Some were ready for a radical abandonment of the whole idea of subsidization. Others believed in a legitimate use of mission funds to supplement receipts on the field for institutional work and to support itinerating or supervisory evangelism, but not pastors or chapels or located evangelists. Others thought that missionaries as such should spend nothing except for their own itineration and that all other expenditures should be controlled in such cooperation with the Church as would make the Church responsible for achieving full self-support. What plan of cooperation would best secure this?

Clearly, something must be done. It is extremely difficult to determine whether some of the so-called self-supporting churches in our Missions are really such, but accepting the full number given in the last statistical report of the China Council for the year ending June 30th, 1926, there are 32 self-supporting Churches in all our Missions, 1 in North China, 8 in Shantung, 8 in Central China, 5 in Kiangan, 8 in South China, 2 in Hainan and none in Hunan, or Yunnan. In 1925 the number reported was 32 with 47,977 members in all our churches, the 32 self-supporting and 201 non self-supporting and 781 unorganized groups of believers. The total contributions for Church purposes, according to the statistical summary in our Board's Report for 1925-26, excluding education, hospital fees, etc., were gold $81,743. In the Church of Christ in Japan there are 38,344 members, with 99 self-supporting churches, and the Church gave for Church purposes gold $202,551, and in Korea in the Presbyterian Church there are 62,550 members with 547 self-supporting organized churches and 1,088 other groups of believers. These Korean Churches gave for Church purposes, according to the Board's report, gold $309,991. There are economic differences between China and Korea and Japan, but we could not learn that the Christians in those countries were better able to give than the Christians in China. There are, moreover, 632 of our own missionaries in China and only 71 of our own and 224 of all denominations cooperating with the Church of Christ in Japan and 163 in our Mission in Korea. The Chinese Christians are scattered over a much wider area but they are in groups just as they are in Korea and Japan. In China there is only one self-supporting Church in our Missions for each 1,499

Church members and for each 40 missionaries; in Japan one for each 387 members and two missionaries, and in Korea one for each 114 members and three for each missionary. In one of the best stations in China the cost of the evangelistic work, i. e. salaries, tracts, itinerating, attendants, conferences, etc., is Mex. $10,253, of which only $256 is raised on the field, while there are two reported self-supporting Churches in this station and its county districts, costing $2,540, all of which is provided on the field. The largest number of self-supporting churches in connection with any one station is in Canton where there are six self-supporting churches with a membership in them and in all other groups in the Mission of 11,130, or one self-supporting church on the average to each 1,655 members in the South China Mission.

This evidence of the long distance between the ideal of full self-support and the present status of the Chinese Church raises two serious questions both for Church and Mission and in regard to this problem of plan of cooperation. (1) In the first place, how can the churches be helped toward self-support? Are any changes of method necessary, quite apart from the question of whether Missions or Church shall carry them into effect? Has help been given which ought in some cases to be stopped? The South China Mission, or at least the Canton Station, where there has been most success in developing self-supporting churches answers both these questions in the affirmative. They want to abandon the method of paid local evangelization. Dr. Kunkle states what we gathered to be their view and which is also the view of the L. M. S. missionaries in the North adverse to the continuance of subsidized chapels and localized evangelists:

"The 'preacher-chapel' method has shown itself unsuited for evangelistic work in villages. For the promotion of Christian work in any given place it has usually been considered necessary first to build or rent a chapel and then to locate a preacher in it. This method has met with a large measure of success in larger centers, success corresponding to the completeness of the plant and the resources of the preacher. But the method met with two difficulties in village communities. In the first place by its building, its strange methods, its worker from a distant place it aroused the natural suspicion of country people. In the second place it was too expensive to be extended to villages. The funds of the mission could at best establish work like this only in markets. It was the expectation of those who started work along these lines that each chapel would within reasonable time become self-supporting. Funds would thus be released for the opening of new centers and this process would go on indefinitely. But after ten, twenty and even thirty years, self-support in practically all country centers is still far off. In the failure to achieve self-support the whole scheme has been broken down.

Extension work, as we have seen, has practically come to a standstill. For those looking for a method of bringing the Gospel to all the thousands of villages yet unreached, the preacher-chapel offers little hope. It would seem to put an unnatural limit to the spread of the Christian movement."

(Rev. J. S. Kunkle—"Training of Rural Workers.")

But the abandonment of an unsatisfactory and self-limiting method must be accompanied by the substitution of better ones. One better method would be an intensive effort on the part of the Mission to bring to self-support the churches which ought now to achieve it. Some of the oldest missionaries in Shantung thought that any church of 150 members ought to be self-supporting. Others think that every organized church ought to support its own pastor if it is to have one as is done in Korea, or that otherwise it ought to be grouped with other churches under one pastoral charge whose support the grouped churches would wholly meet, and that until it reaches this stage it should keep the status of an unorganized church group caring for its own worship and Bible study with the help of periodic evangelistic visits and the attendance and training of its officers and leaders at central station training classes. The Weihsien work, one of the most substantial pieces of work in China, has been built up largely on this basis and but for brigandage, oppression and agricultural difficulties would now be reporting eight or ten self-supporting churches.

(2) But in the second place, what plan of cooperation can fit such a situation? How much real responsibility can the Church of a province have in which there is not one self-supporting congregation, not one pastor who stands solidly on the fundamental unit of an economically self-dependent congregation, or at the best only one or two such? Has a non self-supporting Church the character and resources which will enable it to function as a true cooperating body in the assumption and discharge of real responsibility? Will the Church be better off for limiting itself to handling only what it has itself given? Or can the Chinese Church be best led on to self-support in the actual present situation by extending to it a larger measure of responsibility for administering funds from outside which it did not supply, in consideration of two facts, first that this will be a school in which the Church will grow strong to see more clearly the self-supporting ideal and more earnestly to strive to attain it, and, second, that while not making as yet any great financial contribution, the Church and its leaders are contributing their lives, that they themselves are the Church which we profess to be establishing and that by the way of love and trust and larger faith

we may reach the goal faster than by the way of mathematical finance? This again is one of the problems entering into the determination of a wise cooperative plan.

3. The third and most essential element in our ideal of the Church, if one of these can be said to be most essential when all are equally so, is the ideal of *self-propagation.* This was the way Christianity spread in the beginning and was intended always to spread. As Frederick Myers of Keswick said in one of the notable books of the last century, "The Church of Christ and the Church of England," to which Dr. Robert Russell Booth directed me thirty years ago:

> "The Gospel was given to men at first—and there is nothing to make us believe that it was not intended to continue as it was given—as good tidings, needing no series of supernatural heralds to transmit or to guard; but as a message which, having been clearly enunciated at first by the mouths of inspired Apostles, and written down by chosen scribes, and loudly echoed by the chorus of a whole army of Martyrs, the men that came after would not willingly let die. It was a message requiring no perpetual succession of divinely inspired teachers to interpret, but rather one which was to be received into the inmost hearts of the faithful, and embodied in perpetually recurring rites of worship; one which those who receive it themselves ever feel it to be a duty dearer to them than life to hand down in essential correctness to their children's children from age to age for ever. And the way in which the Gospel would seem to be intended to be alike preserved and perpetuated on earth is, not by its being jealously guarded by a chosen order and cautiously communicated to a chosen few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading merely, to be rooted up. It was designed to be not as a perpetual fire in the Temple, to be tended with jealous assiduity and to be fed only with special oil; but rather as a shining and burning light, to be set up on every hill, which should blaze the broader and the brighter in the breeze, and go on so spreading over the surrounding territory as that nothing of this world should ever be able to extinguish or to conceal it."

It is thus that living religion always spreads. It was thus that Buddhism spread. It is true that now and again it enjoyed royal patronage or state encouragement and these are real forces, as the history of European mediaeval missions in the case of Christianity shows. But also, and still more, Buddhism spread and retains its hold today by the natural processes either of social contagion or of social cohesion or both. The growth of Islam is an even more pressing illustration. Here too, political and military powers often lay behind the propaganda, but no one can meet the Moslem people today, still less watch the onward movement in Africa, without perceiving that, apart from any pressure of the sword, now scarcely in evidence, and apart from organized missionary effort which,

contrary to our common ideas, is characteristic of present-day Islam, the real power of advance is its spontaneous self-propagative activity of ideas, old and new.

Whenever Christianity has made or is making great indigenous advance it has been through this living spirit in the Church. It was notably so in Korea. Mr. Grant and I saw the Korean Church in its beginning and were present at some of the early session meetings which were at once revealing the genuine character of the church and fixing its principles. One of the things on which most emphasis was laid was the duty of unpaid, voluntary propagation of the Gospel and sometimes candidates were postponed for no other reason than that they had not yet shown sufficient zeal in making the Gospel known to others.

If the world is ever to be evangelized there is no other way in which it can be done. The Church in the West can never furnish money enough to employ a sufficient number of preachers and evangelists to carry the Gospel to everyone. The effort to do it in this way would effectually strangle the character of the Church as Christian. The sacrifices and sincerities of the Gospel would not survive under such a gigantic system of paid employment. Nor can the new Church ever finance such a project. The attempt to do it would kill the motives which alone could prompt and sustain the effort. The use of money from the Western Churches in the missionary enterprise is justified and necessary, but it has its limits and, happily, the money itself is limited. It is far better that it should be limited. The only right and possible world propagation of Christianity or national propagation in China must be spontaneous and self-sustained. In China it must be this spontaneous and unpaid self propagation of the Chinese Church. There must be leadership, to be sure, supported by the Church with legitimate help for a time from without, but, if China is to be evangelized, it goes without saying it must be done by the Chinese Christians.

Are they doing it? To what extent are our Churches self-extending? The answer must be that a great deal is being done, that many Chinese Christians are tireless and faithful and joyous in their daily witness for Christ by their own lives and by their direct words. We met many such. And many new Christians and many new Christian groups are the outcome of such witness. But the figures of growth in the work are depressing, even allowing for their inaccuracies and incompleteness. These deficiencies operate in both directions, an over and under statement, and may be allowed to offset one

another. But the simple facts are that in 1926 the total number of communicant members reported in the churches in our eight Missions was 47,977, and the number of new members added 3,657, or one to each thirteen. And, in spite of these additions there was a net loss on the face of the returns of 2,028. As we shall see later, even if all church members were to be exempted from any duty of self-propagation, which would be to surrender Christianity, and if the employed preachers and teachers and other workers of the Church alone are considered, we have 3,657 additions for a staff of 2,966, not including the foreign missionaries.

There have been times in missionary work when some missionaries discouraged the idea of self-propagation on the ground that many of the new Christians had such an inadequate idea of Christianity, albeit their faith was genuine, that there was danger that they might spread wrong conceptions and injure rather than advance the cause. There is some truth in this, but the truth is not confined to the simple lay Christian. Damage can be traced to employed preachers and chapel keepers also. But the Church will suffer far more in the end from stagnation and sterility than she will suffer from zeal and fervor. And the rich fruitfulness of the testimony and work of hundreds of simple Christian laymen and women shows how much could be accomplished if the Chinese Church were fully to awake to its evangelistic duty.

All allowance must be made for the fact that so many of the Christians are from the farmer and laboring classes. The Saviour Himself belonged to these classes and so does the future of China—to them and to the students. In the case of the latter it is not lack of intelligence that will keep the Christians among them from a great Christian propaganda. And we must hope that before long great companies of Christian students will turn their fervent zeal and their devotion to Christ and to China into a great evangelistic advance, a genuine Christian student crusade. And as to the uneducated folk, while there is a great proportion of illiteracy, this is always least among Christians, and there remains a majority who are literate and who need, as the facts show, more Christian training themselves and more exercise in the work of evangelization. The China branch of the American Bible Society issued last fall in Shanghai a statement beginning: "The Church in China, accepting new responsibilities, faces a most serious handicap. An alarmingly large number of church members are not Bible reading Christians. More than a third of them cannot read. Less than a third of them practice devo-

tional Scripture reading. One in three of those persons who have been admitted to church membership owns neither a Bible nor a New Testament."

This statement gave the facts as discovered in two intensive surveys. One was of 3,327 church members and showed that 2,915 have no family worship and that 412 have; that 2,244 do not read the Bible daily and that 1,083 do; that 1,249 have no Bible or New Testament and that 2,078 have; that 1,241 cannot read and that 2,086 can. The other survey of 1,190 church members in one district showed that 1,015 have no family worship, while 175 have; that 996 do not read the Bible daily, while 194 do; that 677 have no Bible or New Testament, while 513 have; that 644 cannot read and 546 can. So far as family worship and daily Bible reading are concerned, one wonders whether such surveys do not show a better situation than in the Church in America, and perhaps the Church in China is not so remiss in other ways. Dr. Kerr and I would be the last persons in the world to allow a condemnation of these Churches on the Mission field. They are not what they ought to be and they ought to be seen as they are and they ought to draw far nearer the true Church ideal, but they are true Churches and Christ is in them and working through them.

4. I have spoken of the three familiar adjectives with which it has been customary for many years to describe the ideal of the Church on the Mission field. But of late another idea has been emphasized in the term *"indigenous."* At first, perhaps, this term was used only to get rid of what some felt to be objectionable in the term "native." It soon became apparent, however, that the word contained ideas which, perhaps, had not been clearly discerned in the word "native" and which the old familiar double adjectives did not bring out. And also that it brought into light new difficulties and questionings, and we already see some new confusions and disagreements both among native Church leaders and among missionary administrators. Among the many questions which have emerged are these—what does "indigenous" mean as to the national or cosmopolitan character of the Church within any one nation, the relation of this Church to foreigners and to the Churches in foreign nations and their relation to it? What does "indigenous" mean in the matter of independence, and as to the respects in which independence is a valid and relevant idea, if it is to be regarded as valid and relevant at all? And what does "indigenous" mean with regard to Christian thought and the relation of Christianity to national culture?

Earnest and capable Chinese Christians have sought to state what "indigenous" means. It is interesting to note that Dr. Francis Wei in his address opening the discussion on the subject, dealt with the ideas both of an "indigenous" Church and of "indigenous" Christianity at the Conference on "The Church in China Today" in Shanghai in January, 1926, and that the findings of the Conference dealt also with both. In his suggestive address Dr. Wei, who is one of the wisest and most trusted Chinese leaders, said:

"What would make the Church in China indigenous? Certainly the body of its membership must be Chinese, its leadership assumed by Chinese men and the money to finance its activities and institutions largely from Chinese sources. Some of you will perhaps begin to think of Chinese architecture and other forms of fine arts, Chinese adaptations of hymnology and ritual, Chinese missionary societies and Christian literature. All these are essential, but we have to ask further whether the motive force behind them is or is not from the Chinese Christians, and whether or not all the activities and institutions are the natural and spontaneous forms of expression of the Christian life in the Chinese Christians. If not, we may have all these things, but not an Indigenous Chinese Church.

"You will perhaps wonder why I do not mention Chinese control. But can the Christian life of the Chinese find its natural and spontaneous expression if it is controlled from outside?

"Freedom of expression and freedom of experimentation is essential to the great work of making Christianity and the Church indigenous in China."

And the Conference Findings carried out Dr. Wei's thought:

"We think the Conference needs to take this opportunity of putting itself on record as giving the following meaning to the term 'indigenous Christianity'—viz., a form of Christianity which may be expected to develop in the Chinese Church when the excessive pressure of foreign theology and administrative control is removed and a consequent greater initiative of thought and activity results under the stimulating power of the Holy Spirit; a form also which both in the realm of religious faith and in that of order will undoubtedly reveal and bring to fruition in Christ those distinctive spiritual values, e. g., ethical ideals, principles of polity, qualities of character, reverent response to Beauty and Truth, which have in the past become indigenous to the Chinese race.

"Why should an indigenous Christianity be expressly fostered?

1. Because the Christian movement in China has now reached a point where full freedom of self-expression is needed and so the excessive westernism of the Christianity hitherto prevalent be remedied.

2. In order that the Christian message may come in a form more easily understandable and more sympathetically relatable to the mentality and general outlook of all classes.

3. In order that Chinese Christians in their public worship and devotional approach to God may find themselves in an atmosphere more conducive to instinctive and real fellowship with God, and so become more able to bear all the fruits of the Spirit.

4. In order that Christ's fulfilling function may be accomplished, that those distinctive elements in Chinese culture and personality which are waiting to be fulfilled in Him may be fulfilled and thus a distinctive Chinese contribution be made to the actualization of God's Christianity throughout the world.

"How not to get it. The Committee felt the force of the suggestion made that by making indigenousness an end in itself, the Church would defeat its own ends and the result would be unquestionably Christian and questionably indigenous in any true sense.

"How to get it. By seeing to it that within the body of the Church, in all problems of the Church's faith and order, its government, finance, and propagation, Chinese initiative should have entirely free course, and that the Chinese should work realizing that in the sight of God the ultimate responsibility as also the spiritual and formal authority is theirs and theirs alone.

"By deliberately incorporating into the Church's thought and practice such Chinese ideals and customs that may be so Christianized as to become vehicles for a fuller growth and expression of Chinese Christian life.

"The application of the above principles should depend upon local conditions as relating to the maturity of a given Christian body."

These statements are earnest efforts to deal with a great problem, but they leave many points open. The findings refer to "excessive pressure" and "greater initiative" as though the problem were a problem in degree and not in kind, as though also some pressure and some limitation of initiative were reconcilable with or even involved in indigeneity, whereas from my point of view no such pressure or limitation from without is consistent with the true conception of an indigenous Church. It may accept what help it desires from without and it may enter into what cooperation it pleases and it may follow its own initiative on independent paths or accept leadership—but it must do all these things for itself as a truly self-dependent and self-determining Church. That is our view.

It is clear that we shall have a good deal of discussion in missionary literature and conferences, and especially at the Jerusalem Conference, over the idea and ideals of "Indigenous." I have already set down some of my own convictions on this subject in a little volume entitled "The Church and Missions."

The aim of foreign missions clearly is to plant Christianity indigenously in the life of each nation, to domesticate it there and let it grow up and out in the forms of life appropriate to it in the new environment to which it has been naturalized, to which, indeed, it has not needed to be naturalized so far as it has been presented in its true character as a universal life and faith of man. So far as we succeed in carrying out this aim, we build up in each nation, or we are witnesses to a building up by God of churches rooted in the life of each separate

nation, each one made up of its nation's people, subject to its distinctive character and participating in its national mission and destiny. Our very fundamental idea in foreign missions involves the creation of the national problem, the problem of the relation of national churches, or of churches which are to become national. The ideal of the Roman Church is to subject all churches everywhere to the Roman tradition, the Roman theory, and the Roman government.

This is not our ideal. Our ideal is to establish in each land a native church that shall be of the soil, rooted in the tradition and life of the people, fitted to its customs and institutions, sharing its character and participating in its mission, yes, defining and inspiring that mission as it can do only when it is a truly national church subject to no alien bondage. In such a church, Christianity will, of course, surrender nothing that is essential and universal. She enters into no compromise. She simply domesticates herself in a new home which she has been long in finding, and from the new roots which she sinks into humanity expands that interpretation of the life of God in man and nourishes that hope of man's future in God, which can only be perfected as all the people bring their glory and honor into the final temple of humanity.

Just as Boards and Missions exist for the sake of the individual missionary, so his end is found in establishing and assisting a living native church. I use the word "native" without hesitation. It is a current fashion in missionary literature to eschew it on the ground that it is a reproachful term. What makes it reproachful? Not its history. It is a good and honest word, one of the best and honestest words in the English language. If it has been tainted by any conditions existing in the mission work the right course is to change the conditions and not to allow a noble word to be degraded. So long as the conditions exist they will taint any other word that may be substituted for it. They will taint "indigenous" faster than they tainted "native." They will taint "church" as they are already beginning to do. They will even taint the word "Christian." What needs to be changed is not the good word "native" but the facts of dependence, of subservience in the native church. It is desirable that there should be clear thinking and straight speaking in this matter, because there is danger that in some countries the mission enterprise will be led into a morass in which both Missions and Churches will be bogged to their detriment and confusion.

The supreme and determining aim of missions in any country, India for example, is to get Jesus Christ made known and accepted in India. Elemental to this aim is the establishment of a Christian Church in India, but the establishment of the Church in any land is not a matter of terminology. It is a matter of fact. And a Church that is a Church in fact and not merely in term will be self-dependent, self-governed, and most of all a force of living and spontaneous propaganda. I do not say that it must be. I simply say that it will be. To give up the idea of financial self-dependence is to accept the fact of dependence, and that fact, no matter how it may be obscured by mergers or by agreements, will keep the Church, so long as it remains a fact, from fulfilling its functions or wielding its power. The spirit of race superiority on the part of missions in whatever way it displays itself, in temper or in policy, as to money, relationships, or anything else, is a baneful thing, a barrier to be overcome in the effort to plant and develop an efficient and sovereign native Church. But the fact of financial dependence is a barrier also, and the Indian Church ought resolutely to set itself to

overcome that barrier. Until it does do so, no subordination of missionaries to it nor any merging of missions with it will make it independent or set it in its rightful place of national religious leadership.

What then are the elements which must enter into the ideal of the indigenous Church?

1. That it should be the Church of Christ, that He should be its Head, in the fullness of the fact and conception of Him and His headship set forth in the New Testament. It will be exclusive in the sense that He is the only Saviour and Lord. It will be inclusive in the sense that He is all in all, and Head of all both present and past, and that by Him all things consist. All the wealth and truth of the inheritance and experience of the nation is His.

2. That it should be a living, propagating power, so possessing Christ and possessed by Him that its spontaneous and irresistible instinct shall be to make Christ known to all men and to make Christ Lord of all things. (See Frederic Myers, "Catholic Thoughts on the Church of Christ and the Church of England.")

3. That it should be self-governing and self-supporting. This does not mean that it may not accept counsel and help. It does mean that it does not rely upon them and that it can do without them.

4. That it should be national and free. This means that it should be independent of foreign control and authority, though it may have what relations of international fellowship it thinks wise. It means that it will have the color and flavor of the national character and will be fitted to the genius of the race. It means that so far as any external authority is concerned the Church will have absolute freedom of thought and life.

5. That it should be a part of that Church which lives from age to age and which is above all nations and races, and that it should be consciously and vitally and truly in line with the full Christian heritage. This means that it must know the Church of history as well as the Christ of history.

6. That it should know what the Church of the past has been through in the matter of faith and order, but be free on the basis of the New Testament and the history of the Church and its own living experience to work out its own creedal statements and ecclesiastical organization.

7. That it should be a living organism built of those living cells which are essential to all organic life. This means that it should function in and through efficient congregational units. An argument can be made for a new form of Christianity which would dispense with local church organizations, with the sacraments and the discipline and education and fellowship of local churches. But it is a purely theoretical and fallacious argument. "If men are to make a thing living," says Mr. Chesterton, "they must make it local." "For a long time past," wrote Hort, "I have been coming in various ways to feel that perhaps our most urgent need in the English Church is the creation of a true congregational life....A new congregational life would give back to Christianity itself a power of which people little dream."

8. That it should fearlessly grapple in the spirit of Christ with all the problems of life and society, or, to put it in more Christian terms, that it should seek to serve both individual persons and society as a whole in all the ways in which men of righteousness and truth and courage can serve in Christ's name their fellow men and their age.

9. That it should teach and live the Gospel and that it should con-

ceive and represent Christianity not as a Western system to be modified but as the ideal truth of God revealed in Christ after which all national Churches are striving.

The essential thing about these new Churches is that they should be real. Life and witness will be the first evidence of this reality, but also if these Churches are real they will be independent. No one will make them independent. No one can. They will simply be so. And we gain nothing by slurring the importance of this. One of the essentials of a real Church is financial self-dependence. There has been and is real danger in India, that this element in the ideal and character of a Church may be slurred over. "I am sick," writes one Indian Christian, "of hearing self-support, self-support on all sides. Self-respect, self-government, self-propagation always precede self-support. Self-support should never be the initial step. It is a blessing that comes of itself without the present straining of nerves and pounding of pulpits with self-support sermons." (*The National Missionary Intelligencer*, August, 1921, p. 84.) "With regard to money contributed by Churches in the West for the evangelization of India," says an appeal signed by South Indian Missionaries and Indian Christians, "the chief question is not by whom the money is administered, but whether it is spent in the most fruitful way for the extension of Christ's kingdom. The principle that a body because it contributes money must have a voice in the spending of it, should not operate in the Church of Christ." (*Christian Patriot*, June 8, 1918.) "Let the doctrine of he who pays the piper has the right to call for the tune be decently buried." ("Memorandum" of the *Christo Samaj*, p. 20.) As a reaction against wrong views on the other side and the use of missionary money as a basis for missionary influence and authority, there is much that is wholesome in this emphasis, but, while the native Church may properly resent the idea that foreign funds entitle foreign Missions to control the Church, it must not shut its eyes to the hard fact which does not grow out of missionary obstinacy and domination, but rests on true psychology, true economy and true history, that the Church must be financially self-dependent. That does not mean that it may not receive financial help from without. The American Church is intellectually independent and spiritually independent, but it is drawing all the time upon the churches of great Britain for intellectual and spiritual help, and it is even more indebted for spiritual help to its foreign missions and their work in foreign lands. But the principle to which I am referring does require relentlessly, and the native Church will never be able to escape from it, that that Church should set for itself the goal of complete self-support and should go a great deal further at once towards the achievement of that goal than it has gone.

There are those in the missions and the native Churches who see this clearly. "Mr. ——," writes the Rev. Bernard Lucas, in an article entitled "The Indian Church and Indian Leadership," "would relegate to a quite subordinate position the financial aspect of the question, and, ignoring the source from which the funds are obtained, would use the funds of the Home Church for the support of Indian missionaries, who as regards status and salary would be very much superior to their ministerial brethren. I would put the financial aspect of the question in the forefront, and make the Indian Church funds the controlling factor in the matter of salary, and the Indian Church organization the supreme sphere in the matter of position and influence. The goal which must, in

my judgment, regulate the whole missionary policy is the substitution, not of Indian for European missionaries, but of the Indian Church with its own ministerial and mission service, for the Home Church with its foreign missionaries and its foreign-supported workers." (*"The Harvest Field,"* November, 1917, p. 423.) And the Rev. Andrew Thakur Das, in a paper on the "New Day in the Indian Church," writes: "While it is becoming clear that Christianity is to be naturalized in India, it is not easy to depict and define its future forms and features. We have not as a community fully set ourselves to this task. It is easy, however, to see the steep path which will lead us to the goal. An indigenous Church has to be an independent and self-sustained Church. Undoubtedly one of the keys of this situation is an Indian ministry. As long as the Indian agents are dependent on foreign funds and subject to foreign control, so long it will be impossible for the Indian Church to take a vigorous step forward towards this ideal. Foreign support and control are apt to act as narcotics, and check the spontaneous development of Indian Christianity. A mission-paid ministry tends to create a barrier between the minister and his people, by bringing him more into touch with the foreigner than with those whom he serves, and makes him responsible not to the Church, but to the Foreign Mission which supplies the money. The situation becomes very serious when we consider that, while on the one hand foreign pay-mastership is deadening, on the other hand Indian congregations are not rich enough to support suitable ministers. It may be possible for Missionary Societies to continue payment without exercising control, but it will damp Indian self-respect in advance." "What we have to do," Mr. Thakur Das says, "is to keep steadily before our eyes the necessary goal of replacing foreign money, foreign men, and foreign administration by Indian money, Indian men, and Indian administration."

This is true indigeneity.

It is easy to see, from what we met in China, from discussions which have been going on at home while we were away, and from the topics proposed for the Jerusalem Conference, that two aspects of the question of the indigenous Church or indigenous Christianity will be prominent. The first relates to the Church. Shall the indigenous Church in China be purely Chinese? We may ignore in our consideration of this first question the lay Christians, whether missionary or not, who come to China. The non-missionary lay element is debarred by its language limitation and its congregation in a few centers from any course except maintaining foreign or foreign-speaking churches. If there is still an "American church" in Montreal which, until very recently, retained its connection with the Presbytery of New York, we may look for the continuance of such churches in China. The abolition of extraterritoriality will not affect the matter, as can be seen in Japan, where it is abolished, or in Brazil, or Mexico, or the Philippine Islands, where it never obtained. As to lay missionaries, they will for the most part naturally in the future as in the past connect

themselves with or work in, as though they were members of, the local Chinese churches where they reside. Their status and numbers are such as not to affect in any case the problem of the indigenous nature of the Church. The real problem is with regard to the ordained foreign missionary and the foreign mission as such. Shall the Chinese Church purely as a Chinese Church, administered by Chinese ministers and elders, deal with and be related to these foreign missionaries and foreign Missions and the foreign Churches which sent them, or shall the Chinese Church absorb these foreign ministers and the foreign Missions? Can it do so and still be self-supporting and self-governing and also a pure Chinese or indigenous Church? Or, if not, is there a measure of absorption or transfer which may be allowed or even desirable in the interest of promoting the realization by the Church of all its true ideals?

This would seem to be our Presbyterian problem. The Methodist problem, for example, is different. Dr. North stated, at a conference on the indigenous churches in New York on November 24, 1926, that it was very necessary to define clearly what was meant by indigenous church. "The Methodist Church," said he, "does not know how to establish an 'independent church.'" The Methodist idea, as I understand it, is to establish in each country a true national Methodist Church, but this church is to be simply a national group of the universal Methodist Church. This is as yet an unfulfilled ideal inasmuch as the British Wesleyan churches are not related to it as the churches and national Methodist groups which have grown out of the American Methodist Episcopal Church are related to the conference of that Church, which always meets in the United States and to which the Methodist Churches in India and Germany, for example, are amenable. It is broken now also by the Church Union in Canada, where Methodist, Presbyterian and Congregational Churches have disappeared in the one United Church of Canada. It is embarrassed also by the enforced legal independence of the Church in Mexico and by the national organization of a united and independent Methodist Church in Japan. But, with whatever exceptions, and I think they are likely to increase, the Methodist missionary policy is consistent and intelligent. It solves the problem of relationship of Church and Mission by consolidating them in one Church Conference. This consolidation is not as complete as is proposed in South China in the plan of the Divisional Council of the Church of Christ in China. In the first place, the American bishops continue.

There is no Chinese Methodist bishop as yet. In the second place, the Conferences in China are amenable to the General Conference in America. In the third place, the Women's missionary work of the Church is organized separately, both at home and on the field, retaining to the foreign missionary women an autonomy which our women in South China would lose, in so far, some might say, as they have not already lost it even under present plans. I have studied with the deepest sympathy the Methodist policy. I am afraid that I must say that I cannot see that it has succeeded any better than our own, either in solving the problems of harmonious feeling between the foreign missionary and the Church leaders, or in realizing truly indigenous churches. Perhaps there are places where it has succeeded better, but there are others where, possibly, of course, for reasons entirely apart from the plan, it has not succeeded as well—such as Japan and Korea and Brazil. In Brazil, of course, it is the Southern Methodist Church which is at work. I think this balanced statement of the account holds good also with regard to the fundamental question of raising up on the field strong personalities as leaders of the Church. It is this objective study of results in many different Churches and Missions,—not these two only, but also the Congregational and Baptist and Lutheran and Episcopal Churches, which leads on to the judgment to be considered later, that after all, perhaps, the plan of cooperation or relationship is a secondary matter and the primary one the question of moral and spiritual realities and of personal attitudes and relationships.

The other question regarding the "indigenous" concept relates to Christianity itself. What is meant by "Indigenous Christianity?" And this question runs down to the very roots of the missionary enterprise and to the nature of the Christian Gospel and the meaning of the incarnation and the New Testament conception of the mission of Christ in humanity and the authority and true content of this conception. If there is time and room in this report I shall try to deal with these issues, for the whole future of Missions and of the new Churches in these lands, and, for that matter, of Christianity itself, hangs upon the answers which we give here. Indeed, the problem is so general and fundamental and affects in so equal a way both Church and Mission that it can never be wisely considered by itself. It does, indeed, enter into the question of relationship to the extent that Church and Mission differ in their views at this point, but I doubt whether the difference between our Missions and the Churches with which

they cooperate is very great. If it is, and to the extent that it is, our relationships are sure to be affected, but we can best return to this elsewhere.

2. *Our Ideal of the Mission*

We have been dealing with the Church and our conception of it. We must consider also our Board's ideal of the Mission and its conception of the true character and functions of the Mission. This ideal and conception are old and clear. They are either stated or implied in the Manual and they underlay the policy of the Board from the beginning, just as from the beginning of American foreign missions they underlay the policy of the American Board of Commissioners for Foreign Missions under the resolute and far-seeing guidance of Rufus Anderson.

1. The Mission in our history has always been thought of as foreign and the Church as native. There have been long debates as to whether this fundamental distinction is violated by the full membership of ordained men in the native presbyteries. The general but by no means universal judgment of the Missions about which I have always had doubts, has been that such membership, when desired by the Church, and with the understanding that the missionaries would serve but not rule in the presbyteries, was not inconsistent with the ideal of the full native character of the Church. There would be universal agreement that, if it is so, and hinders the realization by the Church of its full autonomy and self-reliance, such membership ought to cease. All this was embodied in a comprehensive minute approved by the Board, submitted to the General Assembly's Committee on Polity in 1926 and adopted by the Board on June 7, 1926, as follows:

"Fresh inquiries having come to the Board through the Stated Clerk of the General Assembly with regard to the question of the Presbyterial relationship of ordained missionaries, it was voted to reply subject to the approval of the Committee on Polity of the next General Assembly—

"1. That the General Assembly of 1925 had clearly declared that a minister could not be a member of two presbyteries in the Presbyterian Church of the U. S. A. Wherever accordingly the presbytery on the field is a presbytery of the Presbyterian Church in the U. S. A., as in Chile, Siam, East Persia and Africa, an ordained missionary may be a member of that presbytery or of his home presbytery in the U. S. A., but he may not be a member of both.

"2. In the case of presbyteries belonging not to the Presbyterian Church, U. S. A., but to union churches of the Presbyterian and Reformed order on the Foreign field, as now in Japan, Korea, China, India, Mexico and Brazil, or to churches of this order which have grown out of the work of our own missions alone into independent churches and have

been so recognized by our General Assembly, as in the Philippine Islands, the only explicit judgment of the General Assembly is the action of the Assembly of 1887, advising ordained missionaries to ask dismissal from their presbyteries in the U. S. A. and become full members of these presbyteries on the foreign field.

"3. Later experience having indicated that such transfer was not always wise and was not desired by some of the churches, as in Brazil and Japan, and that there was danger that in some cases, at least, it might delay the attainment of real autonomy and self-administration on the part of the native church, the Board recommended with the sanction of the General Assembly that it be not taken for granted that missionaries should transfer their membership and that such transfer should not generally be deemed advisable but that the matter should be decided in each field in accordance with the judgment of the church and the mission and with regard to the best interests of the church, such course being followed as seemed most likely to secure the real and speedy and complete independence of the church.

"4. In many fields, such as Brazil, Japan and Syria, it has seemed that the best interests of the Church were served by missionaries retaining their presbyterial membership in the U. S., while working with and serving in every way the independent church on the field. In other countries, however, like Korea, China and India, the churches have desired that the missionaries should join the presbyteries on the field, and the missions have deemed that this was the wise course and the Board and General Assembly have assented to this.

"5. It is in the case of such fields, however, where the native church is independent, that the question has arisen as to whether missionaries may remain full members of their presbyteries in the U. S. A. and, at the same time, be members of the native presbyteries? In Korea any difficulty would appear to be met by the provisions of the form of government of the Presbyterian Church in Korea, Article 4, Section 3-D. 'Ordained foreign missionaries working in connection with the Presbyterian Church of Korea shall be members of Presbytery and of General Assembly, but in respect to discipline and appointment by the parent churches and their Missions shall remain under the parent churches by whom they were commissioned. Their connection as full members shall cease when by a two-thirds vote of their number they think it wise to withdraw, at which time the supreme court shall determine their relation to it as may seem best.' In China, the situation has been met either by the full transfer of ordained missionaries to the Chinese presbyteries, or by their retention of their full connection with the presbyteries in the U. S. A., and their admission as corresponding members in China. In India, most of the ordained missionaries have transferred their membership to the India presbyteries, but a number of the missionaries in the Western India Mission appear to be full members both in India and in the U. S. A. It has seemed to the Board that under the actions of the General Assembly of 1887 and 1925, and in the light of the constitution of the Korean Church, such full dual ecclesiastical responsibility is irregular. If, however, the church in the mission field, with full recognition that the missionary remains under the complete ecclesiastical jurisdiction of his presbytery at home in the U. S. A. desires some such field relationship as that in Korea, the Board sees no adequate reason for disapproving. So long as this recognition is clear, there would seem to be no objection to missionaries sitting as assessors or sharing in the work of the field

presbyteries to any extent that these may desire, provided that such relationship is found to be really productive of more rapid and complete autonomy and self-responsibility on the part of the church. Where this is not the case, the field presbyteries should be encouraged to do their work in full independence and the missionaries to occupy the status of corresponding members only.

"6. In the case of ordained missionaries who transfer their full membership to the field or who become related to the field presbyteries, in any partial degree, it is understood, of course, that they remain wholly under the jurisdiction and control of the General Assembly of the Presbyterian Church U. S. A. whose missionaries they are, under the care of the Assembly's Board of Foreign Missions."

But, on the other hand, the Missions have almost universally felt that true distinctions between Church and Mission would be obscured and the unity and strength of the Church would be impaired if the foreign character of the Mission were compromised or lost sight of by introducing into it, as was sometimes proposed, the ablest leaders of the Church. It was felt, as actually happened in a few cases where this was done, that such a course would divide the Church and its leadership and that it would prejudice and hinder the growth of the Church by making membership in a foreign body the supreme thing rather than leadership of the indigenous Church. Also it has always been felt in our Missions that to lose sight of the actual foreign character of the missionaries and their contribution was to lose sight of facts. They were foreigners and westerners and they could not make themselves otherwise, either by naturalization or dress or food, and they could best serve by being and appearing to be their own true selves. Furthermore, the help which the Missions brought from the Church in America was foreign help. It was friendly foreign help given in the unity of the love and the body of Christ, but it was foreign and to obscure this to the Church on the field or to the Church at home, might be the means of imperiling its continuance at one end or of making its use injurious at the other. There are many at home, indeed, who fear most of all the effect on the home constituency of some of the present proposals for devolution. They know how solicitous donors and others who handle trust funds are that all such trusts shall be undeviatingly fulfilled and all money used for the ends for which it was given—the service of forwarding the creation of a true Church and the preaching of Christ. They think that any impression that the Chinese Church wants "not us but ours," that it does not wish missionaries but only funds, would do that Church and its cause grave injustice and lead to loss in gifts. They think also that so much talk about "con-

trol" and so little about "responsibility" is not helpful, and they are sure that, if by "indigenous Christianity" is meant a different Gospel from the Gospel of the New Testament and of the Saviour who died and rose again, it will be left to indigenous support. Our Missions have always, accordingly, been frankly and openly foreign missions of the American Presbyterian Church made up of American citizens giving their lives to the unselfish service of other peoples.

2. The Mission has always been conceived not as foreign only but also as temporary. It is established to do a work which does not require its perpetual or even its indefinite existence. It exists for two ends—both outside of itself, first, for the establishment of an independent and autonomous Church and, second, for cooperation with that Church in the further work of evangelization and Christianization in such form and for such time as may be necessary. The form and time may differ, as they have differed in the actual work of the Mission, but in any case its function is temporary. It is only a means to an end and ought to be shaped to that end both in its character and in its work. It ought not to be conceived as having any character or function which needs to be conserved and maintained for its sake or for their own. We ought to be prepared by virtue of our very idea of the Mission to give it any form whatsoever and to have it enter into any relationships whatsoever and to have it disappear into the Church or removed before the Church, as in Brazil, into regions beyond or come to an end altogether, if any one of these courses will further its achievement of the ends of its existence. Only there are two things which need to be kept in mind. (1) The Mission exists to the end of establishing a native Church. It is only a means to that end. But it must be remembered that a Church also is not an end in itself but only a means to an end. Both Mission and Church are only means to ends—the Mission to the end of the Church and both together to the end of the evangelization of the world. (2) Any true plan of cooperation accordingly must be one that will yield a Church which accepts its share of responsibility for the work for which alone it exists, the work of the Body of Christ. And also it must be one which recognizes this continuing responsibility of the Western Churches for sharing in the effort to do the work lying as yet so far beyond the strength of the Churches of Asia. It may be beyond them extensively in great untouched areas of these lands in village or city life. Or it may be beyond them intensively in human groups or in movements or forces which need to be brought under the Lord-

ship of Christ. How the missionaries may best do this further work so far as they have a true part in it should be dealt with frankly and courageously and without prejudice. If they ought to do it as distinct foreign missions because it can best be so done and because doing it so will be better for the Church itself, then in this way it ought to be done. It would be lamentable if the native Church should object. It would show that something was wrong somehow either in Church or in Mission. But the missionary commission did not originate in the Western Church or in the Churches on the field and it is not dependent upon them. As one of the Japanese leaders, Bishop Motoda, said in words already quoted in part: "It seems to me that the first question missionaries should ask is not whether they are liked or not, but whether they are needed or not. If they think that they are really needed, they ought to stay or ought to come even if they are not liked. . . . The darkness did not comprehend Christ but He came to the world just the same. St. Paul was treated roughly but he went about preaching the Gospel just the same."

But while it is the duty of foreign missions to go right on with their work as missions in fulfilling this second great end if that is best for the sake of that work and of the Church, it is also the duty of foreign missions to be prepared to modify their organization and policy in any way that may be necessary if by so doing they can best perform these double ends. They ought to be ready to merge completely in the Church if that is best. Or they may go on distinct but with wise and efficient cooperation, if that is best. Or they may end altogether and the Western Churches give their help in some wholly different way by allotments of life or by subventions of money in response to definite solicitation from the Church on the field. Much will depend, as it depends in China today, upon what kind of a Church has as yet come into being and how far it fulfills the ideal of a functioning Church ready to carry and fulfill the responsibilities involved.

3. The Mission with us has been for the past generation, at least, an equal fellowship of men and women, of ministers and laymen. It has not been like a presbytery where women have no participation except the shadowy and often purely imaginary share in determining the choice of elders in their home churches, still less like the General Assembly where their participation is still more remote and attenuated. The large majority of foreign missionaries are women. The work which they are doing is as formative and creative work as is being done in the world. In Asia today, as a generation ago in

the West, men still suppose that they are managing the world and guiding the forces of life. But the future of Asia as of the rest of the world is with the women whenever they wish to take it in hand and no organization of the Church in Asia and no relationship of Church and Mission can avail which does not deal equitably with women and make full room for their ministry and their administration.

4. After various conscientious but futile attempts to write mission organizations, home and foreign, into the form of government of our Church in America, the effort has been abandoned. This experience ought to help the home Church to appreciate the difficulty of the problem of the relation of our Missions to other Churches. If we cannot solve the problem within, it is not to be wondered at that we find it hard without. It must be noted, however, that our foreign missions have now a recognized existence by action of the General Assembly. What had been a matter of administrative understanding and policy between the Board and the Missions was noted by the General Assembly on the report of the Chosen Commission in 1922. It was not, however, made a matter of general legislation. The report of the Commission carefully recognized the Missions as agents not of the General Assembly but of the Board and in its closing paragraph it referred to this very problem of adjustments of relationships between the Missions and the Churches and implied the full freedom of the Board and the Missions to make such changes as might be found wise. These two paragraphs of the Chosen Report, which in its entirety was adopted by the Assembly, are as follows:

"The successful application of the principle of self-government on the field in harmony with the Board's responsibility to the General Assembly for the whole Foreign Missionary enterprise of the Church requires the cordial cooperation of the Board and the Missions and the exercise in the highest degree of mutual patience and forbearance, so that the work may be promoted in heartiest agreement and unity. If, however, differences arise between the Board and a Mission which cannot be adjusted satisfactorily by conference, appeal may be made to the General Assembly. Mission minorities and individual missionaries also have the right of appeal in all matters of their concern. But the right of appeal should not be resorted to except for grave reasons, and the controversial spirit should be guarded against as injurious to the work and contrary to the true spirit of Christ.

"The Commission further reports that it has made careful investigation into the correlations of the Board and Missions with the native churches. In some countries the native church has already become self-propagating, and self-governing, and almost entirely self-supporting. In others rapid progress is being made in that direction. This is cause for

rejoicing, and we recommend that the General Assembly express its heartiest sympathy with the progressive spirit thus manifested and give its encouragement both to the Missions and the native workers in their fine work together. Inasmuch, however, as there is no uniformity, either in conditions or the stages of development in the different fields where our Missions are established, it is impossible to formulate any rules which could be made of general application. We believe, therefore, it is wiser for the General Assembly to leave to the Board and Missions the utmost freedom of action in cooperating with the native churches, with confidence that experience will indicate the paths of wisdom in each individual field, and the Spirit of God will guide the Church today as truly as He guided the Church of the Apostolic Age."

One may legitimately conclude, I think, that the Board and the Missions are free to do anything they think best and to adopt any plans of relationship between Missions and Church which they believe will most promote the ends for which the Board and the Missions were brought into being.

3. *Plan of Cooperation of Church and Mission*

1. In the Findings of each Regional Conference and summarized in the Findings of the General Conference will be found the various plans of cooperation which were adopted for submission to the Board. So far from issuing in a single supposedly ideal plan to be followed permanently hereafter all over China in the matter of relationships the Conferences yielded what may appear to some a mere hodge podge of plans. Some may be disappointed at this and question whether this result was worth all the effort and pains. I think that at first this was the feeling of some members of the final Evaluation Conference, but all soon realized that the thing they were working over was too big and too living to be driven into any standardized straight jacket. As for myself, there was a time years ago when I would have been disappointed at such an outcome, but I have seen so many plans of relationship come and go in our own and other Missions of all denominations, including the Roman Catholics, that it is hard to get excited any longer over the question. In the past thirty-five years I have seen three different plans in Chile, three in Brazil, four in Mexico, six in India, four in Japan, and others in other Missions. In India five years ago after long and earnest consideration we saw the three Missions and the different Presbyteries with which they cooperated adopt three different plans. In other denominations one has seen all the principles involved in all the plans of the Evaluation Conferences applied. And yet nowhere has the problem of relation of Church and Mission been solved, nor has there resulted the desired Church

or the further progress of missionary action that promised its euthanasia. There are fields from which modern foreign missions have withdrawn but not because the ends for which they had been established had been achieved except in the unique case of the Hawaiian Islands where the field itself ceased shortly to be a foreign field and became a part of the land which had evangelized it, and now maintains its own foreign missions, its domestic missions also being in reality foreign, carried on in foreign languages for foreign peoples in racial congregations. There are fields, too, like Korea and Japan and Uganda where there have been notable results in the type of Church created or in general evangelization, or in both, but here, too, it has been clear that the plan of relations while of real importance was not the determining factor in whatever success was achieved. The history of missions shows that many good plans have availed little and that there are forces which transcend the limitations of poor plans, and that the important things are these—the adjustment of plans to realities, their formulation with a view to producing a real Church, for which, as I have pointed out, we have our own ideal and lastly and most important of all the attitudes and relations of persons.

2. One of the realities which can be forgotten but cannot be escaped is that there is no national Church in China to which to relate the Missions. There is a Church in process of becoming but not yet in being. There is no nationally organized Presbyterian Church, nor any national union Church of Christ in which all the Presbyterian Churches have been merged. There was a nationally organized Presbyterian Church ecclesiastically entirely independent and autonomous, but it has been somewhat disrupted in the process of the development of the Church of Christ in China. The Board and the Home Church should know fully of this development. It is described in the following statement, which was given to us just as we were leaving China:

"The Church of Christ in China is an effort to realize the aspirations of Chinese Christians as above expressed.

"The plan of union is the culmination of negotiations begun in April, 1918, when at the first meeting of the Federal Council of the Presbyterian Churches of China, there was a Conference between representatives of the Presbyterian, London Missionary Society and Congregational Churches. It was agreed at that meeting that some form of federal union was desirable and steps were taken looking to its accomplishment.

"When the Committee to draw up the Form of Federal Union met the following year, the Chinese representatives felt so keenly the desirability

of organic rather than federal union that the Committee felt constrained to prepare a plan providing for organic union.

"In the meantime, the scope of the union grew so as to make it possible to include not only the denominational units represented by Presbyterian and London Missionary Society and Congregational Churches, but also all other denominational bodies in China who had a desire to have continued in China the denominational divisions of the West, and were ready to participate in bringing about under the guidance of the Spirit of God, one united Church of Christ for all China.

"There are at the present time, January first, 1927, 19 denominational groups who are already definitely organized along the lines of the Constitution of the United Church or are definitely planning to do so before the close of the present year or else have definitely approved of the principle of the United Church but are temporarily held back from participation by details which are not wholly adjusted.

"The First General Assembly of the Church of Christ in China will meet at Hangchow in the Chapel of Hangchow Christian College on September first, 1927, when the union will be definitely effected on a nation-wide basis which will embrace more than one-fourth of the Protestant communicants of all China.

"The sentiment in behalf of a United Church was so strong in South China that the churches in that region were unwilling to wait until the nation-wide Union could be completed; but several groups entered into organic union under the Constitution of the United Church. Our experiences in Kwangtung and South Fukien have entirely justified the hopes and expectations of those who have advocated a United Church and who believe in its practicability.

"The Church of Christ in China,—a name chosen by the Chinese delegates themselves, signifying both a challenge and an objective,—is not an effort after a glorified larger denominationalism. It is not an attempt toward conformity. It is not an endeavor for uniformity. The Church of Christ in China is a holy venture to secure all evangelical bodies in China to unite in one organic body for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets, but each bringing their contribution to the enrichment of all.

"The Doctrinal Basis of Union does not contain all that every Christian or body of believers should believe. It seeks to express only that modicum of doctrine which all must hold in common if the Religion of Jesus is to be conserved. The Doctrinal Basis of Union, therefore, is an effort to enable those churches whose historic policies have emphasized a written creed, and those churches who have gloried in their freedom from creedal restraints, to unite on the same basis which bound together the Christians of the Early Church.

"Another reason why the United Church presents no detailed creed is the fact that when such a creed is adopted, it should be the product of the Chinese Church, expressive of her doctrinal convictions. A creed prepared at the present time would unduly bear the stamp of the Churches of the West. The Doctrinal Statement is, therefore, brief but comprehensive. It is as follows:—

" 'The Church of Christ in China, being autonomous, will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit,

be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated, the United Church formulates this creedal statement of fundamentals.

" 'Our bond of union consists:

" 'In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

" 'In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

" 'In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

" 'Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion.

" 'Any Divisional Council, in addition to the Doctrinal Basis of Union held in common by the whole Church, may retain its original standards of faith.'

"The Form of Government is also an adventure in freedom of diversity of expression within the unity. A proposed preamble to the Constitution of the United Church reads as follows:

" 'The Church of Christ in China, recognizing that variety in the operations of the Spirit is as essential to the true welfare of the Church as oneness of spirit, accepts the principle that the powers of the General Assembly shall be confined to such matters only as are essential for the promotion and conservation of true unity and that each Divisional Council, District Association and Local Church shall have the greatest freedom of self-expression in organization, worship and service, consistent with such unity.'

"The plan of Church Government proposed, gives autonomy to the Local Church with a gradation of Church Councils which have names or alternate names to which the large majority have been accustomed. The powers of all the Church Councils above the Local Church are pastoral, not autocratic. The principles underlying the organization are democratic and not hierarchical. Power and authority are not imposed from above downward or from without inward. It is the hope rather that power and authority within the church shall be a normal growth, outward and upward.

"The Constitution of the United Church provides for no stereotyped, rigid form of Church Government. But it permits that elasticity of expression in organization which will permit 'daring experimentations' in seeking to discover that form of Church Government which will most adequately lend itself to Chinese customs, life and thought.

"There are four grades of Church Councils, namely, the Local Church, the District Association, the Divisional Council, the General Assembly.

"Each District Association determines the form of organization of the Local Church within the district. There may be some District Associations in which Local Churches will be organized with a polity along Congregational lines. Other District Associations may have their Local Church organized according to Presbyterian polity. There is nothing in the Constitution which would prevent any District Association forming a Divisional Council from having their Local Churches organized under an Episcopal system in so far as such a system would not contravene the

fundamental principles of the parity of the ministry or the mutual recognition of the validity of each other's ordination.

"Again, the Divisional Council within very broadly defined limits, determines the type of organization of its constituent District Associations.

"The unity of the Church, therefore, is found (in organization) within the General Assembly, and (in spirit) in its loyalty and devotion to our everliving and blessed Lord, Christ Jesus.

"The General Assembly constitutes a bond of correspondence, mutual confidence and love among all its constituent parts. Its relation to the Divisional Councils is the same as the relation of the Divisional Councils to the District Associations. If questions arise concerning Church Government or doctrine, the General Assembly is authorized to deal with them; though, except in special circumstances, the General Assembly does not receive appeals and overtures directly from the Local Churches or District Associations.

"That the present plan of organization and basis of union is far from perfect is readily acknowledged. It does seem to be an adequate basis around which the hundred and more denominational units in China should be able to gather. It should serve as an adequate point of departure for our ultimate goal,—one indigenous Christian Church for China, a Church which will at one and the same time continue in sympathy and harmony with the Christian life and hope and faith of the Churches of the West and also be expressive in worship, fellowship, and service, to the Chinese Christian in ways suited to Chinese culture and customs. This ideal will not be realized until each one of the existing denominations in China has come with her contribution into the United Church."

It is with the Kwangtung or Canton Divisional Council of the Church of Christ, formed in advance of the consummation of the national union, that our plans in South China have to do. This situation in itself is somewhat unusual, namely, that one divisional council should be deciding these questions of the most far-reaching consequence to the life and policy of the united national Church in advance of the pending formation of that Church, but this is one of the realities to be dealt with. The Kwangtung Council felt that the conditions were such that it could not wait but must deal with the matter at once.

In the North, however, the situation is wholly different. Some of the presbyteries favor entering the union and have voted to do so. Others have voted adversely. For the present all plans of cooperation in Central and Northern China must have reference to the presbyteries or synods within which our Missions are working and if some of these presbyteries stay out of the Church of Christ and continue the Presbyterian Church as a national or synodical organization we shall have the problem of relations to these two bodies. The plans of the Evaluation Conferences had to take account of these facts.

But there are some who say in a different and deeper sense

that there is as yet no Church in China to which to relate the Missions in any true responsible plan. "There is the promise of a Church in China," said one of the most honored missionaries of another denomination in China, "but there is no Church yet." Dr. David Yui in his address as President of the National Christian Council in November asked the same question to which we got the above reply and answered it in the same way.

"'Is the Chinese Church becoming a reality?' The term, the Chinese Christian Church, is nowadays being used everywhere by missionaries and Chinese Christians. We wonder if they realize its full significance. Are we using the term glibly and without much meaning? Are we employing it merely to substitute the term Christian Missions, which is now found rather distasteful? Are we holding it up as an ideal never to be fulfilled? Or, are we really working for it, and so earnestly that we are prepared to pay any price for its realization? It is not other men but we ourselves who are to give a sincere answer to the question: 'Is the Chinese Christian Church becoming a reality?'"

Dr. Yui proceeds to cite hopeful signs but they are only signs, he thinks, of something not yet realized. Will it be realized? Surely it will. He goes on:

"The Chinese Christian Church is fast approaching realization. Nothing can stop or prevent it. May the Christian Movement in China work hard for it and welcome it with open arms and hearts. In the process of realization, there will be, to be sure, misunderstanding, difficulties, shocks and painful experiences. With proper spirit and Christian attitude, however, we can do much to lessen them. They may be compared to pangs which in due time will give birth to the Chinese Christian Church."

The Evaluation Conferences, however, had to make plans of cooperation not with a hoped for Church, or Church in posse, but for the actual Churches as they exist now, the real Church in esse. They had to ask, are these real Churches capable of fulfilling the functions and bearing the responsibilities of that hoped for Church? Will they become so by now undertaking these functions and responsibilities? Or will such a course weaken and retard their own true growth? Or can they only assume them now by having the Mission dive out of sight as a Mission and come up again as silently and unseen as possible inside the Church—which will still be the good ship "Chinese Church" flying only the Chinese flag but having in her crew, not on the bridge but especially in the stoke hold, the furnace room and the purser's department, what had been the foreign mission? Now nothing ought to please a true foreign mission more than just such an aquatic feat as this, provided this kind of a Chinese Church is what we are after, or provided that what we really are after can best be secured in this way

and China, or at any rate Chinese be saved and Christ be glorified. This is a hard forecast to make. In trying to make it there were many downright realities to weigh. There was no question as to the ecclesiastical independence of the Churches. That was recognized long ago. The printed letter of the Kwangtung Divisional Council in sending forth its plan of full submergence of Mission in the Church presents two reasons for the proposals made: "(1) The Church is the divinely instituted and authoritative organization for carrying on the work of evangelism and therefore should have spiritual sovereignty and ecclesiastical autonomy. (2) The Kwangtung Divisional Council of the Church of Christ in China is now fully organized and we believe able to carry on this work with the help of the Mission." Some question the assumption that the subjects of these two sentences are coterminous, but it is clearly desirable to exalt the Church in any meaning of the word and the Council as an agency of the Church ought to be helped to the utmost to do the utmost toward the simply colossal task that needs to be done in Southern China. It is possible, however, that the first reason given may be understood by some as implying that spiritual sovereignty and ecclesiastical autonomy have been withheld from the Church in South China and that their acquisition by the Church calls for some action by the Missions and the Churches supporting them. Indeed the letter begins with the statement that the autonomy of the Chinese Church is the object of the proposals. It cannot be too plainly said that so far as our Board and its Missions in China are concerned the full spiritual sovereignty and ecclesiastical autonomy of the Chinese Church were recognized long ago. The Church does not need to ask for these things. It is not in the power of any Mission or Western Church either to give them or to withhold them. They belong to any Church anywhere on earth that will put forth its hand and take them from God, that will, in Obadiah's great phrase, possess its possessions. So far from objecting to the Chinese Church's claiming and exercising these characteristics of a true Church, our only objection is to the supposition that our Church and its Missions have not long been desiring that the Church would of itself take up its true character and undertake its full work.

And as to the second reason, the only question whatever is as to how "the help of the Missions" of which the Divisional Council speaks can best be given in the interest of the Church herself and of the work in China.

There were other questions, however, having to do with

other matters than ecclesiastical independence. There were questions of financial and administrative competence. How far ought non self-supporting churches and pastors who have not been able to develop and administer self-supporting churches to undertake responsibility for large sums of money? The Missions are spending over Mex. $145,000 now annually from America in evangelistic work alone and over Mex. $485,000 in other forms of work. The Chinese Churches are giving for their own Church work $170,000. The question of giving or withholding the responsibility for mission funds is not at all a question of "who pays the piper calls the tune." It is purely a question of the right administration of trust funds, no matter where they come from, and of the true and effective education of the Church. Would the Church grow faster into its true work and place and mission by transfer of responsibility? If so, all, or how much and how fast? Even if the work might not be so satisfactorily done technically from a Mission treasurer's view, the education might be worth more than the accounting. All the better if gains might be won in both directions. How far does the Church have the leadership to assume responsibility for institutions of great complexity and heavy budgets, of which a large part is given on the field and might not be kept up under different administration? How fast can these be transferred to the Church? How far will the native leadership be developed only under the responsibility? Plans of cooperation had to be worked out that would deal honestly with all these realities and potentialities.

3. Different as the plans may appear to be, they are nevertheless fundamentally similar and they all seek the same ends. They embody the same principle and they are alike in their main proposals. They all seek to keep the Church in the foreground as the chief concern and they all seek to recognize, to safeguard and to promote its primacy, authority and responsibility. They all seek to transfer to the Church as large direction and control both of work and of funds as there is ground for believing the Church can now assume with advantage and without disadvantage. They all attempted to err, if at all, in too great rather than in too small a transfer. They all propose the immediate transfer of the funds for evangelistic and elementary school work where this has not already been done. They all provide for the transfer of institutions and of property on what are believed to be practical and just and properly protected arrangements, as such transfers are made possible by the ability of the Church to accept

and carry the responsibilities involved. They all recognize that the Mission is a temporary agency and that inevitably it must fade out in one way or another but that its end has not yet come, that there are responsibilities which it must carry cooperatively or directly or indirectly perhaps for a considerable time, that it must fulfill certain functions with regard to foreign missionaries and the Board and Church at home and that it is still an open question, which only the future development of the Church and other considerations can answer, as to what may be the duty of the Church in America and of the Mission toward that great mass of work still to be done and far beyond all the present forces and resources of both Church and Missions combined.

At the Nanking Conference the Findings fully met the proposals of the Chinese. Indeed in this area many of the presbyteries had already undertaken as full responsibility as they were prepared to bear and the Mission's institutions were already under Chinese or joint boards of control. At Tsinanfu the Findings went beyond the Chinese proposals in seeking to avoid a third intermediate organization and to exalt and develop the regular Church courts. At Canton the Findings fell furthest short of the original proposals, but the Divisional Council will have a huge task in taking in hand what devolves upon it and the large and difficult institutions can go over whenever it is to their interest and that of the Church. The Union Middle School is offered at once and the Council may well make of it a convincing demonstration. And there would seem to be no reason why the Church should not take over our interest in the Theological Seminary and also develop wholly the greatly needed Women's Training School. There was a careful weighing of the whole case in Canton and the judgments reached while not unanimous represented the overwhelming preponderance of opinion. I would set down the main considerations on both sides as they were proposed by both Chinese and missionaries.

1. Reasons for the proposals for complete merger of Mission in Church.

(1) It recognizes a definitely organized Church as the channel through which the Christian work is to be carried on.

(2) To unify the work of the Church, now being partly controlled by seven Missions and three Chinese Mission Societies, which should conserve forces and funds since they will be under one administrative body.

(3) Independent work is being successfully carried on.

(4) It will, in the opinion of some missionaries, put the foreign missionary in a much better position for service by making him a part of

the working force of the Chinese Church, i. e., more closely associated with the people for whom and with whom he works.

(5) To strengthen the Church and draw together the Chinese here and abroad. (The Chinese abroad are becoming more and more a factor in the Christian work in Kwangtung.)

(6) To give the Church a better standing among the Chinese people.

(7) To put the greater responsibility for the carrying forward of the work where it belongs, namely, on the Chinese Christians and to stimulate development in a more natural way.

(8) Relieves the missionary for more direct spiritual service.

(9) It ought to conserve Foreign Mission Force, i. e., more ought to be accomplished by the same number.

(10) It ought to conserve funds. Under one administrative body the funds ought to reach further. There would also be a saving of administrative expenses of six Missions.

(11) It will help to make the Church indigenous.

(12) It will keep the work intact as a whole and not cause separation between the work of the Missions and the work of the Church.

(13) It will preserve the continuity of the work as a whole.

2. Reasons against the proposals.

(1) Elimination of the Mission as at present and the necessity to find some other way to make connection with the sending Churches.

(2) The difficulty of a large number of foreign missionaries being assimilated by the Church.

(3) Relatively large foreign appropriations administered by the Church.

(4) The possible loss of supporting interest by the Sending Churches.

(5) Burdening Church leaders with administrative tasks and taking them out of direct church work, such leaders being altogether too few.

(6) The Church in other countries does not carry on large institutional work such as hospitals and schools.

(7) The question of the wisdom of increasing control without commensurate financial responsibility.

(8) Possible change in present standards.

(9) Some of the Chinese Christians do not desire it because they

(a) Do not consider the Chinese Church ready for the complete transfer of the work.

(b) Believe complete transfer of work will centralize the power in Canton City.

(c) Do not care to take the burden.

(10) Lack of experience of the Church in administering certain activities at present carried on by the Mission.

(11) It confuses and surrenders the ideal of the Church as a real Chinese Church.

(12) It devolves altogether too much power and responsibility on a small group of overburdened people.

(13) It places a large company of foreign missionaries who are giving their lives to the work under a Committee of which they are not members, which provides nothing for their support but has complete authority over them and their work.

The strength of the Canton proposals lay in the fact that the Church in Kwangtung does rest on a solid basis of self-

supporting work. A table was presented at the Conference bringing out these facts. It showed that the Missions co-operating with the Church of Christ are spending now from Mission funds on evangelistic, educational and medical work, Mex. $139,797. The Church reported for the current work of the Churches $100,000. for Church Schools $120,000 and for the Chinese Missionary Societies $20,000. The roundness of these figures was a little disconcerting and it was not made clear how much of the $100,000 came from Chinese in America or Australia or how much school work in Hongkong, which is not under the Council, was included. But the Church in Kwangtung is a real and living Church, and it is pressing its congregations steadily toward self-support. It has adopted the Japanese plan of denying full ecclesiastical representation to non self-supporting churches. It is on this ground that the Linchow Churches protested to the Conference against the Council proposals. The Council represents, unfortunately, only about one-fourth of the Protestant Christians in the Province. The Basel and Berlin Mission Churches which have not joined are another quarter, and the Baptists about one-fifth. There are at least a dozen other separate bodies. There is evidently a work of merging waiting to be done among the Chinese Churches themselves. The Canton Evaluation Conference went a great deal further toward a complete union than the Chinese Churches have been willing to go in their own relations of fellowship and cooperation among themselves.

4. It goes without saying that all such plans as these are only experimental and temporary. So strongly did some feel this that they suggested that time limits for the trying out of the plans should be set and that fixed mathematical ratios should be adopted which would bring certain forms of financial aid automatically to an end at a definite time. Something of this suggestion was included but not too much, as it was clear to everyone that the plans would succeed, if at all, not as rigid mechanical arrangements but only as adaptive and pliable adjustments for living, changing work and fellowship.

Everyone was ready for any experiment which promised better results than those achieved under old methods and arrangements and that offered to foster the true consciousness and responsibility of the Church and hold Chinese and missionaries together in confidence and unity. If it was objected that no one could be sure that the new plans would work out well, it was answered that they or something else were absolutely necessary, and that, good and true as the results of past methods had been, there surely must be a still better way and

that new conditions made the old ways no longer possible. If some further argued that there was danger that such new plans might result in destroying what had been already built up, it could only be replied that there was such a possibility and that only the results would show whether these developments are really best.

It must be recognized that there may be no adequate opportunity for such a test. Everything may blow up or break down in China. There may come some upheaval of mass emotion, either genuine or exploited, which will make any orderly or constructive evolution impossible. The Evaluation Conferences may prove to have been nothing but wasted energy. On the other hand, in just such groups of Chinese and foreigners as were represented in these conferences is the only hope of mutual understanding and confidence and cooperative purpose, likely to stand the strain of any recurrence of such a year as 1925.

In any such moderated and mutually adaptive arrangement which these plans embody there is always the danger that on either side, or on both, men will forget the changes which have been made and drop back into old ways or that they will not be content with the extent to which changes have been provided and will press on to extremes, perhaps the very extremes to which they wished to go in the Conferences but found that they could not. These two dangers are to be feared on the part both of Chinese and missionaries. Some missionaries will find it difficult to divest themselves of old attitudes. An able Chinese pointed this out in a personal memorandum entitled "Some Personal Suggestions to the Presbyterian Mission Evaluation Conferences," in which he argued for the complete absorption of the Mission on two grounds—first, the example of the Roman Catholic system of unification and, second, the impossibility of a Mission's gradual transference of authority. He suggested:

"The Mission in China hereafter should be combined with, or in a more effective way, absorbed into the Church of Christ in China and should no longer exist as an independent administrative body in relation to the Church. In other words, while the Mission hereafter shall still be connected with its mother denomination abroad, the missionaries should work within the Church and under the common Constitution of the Church.

"The Mission here is a term which implies a temporary preaching body. It implies that there is a time after its task is finished, when it shall come to an end.

"It seems to me there have been two kinds of policies regarding Christian Evangelism. One is to consider the whole world as one family under one system. Such is the policy of the Roman Catholic Church. The other policy is the policy of *transference*, by which term I mean that a certain Christian body sends out missionaries to preach and establish churches in a foreign land and it is understood as soon as the converts of that land are able and willing to be independent of the Mission, the Mission should transfer the authority as well as the responsibility to the local body. This, if I am not wrong, is the policy of most of the Protestant denominations, and especially is this true of the Presbyterian Mission.

"I am not judging which one of the two policies is more in accordance with the apostolic principles. I believe both have their advantages. But, from the standpoint of expediency and efficiency, we can readily see the strength of the Catholic system and the weakness of Protestantism through the lack of unity, especially the unnecessary differentiation between the two bodies—the Church and the Mission.

"It is not for us to follow the Catholic ways, but it seems to be very difficult for the Mission to put into practice the so-called transference policy. An organization, no matter of whatever nature, after having been so long in a place of leadership and control, can hardly give up or hand over authority to another body. But the time has come when the demand of the Church for independence and indigenousness, is growing stronger and stronger. For this reason some missionaries might think that it is time for them to retire. Such assumption, of course, would never occur, if they were considering themselves as laborers in the Word not simply *for us* but rather *with us*.

"I am convinced that it is the sincere desire on the part of the Chinese Christians to welcome the continued cooperation of the missionary force within and as a part of the Church. Practically speaking, the Chinese Church is not yet in a position to cut off entirely its relation with the mission if we want to continue all the activities as they are now being carried on. So, to talk about the retirement of the missionary is still too early and it is also against the principle of economy to say nothing of the evangelical spirit.

"For the time being nothing is more important than to think of some method by which the Church and Mission may work together without causing loss of interests and the weakening of motives on both sides.

"What will be such a method then?

"I have not found a better one than the formation of the Mission with the Church into an organic whole under the constitution of the Church of Christ in China. The Mission, except through the connection with its mother Church abroad, should no longer function as an administrative body with respect to the Church. Missionaries will be members of the Church; Mission funds will be used as usual for the Church; the Mission force will be still welcomed into the Church. In a word, the Missionary enterprise is to continue much as before except that it be administered through and by the Church. Such an arrangement will tend to produce more satisfactory results simply because the missionaries have a more intimate relationship with the Church and in fact they would all be members of one family. Such a step will make the position of the mission more secure and friction and misunderstanding less possible."

The view of this paper has been already considered, but I cite it because it calls attention to a real peril, namely, that the Missions or some of their members may unconsciously act just as though these plans had not been adopted. We must not make that mistake and nullify the whole effect of these Conferences. Also there can be no reservations or qualifications which will take back with one hand what is transferred with the other. Furthermore the new plans must be tried with good will and faith. No one should look forward to a feeling of happiness in the event of any failure.

On the part of Chinese also there may be an adherence by some to the former ways. The following letter came to us from another denomination in China:

"I wonder if you will allow an entire stranger to suggest a question for the most interesting conferences you are holding and of which we hear fragmentary reports now and then.

"We are prepared to learn that those Chinese leaders who have been for many years under foreign direction feel that they are ready to undertake larger responsibilities, even to the matter of pruning down the missionary body. But what I and others are interested in knowing is this:

"Do the rank and file of the Chinese Christians prefer to be under the direction of the old missionary or the Chinese leaders?

"Ordinarily, after recent agitation, we would expect the answer to be in favor of the Chinese leaders but in time of actual stress has it worked out that way? Do the Chinese leaders command the confidence of the Christians as do the missionaries as a rule?"

No doubt there are Chinese workers and church members whose attitude is correctly reported in this letter. Old loyalties and methods are dear to them. It is not desirable that there should be separation. Plans of cooperation are designed to prevent such loss. But it is desirable that the Church should have its own Chinese administration and be a full Chinese Church with Missions and missionaries in hearty cooperation with it but not in displacement of its own indigenous administration.

There is danger, too, at the other extreme, that both Chinese and missionaries will not give the new plans a loyal support because they want to go further in the direction of sharper differentiation of functions between Mission and Church or in the direction of full merger and absorption. There are some earnest and devoted missionaries who hold this last view who will need to exercise especial patience and care. They are in the dangerous position of playing off unconsciously their readiness to merge everything in the Church, without con-

ditions as to the real autonomy or independence of the Church, against their fellow missionaries of different judgment.

4. *Personal Attitudes More Important Than Plans*

In a sense all this discussion of plans is secondary. It is necessary in every denomination, in one degree or another, because of forms of organization and habits of thought and action, but people can work together under almost any plan if they are doing the same work and mean, willy nilly, to do it hand in hand. And otherwise no plan will bring or hold them together efficiently.

I have pointed out elsewhere in this report in the section on Japan the extent to which Mission funds from abroad and the lack of self-support on the field complicate and even constitute the difficulty in cooperation. But the Church may be self-supporting and still present, in its problems, to the Missions cooperating with it the same difficulties or kindred ones to those experienced elsewhere. Dr. Burt at the Shanghai Conference on The Church in China Today, in January, 1926, described the situation in the English Baptist Churches in Shantung:

"I have spent thirty-three years in Shantung where our Mission from first to last has worked very hard in the direction you are going here today. We speak not from theory but from actual experience. The English Baptist Mission has always worked toward turning things over to the Chinese Church. When I first came, there were no Chinese pastors. For at least twenty years the Church has been entirely self-supporting and self-governing. The pastors are supported by gifts from the Chinese. They do not get a cent from the foreign Church. It is a self-supporting, self-governing Church in the true sense of the word—what is desired over all China.

"But there is the other side. What is the result? The Church is intensely poor. Most of the Christian leaders are rural and not like the Chinese leaders here who are used to big affairs. These pastors are well trained in our best schools and colleges. The Church does support its pastors, if you care to call it support, when it is such miserable financial stipend. Hence it cannot keep the best men trained in the colleges. They endure a few years' poverty and are then called off to other fields, or at times to do evangelistic work in the cities.

"The Church is also self-governing and the missionaries are only invited by courtesy to the meetings. They have nothing to do with the administration of the ordinances and affairs of the Church. Evangelistic work among non-Christians is carried on by a joint-board of an equal number of Chinese and foreigners. The Chinese have a full voice as to how to use the annual grant from the Home Society. It is the same with the schools. The elementary and middle schools are largely in the hands of Chinese and appointments come before a joint committee.

"As in many parts of China, there is the difficulty of getting the Church to support the pastors in any worthy way. Many are delighted

to find that twenty to thirty pastors are supported in the churches connected with the English Baptist Mission in Shantung, but no mention is made of the fact that they get such poor salaries. However, the pastors rejoice in their independence and in the fact that they are not supported by foreigners. I do not see how we can retain the better type of pastor on the present inadequate salaries. The people are either unwilling or unable to raise more money. The missionaries would be glad to help but do not think it wise to give foreign money, so they are leaving the Chinese Church to do what it can."

Here is the problem of finance emerging in relationships with a self-supporting Church. And I imagine Dr. Burt would admit that in the strain of relations between Chinese Churches and the foreign missions in 1925 the English Baptist Mission in Shantung had to bear its full burden.

No, the fact is that neither in wise plans of cooperation, nor in self support is the sole solution to be found, essential as these are. It is in personal temper and attitudes also. All relations are ultimately personal and the fundamental and ultimate thing is the love that is stronger than death and that many waters cannot quench, neither the waters of foreignism nor the waters of anti-foreignism, nor of nationalism, whether Chinese or Western, whether false or true.

The Rev. Liu Fu-t'ien of Ichowfu used a homely but conclusive illustration at the Tsinanfu Conference: "In the conference of Chinese leaders in Shantung, we were more concerned with the renewing of the spirit of cooperation than with securing an organization. To illustrate my point—on the way to Tsinan I saw two wheelbarrows; one was pulled and pushed by brothers, the other was operated by an employer and employee. Outwardly they were handled in the same way, but there was a vast difference in the efficiency of the two pairs, because of the spirit of cooperation between the brothers, who were pushing and pulling together, while the other two utterly lacking in that spirit were each yelling at the other to pull harder, each was suspicious that the one was trying to make the other do all the work."

The essential thing is not that Church and Mission should both be together at one end of the barrow, still less that they should be coalesced into one barrow man who would have to be located at one end, either before or after, but that they should be working together as brothers in the spirit and relations which enable both to do their utmost at the common task and each to fulfill his own distinct share in it.

B. SOME EVANGELISTIC PROBLEMS

1. Both Church and Mission in China have ever before

them the old two-fold question, What is the place of direct evangelism in the work of the Church and the Mission? and, How can it be kept in this place?

The missionary enterprise with its immense use of educational and medical and philanthropic work and its expression of the Christian spirit in Christian activities has given these questions a special and difficult form for the Chinese Church. In our own Missions in China, for example, the proportion of the total expenditures, including foreign missionaries salaries, devoted to evangelistic work is 29.6%, to elementary schools used for direct evangelistic purposes, 4.8%, to educational work 40%, to medical education 1.7%, to hospitals and medical work 17.8%, to administrative 2.1%, to station and mission expenses and mission presses 2.4%. Other items are repair, upkeep, etc. If the foreign missionary salaries are excluded the ratio of native currency appropriations for evangelistic work is 26%, and for education, exclusive of evangelistic and medical education, 43%. A full table of the expenditures for each form of work station by station was presented at the General Evaluation Conference and is presented herewith as Appendix F. These figures show what a great body of other than direct evangelistic work the Missions have established, but they do not show it all, because the receipts on the field for such work far exceed all that is appropriated by the Board. An incomplete report of tuition and boarding fees, shows educational receipts on the field last year of gold $351,027. The medical receipts and fees were gold $236,148. Adding together all funds, salaries of missionaries included, used in the work both from China and from the Board we have approximately, gold $450,000 spent for evangelistic work, including church building, and gold $1,200,000 approximately for educational and medical work. These field receipts are a pretty conclusive answer to those who talk of anti-Christian feeling and the dislike of Christian missionaries by the people to whom they go. As a matter of fact the people of China, even outside the Church, give more to support the work of the Board in China than is given by the Church in the United States. Even in Canton the past year where the antagonism to foreign influence was supposed to be strongest and when all Christian institutions were under attack, the total contribution of the foreign missions cooperating in the Kwangtung Divisional Council, for educational work, were Mex. $46,686 and for medical work $4,555, both exclusive of foreign salaries. The receipts from Chinese sources for educational work of the same Missions were Mex. $202,000 and for medical Mex. $210,-

000. The significant fact, however, for the present purpose, is that the Missions have built up educational and medical work vastly in excess, in volume and expense, of their direct evangelistic work. If the Church in due time takes over all the present work of the Missions and present proportions continue, the direct evangelistic and pastoral work of the Church will be but a fraction of its whole burden and budget. If for example, at the present time all the work of the Missions and Church were to be continued under the Kwangtung Divisional Council the direct evangelistic work would be less than one-fourth of the total work.

One is compelled to ask (1) whether the wise ideal and policy for the future of the Church in China is that she should look forward to taking over and carrying as part of her program of work all these activities and institutions which the Missions are carrying and (2) also whether the present proportion and character of these forms of work in comparison with direct preaching and evangelistic teaching and propaganda are what they ought to do. At the present time there are two divergent views as to the first of these questions among the Chinese. Some are very critical of the emphasis which has been placed upon "activities." Recent Christian utterances in China have been full of this criticism. Perhaps under the influence of the reflective and contemplative and worshipful emphasis of some of the earnest Buddhist teachers and seekers, perhaps for other reasons some Christians have swung back to an opposite extreme from the emphasis which many of the present critics were urging in the past upon the fruits of religion and upon Christianity as a religion of moral action and power, not for the individual soul so much, as for social and political salvation. Over against this tendency to criticize "activities," however, is the view that the Church should regard it as part of its program to take over all the activities and forms of work which the Missions have used. Again and again when we raised this question we met this reply. Indeed, we met no other in any of our Presbyterian Conferences. One can see how thoroughly the example and influence of the Missions have done their work. The Church has conceived its character and functions in the identical terms of what it has seen in the Missions. When we pointed out the course of development of the Churches in the West, between the policy of the Roman Catholics and perhaps equally of the Lutheran Church to retain education, hospitals, philanthropy under the direct aegis and administration of the Church, a policy represented in some measure also in the Methodist

Episcopal Church (See action of Methodist General Conference 1924, "Resolved, that education be recognized as one of the major activities of the Church, underlying all other activities") and then the more restricted policy of our Western Presbyterian, Congregational and other Churches, the Chinese invariably accepted the former view and declared themselves wholly at variance with the views of Mr. K. T. Paul and his associates in India in their "Memorandum of the Christo Somaj," quoted in the Report of our Deputation to India in 1921, who declared that they did not wish to take over all the activities of the Missions, and include them in the program of the Church. Whether the Chinese are wise in this judgment or whether it will be found a feasible undertaking is among the many things which we do not know now and whose determination will make the future interesting. It is perfectly clear, however, that such a program is not possible except for a Church which exists today in China only in its hopeful promise and beginning.

However this question may be answered, there remains the other one as to whether the different present forms of work in the Missions and, if these are to be taken over by the Church without any great change, whether the prospective activities of the Church are properly proportioned? Dr. Kerr and I do not believe that they are. We believe that our present development of educational and medical institutions ought to sustain a direct evangelistic work at least treble or quadruple what is going on now. We would not at present counsel any greater limitation of this institutional work than is recommended in the Findings of the General Conference, but we do believe that the direct and immediate work of preaching and teaching the Gospel in word and conversation to groups and individuals ought to be multiplied manyfold.

A careful, intensive study of the evangelistic work of the South China Mission was presented at the Canton Conference and is in the hands of Dr. Scott. At Shanghai the Committee on Evangelism presented a special statement in addition to its final report and the Conference spent a good part of a day on this statement and the questions which it raised. I quote this as it is not embodied in the Findings:

"The missionary objective is two-fold: first, the proclamation of the Gospel message as set forth in the Word of God as the revelation of God's will and way of salvation through Jesus Christ; and, second, the establishment of a vital native church whose aim and purpose is to evangelize the nation.

"The task of this Evaluation Conference is consciously to face this objective, and to bring into the light of it our past and present accomplishment. It will be necessary to ask and try to answer questions such as these: Has the Mission consistently and constantly kept this objective in view? Is the present attitude of our missionary force loyal to this primary objective? Is there such coordination among the workers,—educational, medical, industrial, and evangelistic,—as to make all efforts concentrate upon this supreme aim? After nearly a century of missionary endeavor, what evidence is there to confirm us in our present program, or to disturb our confidence? To what degree is there in China a Christian Church having the true marks of the New Testament? Such questions as these involve a careful survey. They demand a true and adequate interpretation of what is meant by evangelism as it relates to the building up of the native Church. Can we arrive at a conclusion regarding the Church in China, and know to what extent it is self-perpetuating and to what degree it is self-supporting?

"The Presbyterian Church which we represent is responsible in China for the evangelization of 20 or 30 millions. The present membership of the church is 48,000. There lies behind and beyond these figures a Christianized community not possible of estimation, but for the present purposes we are evaluating the strength of the Church, and that strength is represented in its communicant membership. It is by its membership that the Church and the Mission must be judged.

"From this one situation we draw the inevitable conclusion that we face a task far from finished, and that we can consider the work as only well begun. Notwithstanding the fact that there is a great network of missionary activity cast about these vast provincial territories, there are yet great areas that are still untouched, villages in which Christian testimony is not borne, classes in the social order that have not been reached. If we compare the progress in membership with last year, the figures are not encouraging, for as against a membership of 48,000 this year, the year before shows 50,000. Ten years ago the membership was 34,000; twenty years ago 17,000. There are reasons to account for this difference, but at present we are merely facing the facts.

"If we examine the record of the past year we find that there were added to the Church on confession of faith 3,657 persons. In comparison with the total membership this is an encouraging addition, but when it is compared with the staff of workers, questions arise in our hearts. We have a total missionary force of 660, including special term workers. The native force consists of 2,966. Of these 865 are in evangelistic work, 1,521 in education, and 582 in hospital and medical service. This makes a total salaried force of 3,626, which means that the work of one full time worker is represented by one new church member added last year. We recognize the fact that the students in our lower and higher schools, whose Christian character is formed in these schools, enrich both the Church and the nation, but our present task is to evaluate the Church. The total amount received from our Church at home, apart from all special and personal gifts, amounts to over $1,000,000 gold. Behind this gift lies the unwritten history of many a heroic romance. The amount received on the field from school and hospital totals $582,000 gold. But this amount is contributed by Christians and non-Christians, and for service received in kind. The amount, however, contributed for all church purposes, including property and repairs, totals $50,000 gold, and of this amount $17,000 was contributed by one mission station

(Shanghai). This makes a low average,—too low to establish confidence in a present self-propagating and self-supporting Church.

"If we look at the evidence still more narrowly we find that we report 32 self-supporting churches, one in North China, eight in Shantung, nine in Central China, five in Kiangan, eight in South China, and one in Hainan. The record seems to vary from year to year, and suggests a lack of stability and sure strength.

"The situation in South China demands separate treatment, and the statistics given in the Evangelistic Report at the Canton Conference vary from those contained in the annual report of the China Council. Missionary work began in South China eighty-two years ago. Our Presbyterian Church is responsible for a population of over seven million, comprising 396 market towns and over 10,000 villages. In 1901 there were 3,255 church communicants. In 1902 the membership doubled. In 1918 it almost doubled again and 11,597 were enrolled. In 1921 the rate of increase diminished, and there were recorded 12,987; and five years later in 1926 the communicant roll totaled 9,220. It is to be noted that the roll was carefully purged in 1926, and political conditions are against an evangelical forward movement.

"We have today in South China 119 native evangelistic workers as against 175 in 1918, and with two less churches than were reported in 1918. These facts are given in the Canton Conference Report to show that the emphasis upon evangelism has been diminishing through the years. Estimating only native workers the report states that in 1918 23 per cent of the Mission force was in evangelistic work, as against 15 per cent in 1926; that in 1918 $21,489 was contributed to evangelism by the mission, and in 1926 $24,876. The report compares this with the amount given for education. In 1918 the amount contributed by the Mission for education was $23,707, and in 1926 $31,186, while at the same time the income from fees in 1918 was $65,851 and in 1926 $202,683. The report states that there are in South China 61 churches and 98 chapels with a membership of 9,220, as compared with 59 churches and 159 chapels and 11,597 communicants in 1918. The present membership, however, is clearly an underestimate. Also lawlessness and violence have broken up some communities.

"Facts such as these, however optimistically interpreted, reveal a situation that needs consecrated consideration and searching of heart. What becomes of the fruit of the labor of so many devoted and conscientious Christian workers? Why is the Church in China still failing to meet the test of independence and aggressive self-propagation? Under economic conditions equally pressing the Church in Korea has attained independence and autonomy. There are in Korea today 537 self-supporting congregations. Under nationalistic aspirations equally assertive the Church in Japan has come to maturity and conscious strength. Why does the Church in China still hesitate?

"To this question a definite answer cannot be given, but certain questions may be asked. (1) In the diversified activity of the Mission has the primary objective of building a Christian Church been kept clearly in sight? Has the educator been more interested in the success of his school, and the physician and nurse in their hospital, than in making these institutions contribute to the building up of the Chinese Christian Church? (2) Has the emphasis of the Mission been misplaced? Roughly speaking there are 161 missionaries in evangelism, 204 in education, 31 in evangelistic education, 8 in medical education,

110 in medicine. The percentage devoted to evangelism may be too small, or it may be that in the other branches of work, while not failing in evangelism, there may have been failure to press the primary significance of the local church. (3) Has there been failure in the preparation and training of Christian Chinese workers? Have they been trained in and prepared to carry forward the idea of the New Testament Church? And has there been held before the Chinese worker an ideal of the highest form of service in relation to the building up of the Church, requiring sacrificial consecration on the part of men and women? (4) Has the policy of large subsidy weakened the morale of the Chinese Church and hindered its growth? Churches which have been called self-supporting are receiving indirect help from missionaries of funds supplied indirectly for property, repairs or helpers, and many churches receive support from workers who are in the employ of the Mission. (5) Is the proportion of paid Chinese workers who are members of the Church out of proportion to the regular church membership? (6) What has been our objective in theological education and in the training of workers? Has the establishment of institutions for high education for the purpose of securing an adequate intellectual leadership failed in its true purpose? Is it a fact that the Church in China is out of touch and out of sympathy with mission established institutions of higher education, or that such institutions are out of touch with the native Church? Are our colleges and universities producing a product which the Church does not use and which finds service in other channels, or do Chinese young men and women prepared in such institutions hesitate or refuse to identify themselves with definite local church work, so that some of the ablest Chinese leaders find their life work in spheres outside the organized Church? Is it true that such qualified leaders are unwilling to sacrifice themselves so as to make possible local indigenous churches? (7) Is there something in the Chinese situation that makes Christian work peculiarly difficult? Are the Chinese people different from other people in their acceptance of the Gospel? We would not willingly admit that there is something in the Chinese psychology which makes the Gospel of none effect, but on the contrary we rejoice in the standard of Christian character attained by many of our Chinese Christians. And yet there are conditions in China which must be reckoned with in making an evaluation.

"A few facts may be stated. (1) The field has already been occupied for centuries by three organized religions that have become intrenched in China's thought and history. (2) The national and political situation at present occupies the center of thought. Jonathan Edwards once said, 'A revival is the result of unusual attention,' and in China attention is diverted to other things than religion. (3) The anti-Christian movement has made necessary a rethinking of our Christian apologetic and demands an intensification of the evangelistic message. (4) The military spirit that has dominated the political life in China has brought an era of materialism and worldliness against which it is difficult to contend. (5) The unrest and theological controversy carried on in the home Church have been reflected in the thought and life of the Mission, and have produced the same effect in China as in America, namely, the slowing down of the evangelistic appeal.

"At the same time the opportunity of presenting the Christian faith has never been so manifest as at present. The old national isolation is gone. The old order is broken up. The education of past generations

has been scrapped. The Chinese people have laid aside the customs of centuries and are feeling out after a new way of life. It is for us to evaluate the situation, and to relate our missionary activities to the present situation so that there may be built up in China a self-propagating, self-governing, and self-supporting Chinese Church. Lord Acton, the English historian, said 'Mastery is achieved by resolving limitation.' It may be that to achieve success in our primary purpose we must resolutely limit ourselves. What can be done to better the situation?"

I have already spoken of the slow self-propagation of the Church, but these facts need to be faced also from the side of the Missions. Is the growth all that ought justly to be expected or are results inadequate? Our own churches and Missions are not alone in facing such questionings. Perhaps there is not one denomination in China which is not in the same situation, or in one even more discouraging. The Young Men's Christian Association is in just the same situation with us and some of its secretaries are greatly troubled. Its 41 city associations reported in 1925 Mex. $873,246 expenditure, 39,882 members, of whom 4,694 were active and 35,088 associate. The total number who joined the Church during the year was 286, of whom 81 came from the 35,088 associate members and 155 from non-members. The total employed staff was 1,130. In our Missions the number who joined the Church in the year ending July 31, 1926, was 3,657, and the total number of paid workers, Chinese and foreign, was 3,594, or about one new communicant to each worker. In the Young Men's Christian Association the ratio was four workers for each new communicant. Furthermore, in the Young Men's Christian Association two-thirds of these new Church members were reported by four Associations, Nanking, Peking, Yuncheng and Kunning. There were 20 Associations which reported none and these included Shanghai, Soochow, Tsingtao, Mukden, Nanchang and Swatow. There was not a station in our Missions that did not report new communicants added, ranging from 7 to 532, except Yuankiang, the newest station in Yunnan.

"What can be done to better the situation?"

(1) Pray and plan unremittingly for the attainment of a genuine and general evangelistic momentum (momentum= mass multiplied by velocity) such as we have not now, and far greater than anything we ever have had. (2) Expect every missionary to learn the language and to make in it *at least* one evangelistic address or sermon every week, to some kind of a Chinese audience or group. (3) Use every hospital for direct evangelistic purposes as the Taiku Hospital in Korea is used. (4) Use every school and every contact afforded by

every school as every school which is Christian and missionary ought to be used. We shall return to this in considering the educational Findings of the Conference. (5) Let every individual missionary use all friendships and acquaintances and contacts as Dr. Henry Clay Trumbull used his, as described in "Individual Work for Individuals," to bring Christ to others and others to Christ and to win them to the Christian faith and the Christian character and to the open confession of Christian discipleship.

These suggestions are very simple and very difficult and very sure of effective issue. They say nothing about the Chinese Church, which ought to be the great evangelistic agency. But it will not become evangelistic by admonition or instruction or appeal. It will become so by example and the leadership of love and duty.

2. There are many open and accessible classes in China today. The editor of the China Christian Year Book for 1926 thinks that "one problem at present facing evangelism in China is that the Christian Message is, generally speaking, not understood either as to its contents or its individual and social implications," but he goes on to gather Chinese testimony of the generally open door:

"The Rev. Liu Ching-wen of Fakumen, says, 'The people generally are willing to hear, but not the upper classes. Particularly indifferent are the scholars, literati and students, who are sometimes quite opposed.' This generalization fits many of the centres from which our correspondents have written. 'The anti-Christian Movement,' he adds, 'is a mark that the old indifference is gone.' Furthermore, he says, 'the movement brought about by the mingling of Eastern and Western cultures has stirred up the student classes in a way which will tend to the progress of the Gospel.' A group of experienced Chinese evangelists in Tsinan, Shantung, connected with the work of the American Presbyterian Mission, agreed upon a number of statements which are also generally significant. 'Ten years ago the masses (of Shantung) thought of Christianity primarily as a foreign religion and of Jesus as a foreign Sage. They now respect it for its known high moral standards, but many are agnostic and do not approve the supernatural element in Christian teaching.' 'During the last five years there has been a noticeable increase in popular information regarding the nature and aims of Christianity. Non-Christians who have had no Christian contacts now frequently ask intelligent questions regarding the person of Christ and Christian activities.' 'City women are markedly more agnostic and ready to abandon old religious customs, also to inquire about Christian practice. New contacts among the women, show less fear of welcoming Christian visitors' 'Large numbers do desire to hear Christian teaching, but the influx of new ideas and mental confusion hinders decision.' These statements, also, would appear to be fairly typical of the general situation."

A mass of evidence of the extent of ignorance, indifference, opposition or hostility could probably be also assembled, but it would not annul the fact that the evangelistic opportunities are far beyond all the efforts we are making. One would like to single out and emphasize many of these, but only one can be mentioned here—namely, the student classes both in Mission and in Government schools. It has been from students and government school teachers that the chief expressions of anti-Christian sentiment have been heard. Nonetheless it is among them that one of the greatest evangelistic opportunities and duties is to be found. This is not new. It is an old situation. Dr. Brown dwells upon it in his report of his visit to China in 1909. More has been said about it in reports and addresses than about any other single need and yet the field is still touched only on the fringes. This is true even of the students in mission schools and colleges. It is far more true of government students. There is need for specialized undenominational student agencies and these have done good work in China and the United States, but we have found in the United States that the churches as such must enter this field with multiplied energy and with all the sagacity and persistence they can command. The Churches and Missions in China are coming to the same realization. Some are proposing hostels in government schools as even more important than separate Mission middle schools and many see the necessity of distinct student work by churches near institutions and of student workers both of the Churches and of the Missions. The Tsinan Conference gave special attention to this and there are special workers in this field in Mr. John Hayes in Peking and Mr. Gardner Tewksbury in Shantung.

The Student Work of the Y. M. C. A. under the Chinese National Committee needs the fullest support and encouragement. Its Secretary, Mr. T. Z. Koo, is one of the most capable and devoted Christian men in China. The task is very difficult and complicated, to work with the forces and the thoughts that are moving in students' minds and yet to make no compromise of Christ and the Gospel. Also the field is large and scattered. In 1924 there were 207 student Associations with 28,803 members in institutions with a total student enrollment of 45,892, of whom 14,949 were Christians. Most of these associations were in mission institutions. About twenty were in government or non-mission schools. All these institutions reported 3,346 baptisms of students, of whom 1,822 were reported as led by the Associations. The hard field is in the government schools, and the Christian forces of China ought

to press out to greatly enlarged work for the students in these schools. Such work is a matter not of equipment or expenditure but of personalities. Men and women should be found who can win students to Christian faith and character and they should be set to the work. It is not easy to win such results or to hold them later when won. We know that in America, in our universities. It is still more true in China, especially as to holding the result in the case of middle school students and more especially middle school students who go out directly into business. One of our schools made a careful study of its recent graduates who had gone into business. One of the questions which it sent to a number of Chinese and foreign firms employing mission school graduates was:

"Q. Why do most of the Christian young men drift away from the Church? Is it because Christian business men don't help them or because there is no place in the life of the Church?"

To this the following answers were given, the first three by Chinese firms, and the last two by foreign:

"Nothing is done by the Church for the young men.

"Of course it is impossible for the Churches to keep all Christians in Church work. First there are not enough opportunities. Secondly, Church work does not pay high enough salaries, as a rule for comfortable living. Thirdly, most Church workers are bossed by foreigners. Fourthly, there is a striking disparity in the treatment of foreign and Chinese workers.

"Christian business men do not give help. The Church does not represent a Spiritual fellowship.

"Because the Church is at the present time in general static, while religion is by its nature dynamic.

"Because the Church is absolutely dead. Any live Church does not lose its members."

These answers are not wholly just, but they are painfully suggestive and the inquiry as a whole indicated that the leakage, especially of baptized boys who did not come from Christian homes, was appalling. In this matter of students and the Church, Chinese and American psychology and their problems would seem to be very much alike.

3. There was much interest in the Conferences and there is in China and throughout the mission field generally on the subject of Christian literature. A vast deal more is available in the way of such literature in China than is the case in Latin America or the Moslem world, but there is need of more. The difficulty is twofold: First, there is the divergence of view between the small extreme fundamental and modernist groups, and the more extensive problem of moderate conservative and

liberal tendencies among the larger body of missionaries. Our own Presbyterian missionaries generally represent the typical open-minded, progressive conservatism of the Presbyterian Church at home. The other problem which is the chief one for us is the actual discovery of men and women who can produce the Christian literature which is really needed. Such writers cannot be produced by appointment or training. They simply come. Only at present they are not coming, or not enough of them are coming, and they are greatly needed.

The destructive and anti-Christian forces in China have carried on a wide propagation. Indeed the greatest propaganda in the field of religion is the anti-religious propaganda against Christianity. It is hard to see why propaganda for Christianity should be deemed so wrong, while propaganda against it is so right. It cannot be because propaganda is wrong. And yet that is just what the propaganda itself declares. And its declaration has been so effective because its propaganda has been carried on so efficiently through posters, leaflets, books and articles. Mission Schools have been flooded with this literature. The Church and the Mission should meet this flood with a flood of its own, not polemic or bitter, but Christian, kind, truthful and more effective in reaching the reasonable mind and the moral nature of the Chinese. The Churches and the Missions through the National Christian Council should pour into every province in China a few clear and convincing Christian documents which would penetrate deeper and reach further than the anti-Christian propaganda has done.

4. The new religious interest in Buddhism is a great evangelistic call. Buddhism by its very nature has been a torporizing influence. To the extent that it was orthodox it inculcated the atrophy of action and desire. But Buddhism has been undoubtedly quickened and the needs which turn men to it are needs which provide Christianity with its opportunity. The Committee on Work among Buddhists noted the following points in its reports to the National Christian Council at its meeting in May 19, 1925.

a. We must understand the moving force of the Buddhist revival today.

b. We must understand the degree of development thus far reached by the Buddhist revival.

c. We must read widely in Buddhist books and understand what is the teaching of Buddhism.

d. We must get into close touch with Buddhist institutions and know who are the real disciples of Buddha.

e. Christians may well listen to Buddhist preaching, but should make

it plain that their attitude is that of enquiry, being careful not to cause misunderstandings, such as that they are giving their allegiance to Buddhism or that the Christian Church is acknowledging the claims of Buddhism.

f. We should make love for them the inspiration of all our intercourse.

We Christians should adopt the scientific attitude in considering the philosophy of Buddhism, seeking with quiet hearts and subdued emotions the truth it contains which may help us appreciate more deeply the doctrines of our own religion, as in turn our religion may throw light on Buddhism.

We must absolutely abstain from criticizing in a carping spirit or with the least particle of undue bias.

Some interesting special efforts are being made to reach Buddhists and especially Buddhist Priests. One of these is the Mission to Buddhists at Nanking, where as much Buddhist symbolism and ritual as possible is used but with the Christian symbols ever uppermost and with the distinct purpose of winning Buddhist priests to Christ. There are many priests who are familiar with Christianity now. We met one at the Pi lu Temple in Nanking who had been a mission school student and had a copy of the Bible and a good deal of knowledge of Christianity. He was very friendly and ready to talk. There will be an increasing number of such men and the question will be whether they will Buddhaize Christianity or whether Christ will win them and they will follow Him.

5. At this point the issue recurs of which we have spoken as to what is meant by "indigenous Christianity," by the enrichment of Christianity by Chinese culture and by the adaptation of the Gospel to the Chinese mind. It is clear that there is no room for the adequate discussion of this issue in this report. Furthermore, I have already set forth my own convictions on the underlying principles in the Duff Missionary Lectures in Scotland in 1910 under the title of "Christianity and the Nations," and in "The Light of the World," and in collaboration with Principal Cairns in the report of Commission IV on "The Missionary Message" to the Edinburgh Missionary Conference. And after all the question in China comes to very simple issues.

(1) Will the Chinese Church and the Missions in China stand fast on what Mr. Gladstone called "The Impregnable Rock of Holy Scripture?" Will they know no other Gospel than the New Testament Gospel? Some are for eliminating John and Peter and Paul and dealing very lightly with the Gospels. There are not many such. I heard of only two or three. I do not believe there is one of our missionaries or one minister in our Presbyterian Churches in China who does not

mean to abide clearly and surely on the whole New Testament Gospel. So long as this is true there will be nothing to fear from any adaptation of the Gospel or from the deepest interest in all the true values of Chinese culture and racial character. True Christian leaders in China stand here. In the language of one of the Committees of the National Christian Council, they want "to help discover how the Christian Church in China can most usefully and effectively carry out its God-given commission.

"(a) By studying what are its weaknesses and how they may be overcome.

"(b) By finding out what changes, consistent with New Testament conceptions of Christianity, can be made in the Christian Church in China that will render its witness more convincing to the Chinese people."

(2) Will the Church study Christian history or will it ignore it and think that it has nothing to learn from the past but can separate itself from the organic experience and life of the Church and pay for itself once again the unnecessary cost of lessons already learned? The best thought of the Church answers, No. "Do not understand me to say," said Dr. Wei to the Conference in January, 1926, "that it is necessary for missionaries from abroad to stop trying to present Christianity to us in their own forms. Let them bring to China all the rich heritage of the Christian bodies in Europe and America. Let them bring all their polities, all their creeds, all their rituals which we believe are the results of their Christian experiences and the manners in which they can best express their religious life and convictions. All these are welcome to us, so long as it is not dogmatically asserted that any of them is final. Perhaps it will turn out that the way we Chinese wish to express our religious life is one of the ways already tried out abroad. Making Christianity indigenous in China does not exclude borrowing and adaptation. But the borrowing must be done by the Chinese and not imposed upon them.

"This means that the most tolerant and sympathetic attitude must be assumed by our missionary friends who have been brought up in a different cultural environment and with a different cultural heritage from our own. None of us are in a position to say how the Chinese people will express the Christianity which comes to them through the efforts and sacrifices of the missionaries who have labored during the last hundred, or should I say, three hundred years. The only way to find out is by daring experimentation and what we desire and need is the freedom of making experiments."

The Evaluation Conferences did not by one syllable limit this freedom. On the New Testament and in Christ and His Spirit the Chinese Church is free, absolutely free, to be Christ's true Church and to preach Christ's true Gospel in China.

(3) Perhaps some of the right and worthy feeling after an indigenous Church and an indigenous Christianity is due to the identification of Christianity with the imperfect expression to which it has as yet come, whether in West or East. Such Christianity needs modification wherever it is. But the New Testament representation of Christianity does not need to be modified and the only indigenization it needs is its acceptance and understanding. Or perhaps the feeling has a just basis also in reaction against the organizational and administrative forms of Christianity as we have represented it in the Missions and the Churches which have grown from them. The National Christian Council had this in mind in a deliverance of its Executive Committee of January 16, 1925:

"Should we not seriously consider what the state of organized Christianity in China is today? There are more than one hundred separate Christian organizations which are by no means all working harmoniously together. We see traces of misunderstanding, jealousy, strife, and ill-feeling among them. May we pause for a moment also to consider the relationship existing between the churches and missions. Are they happy? Do we see clearly how the transfer of the work, if such transfer is possible or desirable, from the Missions to the Churches is to be made? Have not the Missions, as a whole, carried too much eccelsiastical baggage over from the West? Do our troubles arise, if we are troubled at all, from real Christianity itself or from this excessive baggage? In short, is the organization of Christianity as we find it in China today satisfactory and satisfying? Or, in view of the situation here, do we feel the need of certain changes in it which may be more helpful to the life of the people in China? If so, what changes? Is it not high time for us quickly, sincerely, humbly, before God to find out the needs and aspirations of the Chinese people and with diligence press forward and onward toward our ultimate goal? We must preserve and utilize the best of our Christian inheritance, and, while faithful to God's Word, be courageous to discard those extraneous things which are of no real value today. Certainly, we should retain the best contributions in the Christianity from the West, and again we should not hesitate to incorporate into the life of the Christian Church in China the most helpful and inspiring elements of Chinese civilization. Such a commingling of the best of different civilizations not only will not obscure the face of our Father in heaven but will surely reveal His very nature to us in clearer and more forceful ways. The Churches and Missions should at the earliest possible moment make a most critical but constructive study of organized Christianity as it exists in China today and introduce those changes which will make the Christian way of life more effective, helpful, and better in accord with the ideals and practices of Chinese life.

"The N. C. C. firmly believes that this is the time of all times when the churches and missions in China need to take time to behold God's

face, to understand better His nature as revealed in Christ and the Cross of Christ, to grasp His Holy Will, to study His Word, to meditate, to pray, to intercede, and to live Christ in the fullest sense. It is our sincerest hope that this message may at least call the attention of Christians everywhere both to the seriousness and the hopefulneess of the present situation, may stimulate them to clear thinking, courageous planning and action, so as to reveal Christ more perfectly to the people of China and of the world."

There is much truth here but it is not the Christian way of life that needs to be "made better in accord with the ideals and practices of Chinese life." It is the ideals and practices of Chinese life that need to be brought into accord with the New Testament Christian way of life.

(4) What are the elements of Chinese culture or the distinctive spiritual values of the Chinese race which need to be conserved in Chinese Christianity? It is important that these should be clearly discerned and protected. No values are so easily destroyed as these. Already much of China's best inheritance is gone, as Korea's also has been lost. In "The Christian Movement in Japan and Korea" for 1926 Dr. Gale writes a pitiful tale of this tragedy in Korea. And Chinese art and architecture and Chinese government education today show that the same tragedy is taking place in China. Christianity must do all that it can to save China's good past. It will not be so much, one fears, a question of what China can contribute to Christianity as of what Christianity can do to keep for China treasures which can only saved as they are brought into the consecration and fear of Christianity. It was a curious criticism which Bertrand Russell made of missionary schools in "The Problem of China," namely, that they were too tender toward China's past. It is a hard matter, however, to locate these values in any nation and harder still to safeguard them. The Findings on "Making Christianity Indigenous in China" of the Conference on "The Church in China Today," speak of "those distinctive spiritual values, e. g. ethical ideals, principles of polity, qualities of character, reverent response to Beauty and Truth which have in the past become indigenous to the Chinese race." But there is here named nothing distinctive. All these same values are found in the other races. The question will be, what ethical ideals, what principles of polity, what qualities of character are peculiar? This question ought to be carefully and reverently and honestly and penetratingly studied. Every race needs to study it for itself, and, in charity, for other races, because each race has qualities which Christianity wants and will use,

and it is sure disaster for any race and for the world to fail in this discrimination.

At the National Christian Council meeting in May 1925 a group conference considered "Christianity and Chinese Culture."

The question considered was: "What are the elements of value in Chinese culture which the Church ought to recognize and use, and how can the elements of permanent value in Chinese culture be brought into harmony with Christianity?"

Five recommendations were made by the group, the latter three especially to the indigenous Church Committee of the Council.

We ask the missionaries so far as possible to put special emphasis on the study of the Chinese language so that through their study of the Chinese language and Chinese civilization they may come to a deeper understanding and apreciation of the Chinese culture and show the relationship between Christianity and Chinese culture.

We should urge the Christian schools to put special emphasis on the study of the national language, learning and literature.

We should refer to the Committee on the indigenous Church the following matters:

To study how to conserve the best qualities or characteristics of the Chinese race.

To try to formulate and to study some ceremonies or forms which may be used in our recognition of respect to our ancestors. Some ceremony should be agreed upon for the use of Christians all over the country in recognition of their respect to their ancestors.

To study the Christian conceptions of God and the Confucian conceptions of Heaven to find out the similarities and dissimilarities in their teachings.

And at the same meeting the Committee on the Indigenous Church presented its tasks as being:

"To seek to discover what are the elements of permanent value in Chinese Civilization, e. g.:

(a) The Chinese conception of family life in its relation to Jesus' use of 'Father' as the Christian term for God.

(b) The Chinese conception of reverence for parents, and the preservation of what is best in it without at the same time losing the Christian emphasis on the value of the individual and his personal rights.

(c) Chinese love of peace which needs to be completed by the Christian love of truth.

(d) The strengthening in the Christian Church of those aspects of Christian life emphasized in the Sermon on the Mount and that seem more congenial to Chinese life and thought than those of the people of Western lands."

Respect for ancestors, filial piety, is certainly one of the real ethical values of China. It has been conceived in ways that have been a great curse to China and it needs to be redeemed by Christianity, to which it is an old and integral idea,

that its good may be saved for the future. But it is the true value of ancestor worship that needs to be Christianized and not Christianity that needs ancestor worship. As to the points of contact between Christianity and both Confucianism and Buddhism, they do indeed need to be sought out and studied and used in the most sympathetic way. They are the points where Christ will meet many of his sheep in China who are waiting to hear His voice.

(5) It is important to keep one thing clear. When this is done the truth of the idea of "indigenous Christianity" becomes plain and its dangers disappear. It is not Christianity that needs rectification by indigeneity. It is Christians of all lands who need one another's help in appreciating Christ and in establishing His Kingdom.

What can the East show us that we do not know? Can it give us anything?

Yes, it has a great deal to give us. But it is not Christianity that needs its help. It is we. And it is only by Christianity that it can give us its help. And it is not in our thoughts of Christianity that we specially need its help. We do not primarily require a larger intellectual comprehension of the Gospel. Indeed, we cannot get it by mere speculation, by comparison of opinions, by new codifications of truth, or new efforts to state the life and will of God and the nature and end of our souls in words. We can only get it by more experience, more life, by the actual occupation of humanity by God. It is in the experience of Christianity that help is needed. It is in our living it, in our getting the Gospel embodied in our life. It is thus that the other races are to help us. And it is the races that are to help us, not their religions, save as those religions have come to embody in any measure above their error the great racial qualities which are to be the contribution of these peoples to the Spirit of God for His use as the materials of the Kingdom of God, the incarnation of the Gospel in the life of mankind. The non-Christian peoples are far better than the evils of their religions. Even the sanctification of error and wrong in the non-Christian religions has not extirpated from the peoples the likeness of God, which will not be effaced, and that original capacity for Him, for the indwelling of His life, for the execution of His will of righteousness, which is to be their contribution to the universal Church.

(6) But Christianity and the Church ought to be indigenous in China. Christianity is indigenous in China to the extent that the universal and everlasting Gospel of the New Testament is preached in Chinese language and idiom and believed

and accepted by Chinese Christians, and that Christ, our divine, crucified and risen Saviour, is in His place as Lord in Chinese minds and Chinese hearts. And the Church is indigenous in China to the extent that its institutions are preserved and directed and its work is done by Chinese and when, to use again the words of Andrew Thakar Das of the Church in India, foreign money, foreign men and foreign administration are replaced by Chinese money, Chinese men and Chinese administration. Something else may be called indigenous and if the foreign element is negligible, no great harm be done. Indeed, an indigenous Church may use foreign elements and be all the stronger for it. But that does not alter the fact that they are foreign and as long as words are honest words, indigenous is not foreign and foreign is not indigenous.

6. The editor of the China Christian Year Book of 1926 closes an admirable chapter on "Special Problems of Evangelism" which summarizes correspondence from many parts of China with a deeply serious paragraph:

"There is urgently needed, therefore, careful study of the causes back of the low state of spiritual vitality in which so many preachers and Christians in China pass their 'Christian' life. There must be back of this situation a mistake or mistakes that can be corrected. And since the spiritual lack is commonly recognized it may be that the cause is a common one too. In so far as Christianity in China is lacking in dynamic, just in so far is it failing, whatever the emphasis accentuated by different individuals, or the range of activities aimed at, may be. Judging from these letters the chief problem of evangelism is its weak dynamic. Failure here means that the missionary movement is not reproducing the raison d'etre for its presence in China. That is one fact that stands out in these letters. Why is the Christian dynamic not fully reproducing itself in China? Securing an answer to that question presents a problem that comprises all the others so far mentioned. To answer and correct it, is the chief need of evangelism in China. These letters do not mention directly the responsibility of the missionaries themselves for the low spiritual vitality in their fellow workers that they point out. But undoubtedly the question must also be asked and answered, 'What is the relation of the missionary life and practice to this lack of dynamic in evangelism in China?' To neither of these final questions do the letters sent in suggest any answers."

But these are the fundamental questions for us today in China. The Evaluation Conferences did not answer them. But they were asked there and it was the prayer of many that they might be answered in new life and new service through the years to come.

C. SOME EDUCATIONAL PROBLEMS

Next to the problem of the relation of Church and Mission the questions which occupied most time and thought at the Conferences were those involved in the educational work. Of our 540 missionaries in China 239 are engaged wholly or for most part in education. Of the total native currency appropriations of Mex. $535,109, the amount devoted to education is Mex. $253,019. There is no question in the minds of our missionaries or of the Churches in China as to the legitimacy of education as a missionary agency. Few if any believe that it has been overdeveloped except that some think too much has been undertaken in the way of college and university work. All are agreed also as to the evangelistic value of true missionary education. Judged simply by additions to the churches from the schools, the schools are fruitful evangelistic agencies. In 1925 out of 3,604 additions to the churches, 1,042 came from the schools and in 1926 out of 3,657 additions, 793 were from the schools. Our Presbyterian Mission Schools with a total enrollment of 27,364 students in 1926 led 1,941 into the Church, while in another Mission, with schools of 22,685 students, 286 came into the Church both from the schools and from all other sources. In many of our stations the main strength of the Church is the product of the schools, and we owe to them the great majority of the teachers and preachers of the Church. No questions were raised, accordingly, as to the continuance of the educational work. It has truly been the training school of the Church and great streams of influences for good, and some it must be recognized for evil, have poured out from it into the nation. Questions were raised, however, both from within and without which are of the gravest importance. Some of these related to the general plan of organization and administration and to local problems in the elementary and secondary schools and are sufficiently set forth in the Findings of the Conferences. It was encouraging to see the courageous way in which the Missions sought to appraise these schools and to determine their scale and character. The Church will have now to justify its taking over the primary and elementary schools by the efficiency of their maintenance and supervision. And the higher schools of the Missions have to justify their continuance by providing the Chinese teachers who can replace missionaries in the middle schools.

The more important questions, however, related to our conception of the ideals and purpose of missionary schools, to their relation to government and national life and the pressing issue of registration under government regulations, to the

scale and proportion of our educational work, especially in higher education and the problem of the universities, and to our provision for and our success in raising up a competent and adequate ministry and body of lay workers, men and women, for the churches.

1. What *kind of schools* is a foreign mission board under a charter and commission like ours entitled to conduct? The answer clearly would seem to be, Any schools which actually further the purpose for which the Board exists, which is in the language of the charter, "establishing and conducting Christian Missions among the unevangelized Pagan nations and the general diffusion of Christianity." This is the language of the legal charter. Back of this is the charter of Christ and His Church. Under these charters the only schools legitimate for us are Christian missionary schools. These words must be given a broad and ample construction but it cannot be so broad or ample as to empty every one of the words of its genuine and proper meaning.

(1) Our schools as schools ought to be true and efficient schools. They ought to give, as in the main they have given, and are giving now, the best education available. Where they can no longer do this they may be justified as giving true and good education of the grade to which they should confine themselves, or they ought to modify their claim to be schools of standard type and undertake some specialized service for the church or for the community. Dr. Calvin Mateer's three principles when he began the educational work at Tungchow, which for years produced the best teachers of science for mission schools all over China and which grew into Tungchow and Weihsien Colleges and then into the present University of Shantung, were first, that a mission school must be thorough, that is, a true school educationally, second, that it should be Christian and third, that it should be Chinese. (2) It needs to be clearly recognized that this Christian character of mission schools is absolutely uncompromisable. For a Mission Board, established to propagate Christianity to conduct a school that was not Christian would be the most obvious breach of trust. But when is a school Christian? What makes it Christian? Certainly not the mere fact that its name is Christian or that it is conducted by the Church or by a Church or Mission agency. What does?

A symposium on this very question, "What makes a School Christian?" appeared in "Christian Education" for Nov. 1925, the monthly journal of the Council of Church Boards of Edu-

cation in the United States of America. We can not do better than quote some of the answers:

"Undoubtedly it is the spirit of the teachers working with the scholars and helping them in all ways to think and feel and act according to Christ Jesus."

"The chief factor in making a school Christian, it seems to me, is the prevalence of the Christian point of view in all the school activities. This would mean that the outlook upon the world in all departments would focus around the essential ideas of Jesus,—His idea of man, His idea of God, His idea of worshiping God by serving man."

"I answer, that which makes a state, a nation or an individual Christian, namely, loyalty to Jesus the Christ, the Son of the living God. Granted this, it seems to me, the intellectual life of such a school will be distinguished by the desire to see things as they really are; to know the whole truth; to seek it in the spirit of tolerance; without narrow dogmatic conservatism; without narrow dogmatic liberalism; in the spirit of reverence and worship."

"What makes a school Christian? The spirit and the atmosphere determine whether a school is Christian or not. Its Christian character is not determined by the tradition of the school, by its relation to any denomination of Christians or no denomination, by the amount of Bible teaching that is required, by the amount of religious education included in the curriculum, nor by the system of chapel requirements. None of these things make a school Christian. If it is a Christian school these considerations should make it more effectively Christian. But the determining factor is the spirit and atmosphere. Are these such that there is a pervasive influence in the institution which helps the student to understand that the all important question in life is his personal relation to God, which helps him to live on the campus a life which is consistent with the ideals and standards of Jesus, which assists him in deciding the great issues of his life in accordance with a high and holy purpose to follow 'Jesus' way of life.' In the degree to which an institution attains to this ideal may it claim to be Christian."

"A Christian College is not a school maintained by a church, though there would be no Christian colleges but for the fostering care and loyal support of the Christian denominations.

"It is not a school wherein professing Christians teach though no college can be Christian without Christian teachers.

"It is not a school wherein courses in the Bible and religious education are offered, though it is difficult to imagine a Christian college in which these subjects are not taught. What, then, is a Christian College?

"It is a college that achieves Christian character in the personalities it molds. 'By their fruits ye shall know them,' declared the world's greatest genius in correctly valuing men and institutions. The fact that a college is maintained by a denomination, that its professors are professing Christians, that courses in Bible and religious education are offered will avail naught in entitling an institution to claim for itself the name Christian, unless it produces, out of its students, men and women of Christian character. That is the real test.

"A Christian College assumes God as the basic concept of all its teach-

ing. 'In the beginning, God.' So begins our Bible. And so begins Christian education. Every course of study is approached from that viewpoint and all its teaching fits harmoniously into that concept. The Professors in Christian colleges do not teach textbooks and theories. They teach young men and young women to see God in every relationship of life, in every realm of truth. They are led to sense God in the processes of the universe and of life, not in some of them, but in all of them.

"Christian education is complete education. It does not neglect any department of truth. Least of all, does it neglect religious truth, for in religion all truth finds its unity. Not culture alone, not scholarship alone; but both of these, with Christian character, constitute the aim and purpose of Christian education. Christian colleges aspire to achieve the splendid aims as they present God's whole truth to our youth."

"What then does make a school Christian?

"First, it must have a definite Christian objective. For what purpose does the institution exist? Is it any different in its real objectives from many other schools which make no such lofty pretensions? Is the great Christian ideal of molding men and women into the likeness of Christ and surcharging them with the passion for service, sacrifice and love the motivating objective of a school? If so, it is very apt to be truly Christian.

"Second, it must have a Christian faculty. We are not now speaking of men and women who belong to some particular church. Are the teachers in history, language, mathematics, philosophy, etc., Christian men and women? What influence do they have on their students aside from the impartation of knowledge? Are they teaching students or expounding subjects? Are students inspired to be something nobler and better than they are? If so, the school has a Christian faculty.

"Third, a school must have a Christian atmosphere. That may sound vague and trite, but it is no less real or vital. An atmosphere is something which belongs to the very soul of a school. This is the weakest point in most educational institutions today. There are a great number of colleges and universities which, under the pressure of present-day conditions, seem to have lost their souls. The very warp and woof of a school must be definitely, positively and unmistakedly Christian if it is to lay claim to being a Christian institution."

"There are many elements that combine to make a school Christian.

"1. A Christian faculty.

"2. Christian teaching. Yes, we would like to see some distinctly Christian subjects taught in our colleges. For example, there ought to be a good course in the English Bible, not only as a book of history and literature, but as a book of religion and life. However, the idea that I am trying to express is more comprehensive than that. Every course in the curriculum in a real Christian college is taught from a Christian point of view.

"There is a vast difference between a course in science under a Christian professor who is able to think God's thoughts after Him, and a course in science under an atheist who has said in his heart that there is no God.

"I ran across this paragraph from Hegel the other day: 'God governs the world; the actual working of His government—the carrying out of His plan—is the history of the world.' A course in history under a

teacher who has this conception of history is one thing, and a course under an infidel is another.

"3. Christian atmosphere. This is created by the faculty and the students, and by the whole devotional life of the institution. Atmosphere is an intangible thing, but it has more to do with making a home or a college Christian than anything else. Our deepest convictions in life come to us from the atmosphere we breathe in the home and in the school.

"If a denominational college is not Christian through and through it has no reason for existence."

"As regards a definition of 'What Makes a School Christian,' let me say that I can think of no better definition than the one adopted by our Board of Christian Education of the Presbyterian Church, U. S. A., recently and published in their last Annual Report. It is as follows:

1. The professors and instructors professing Christians and members of some evangelical church.
2. Teaching of the Bible organized into the regular curriculum with a professor ranking as a faculty member.
3. Regular services of public worship in which student attendance and faculty participation are expected.
4. Positive Christian point of view in the teaching of all subjects laid down in the curriculum.
5. The development and culture of Christian character as the supreme end of all academic influences."

"A school to be Christian must have a Christian objective and seek to reach this in a Christian manner. The Christian objective is the bringing of men into a relation of trustful approach to God through Jesus Christ and an expression of that relation in terms of loving, beneficent, efficient service."

If this is Christian education as conceived by the Churches at home and by their Boards established to promote Christian education supported by the Churches, can a foreign mission board have a different or weaker ideal? Must it not, if possible, be even stronger? There are indeed greater difficulties abroad, in securing teachers, in providing the atmosphere, in atoning for absent traditions, in meeting opposition, and in dealing with limitations. But also there is the even greater obligation on a foreign mission board of making its schools not Christian only but missionary. They exist to commend Christianity and to secure its acceptance by individuals and its pervasion of the life and spirit of the nation, and no delay or difficulty in the way of the true conversion of individuals must be allowed to obscure this as one main purpose of the schools or to make those who conduct the schools content with their general moral and enlightening influence alone.

If this is the true character of our Missionary schools, then the questions of required or voluntary religious instruction and attendance at worship or chapel services and of the kind and measure of religious teaching are questions to be con-

sidered in their relationship to and bearing on the fulfillment of the true character of the schools and of the ends for which they exist. These questions should be settled on their educational and religious basis and not on political considerations or under the pressure of nationalism, as is now being done in China in connection with the issue of government registration. It will be better to segregate this issue, however, and to consider the question of required religious instruction or chapel attendance on its own merits.

Something can be said for the division of this question into two. There are some who believe in required instruction who are not sure of required chapel if the latter includes required participation in the worship, the utterances of statements in hymns which one does not believe or the taking of postures in prayers which are either insincere or perfunctory. All this, it is said, is morally injurious. So far from promoting Christianity it is perverting it. There is both truth and error in this view. The error is that in normal times and under normal conditions students come to a Christian school, knowing in advance what its character, influence and purpose are and acknowledging by their coming that they are open and amenable to these influences, that the school worship is part of the school life and an utterance of its composite character, that participation in worship is one of the roads to understanding and experience and that men need still to be taught to pray as in the beginning. The truth in the objection is that when individuals or groups or tendencies arise which discern a matter of conscience or which raise honest questions or even dishonest, then the whole issue should be dealt with directly, solicitously, sympathetically. It should be made clear that no one is desired, far less constrained, to do anything insincere or hypocritical, that if one cannot say the words of the hymn he must not sing, that if he cannot pray he must not pretend to pray, that he is only expected and required to do what he morally can and ought, namely, to be present in body at a time and place where the whole school as a corporate body comes together and to behave himself there in decency and courtesy. In some such way the matter can and ought to be dealt with so as not to promote but to discountenance hypocrisy, to impart positive moral instruction and to foster discipline of character. If the matter can not be dealt with in this way then we must go further back and sift our student body by closer conditions of admission, make more sure of the character and influence of our faculty from which too often the antagonism to chapel originates, and examine

the fundamental nature of our institution to discover why it cannot function as an institution in one of those corporate acts which are essential to true religion both in institutions and in individuals.

But waiving the question of required chapel and even conceding for the present that the argument against it is valid, as we believe it is not, we have the more extensive question of required or voluntary religious instruction. Volumes have been written on this and volumes more will be written. It is certain that there will continue to be difference of view. At home in America the Churches have been founding their own institutions because their views were those which have been quoted from "Christian Education" and because other institutions, including many founded originally by and for the Church, had abandoned chapel services or religious instruction, or both, as integral or accepted or required parts of their work and curriculum. On the foreign field this difference of view has heretofore been slight. There was difference of view, to which we shall refer, with regard to the temper and method of religious instruction but practically none as to the necessity of including it as part of the regular work of mission schools, and I doubt whether any great difference on this subject would have arisen now in the name or interest of education or religion alone. The question is chiefly political.

For my own part I agree heartily with the Findings of the Conferences. It seems to me now that the duty of wise and effective and truthful and persuasive religious teaching in our mission schools as a central and integral part of their work is indisputable. President Nicholas Murray Butler (see "Principles of Religious Education" p. 6) analyzes civilization into five elements, science, literature, art, institutional life and religion, and asserts that "to omit any one of these is to cripple education and make its results at least but partial." Education which teaches any truth whatever is good, but no education is good enough for mission boards to support which does not teach what they believe to be the truth and does not honestly help students to seek to find the truth which is most important of all, the truth about God and our relation to Him and to our fellowmen, about duty and its sanctions, about life and its meaning and destiny. And I cannot do better than preserve in this report two statements of what I believe to be the right view and right policy for our mission schools. The first is by Dr. Creighton, of our South China Mission. It is a paper entitled "The Christian School in China," published in the "Educational Review," July 1926.

"Beginning in obscurity as an aid to the Christian movement the Christian school has achieved an outstanding success. In part this has been due to the ability and character of the Christian educators, and in part to the genius for education of the Chinese people and their belief that true progress rests on an educational foundation. Obscurity has now given way to prominence, and the educational effort of the Christian movement has become by far its most discussed feature. That discussion seems to call for a vindication of the right to existence of the Christian school by indicating its manner of benefit to China.

"The Christian school should not be un-Chinese. The negative statement is used here with intent. It answers a common criticism, while opening the way for a positive program. In nothing should the school oppose the best of Chinese thought, customs and aspirations, but it should lead from the best that has been to the best that is to be. China's greatest advance in politics, economics and culture will be through a wise selection of foreign benefits, and a new appraisal and adaptation of her native culture in the light of a world outlook. The school should not be a mere expression of Chinese thought, past or present, but a harmonious interpretation of world life and thought as they affect and benefit the future China.

"The school should be good. One chafes at the necessity for saying this, but nothing is quite so unfortunate for youth as proximity to mediocrity, whether in ideals, morals or things intellectual. Badly administered schools, carelessly taught classes, undirected activities and poorly developed spirit constitute a crime against developing life. Unless reactions are properly influenced they had best be not guided at all; unless the Christian school is educationally excellent it had best terminate its existence.

"It should have a character of its own. Private schools have a right to exist at the side of the public system only as they have the quality that in men we call individuality. The Christian school is, therefore, under compulsion to give a finer service than if it were a mere unit of system. It should be a related part of the general school system in that it sympathetically conforms to all essential scholastic requirements, allowing nothing—not even other Christian schools—to jeopardize its relation to that system. It would be unfortunate indeed for Christian schools to become so linked together as to form a system in any way parallel to that of the government. With all this safeguarded the educational ideals of Christianity can, through the medium of private schools, supplement the cultural life of the nation.

"The definite Christian contribution to education comes from the distinguishing characteristics of the Christian school. Of first importance is the Christian teacher. Formal membership in the Christian organization has little value, but Christian character, with its consequent devotion to the interests of students and its untiring energy in their advancement, is of superlative importance. Christians on the staff give better cooperation with administrative agencies, more consideration for other staff members, a quicker response in emergencies, and have a more sympathetic attitude towards school life. Students need in a teacher the qualities of 'philosopher, guide and friend' and they find them most often in their Christian instructors.

"Another essential characteristic is found in the Christian student body. If the dominant student leadership is Christian we have a Christian school. The school spirit needs to be made up of the Christian

qualities of loyalty, friendship, goodwill and service, qualities that make school fellowship like that of a family. Wholesome response from students is necessary to the fulfillment of teachers' purposes, and only when teaching becomes incorporated in student life can it be called successful. Nothing in the way of popularity or prestige, finance or equipment will take the valuable place of the constant inspiration and support that comes from students animated by Christian ideals. It is that which gives character to a school.

"Definite religious instruction is another essential. This is a much discussed point and calls for careful consideration both as to its importance and the manner of giving it. The real issue after all concerns the value of religion itself. If it be 'an elective in the university of life,' something valuable but yet not altogether indispensable to man's best development, then we can give it or not as popular demand decrees. If, however, it is an essential in life we should maintain its teaching as a requirement. The chief opposition to required courses comes from those who see no necessity in religion. Once we establish a firm belief in the importance of the thing itself, we can as readily require courses in religion as we now do in science, history and mathematics.

"I believe in required courses because religion is an essential in life, which develops best under proper instruction. It is sound educational theory and practice to require courses in essentials. It is also true that students form opinions as to the value of courses by the importance given them by the school itself. Consistent testimony of the value of religious courses through requiring them leads strongly to student appreciation of such courses.

"I believe in required courses for the additional reason that students coming to Christian schools should know the underlying facts, principles and motives of the Christian movement. They should surely know why the Christian Church establishes schools, why men and women are sent to lands beyond for such work, and why they go willingly. It is bad enough for those outside our schools to misunderstand the motives prompting the opening of schools and hospitals; surely it is only fair to the intelligence of our students to give them informative courses in the religion that is offering the education they are eager to receive. They should also be acquainted with the inspirational side of the movement that seeks in these days to spread a message of goodwill through all the world.

"I do not believe in the elective policy for religious courses for the reason that it introduces an element of cleavage in the Christian school. It is bungling with personality when Christian schools in their zeal divide students as between the 'saved' and the 'unsaved.' It is a similar mistake to encourage rejection on the part of some of such a fundamental to life as religion. Religion is the animating principle in a Christian school; to open the way for it to be disregarded is an administrative blunder. Fewer students with a common appreciation of this value make a better school.

"The arguments for the elective plan are so inconclusive as to turn one from favorable judgment.

"A current argument is based on present expediency. It is held that schools can survive only as they plunge unreservedly into the nationalistic current, that they must be in every way Chinese, and that the only way to be so is through government recognition. Religious courses, though important, must be given up to secure government registration.

But the Chinese people believe in religious liberty and in the constitutional right of religious teaching. There is nothing unpatriotic in the Christian religion and we are unfair to facts if we act so as to perpetuate a misunderstanding. Valuable, too, as registration is we can yet say that it is less important than religion, also it is of less importance to a school than loyalty to the foundation principles on which it was established. Our schools have developed without recognition and along patriotic as well as Christian lines and will probably be able to function without official favor. At any rate religion is worth a sacrifice.

"Another argument, if one may dignify so specious a claim, is that through the voluntary principle courses will become attractive. The rhetorical question is asked, 'Would you not prefer an attractive teacher with a class of interested students who have chosen the course to a situation where a dull teacher lectures to unwilling students?' Elective courses do not make a dull teacher interesting nor do required courses make an interesting teacher dull. Moreover the mere electing of a course does not make it interesting. Teachers are what they are and courses are what they are because of their own merits. There are schools requiring religious instruction that assign attractive teachers to the work with the result that the classes proceed to the benefit and satisfaction of the students.

"Another claim is that psychology demands liberty of choice for the sake of interest, without which the course fails. There have been almost as many educational crimes in the name of psychology as there have been political crimes in the name of liberty. I cannot accept the argument for the reason that the interest of a course depends primarily on the course and its adaptation to the needs of the student. An additional reason lies in the fact that the psychology of the essential acts equally strongly in the other direction. Emphasizing the course by requiring it enhances it more in the mind of the student—if he is satisfied with the school in other respects—than his freedom of choice possibly can. The argument for freedom of choice carries a certain implication that students know more in such things than their teachers, something that as yet I am unwilling to concede.

"Again it is said that it is easier to teach students who have elected religion. It is probably easier to teach students who have elected science. The school exists for all students and teachers have a duty to give courses that benefit all. It seems to me that most of the arguments are weak in that they are based on the effect on part of the students only. There are those who would normally elect religious courses were they optional and those who would not. It is unwise to base our policy on the former group alone. If in our thinking we divide the students, I think we should find that those who would elect the courses would receive practically the same benefits whether the work be optional or required. The course would be the same, the teachers the same, the attitude might suffer somewhat from lack of freedom of choice but it would be improved by the knowledge that the school which they trusted regarded the work as essential. Choice of method need not be determined in reference to this group so much as to the other.

"For those who would have decided against the religious courses when optional, required courses would bring to a large majority such benefits as the following:

"An appreciation of the real purposes of the Christian movement

and the foundation on which it rests. Students in Christian schools should understand the significance of Christianity.

"A knowledge of the place of religious sanctions in morality. We can recognize the utilitarian value of morals and a relation to evolutionary principles, but the fact remains that the 'ought' comes largely from religion and its divine commands.

"An understanding of the place of religion in philanthropy. The Christian motive has built hospitals and asylums, has led in famine relief work, and has made the largest contribution to world goodwill.

"A realization of the nature of man. Students need some knowledge of the psychology of religion and of those early gropings after the light and life beyond. They should know how that spirit has expressed itself in belief and practice.

"An appreciation of the harmony of science and religion. Students need to know the essential unity of God's world, they need a philosophy of life as well as a knowledge of its detailed laws.

"A knowledge of facts on which to base a personal opinion and attitude towards Christianity, the world's most influential religion.

"These are some of the benefits that the large majority would receive. Many would get still more. They would gain through a distinct growth in moral character. They would have thought contact with the best and would grow thereby. The influence of religious sanctions would be conducive to a better development. They would find satisfaction through the harmony of the religious life, through acceptance of Christianity as a more adequate interpretation of life.

"Instead of less attention Christian instruction should receive more. Not more time, but perhaps more money, and certainly more thought should be spent on these courses. From the outside the statement has been made that we teach everything better than religion, the particular responsibility of the Christian school. There is every reason to believe that the teaching can be well done, so that the Christian school, standing in its full integrity, will justify itself to China by its genuine sympathy with Chinese ideals as well as by its own excellence in educational standards. It will justify itself to China's Church by its emphasis on character and faith in teachers and students, and by its loyal and serious treatment of religious instruction."

The other statement is by Lin Pu-chi of the Union Theological Seminary in Foochow, entitled "The Place of the Bible in Religious Instruction."

"The question we are endeavoring to discuss—the place of the Bible in religious instruction—is without doubt one of the burning questions among Christian educators in China today. We will begin by stating two premises, to wit, religion can be taught, and religious instruction or the cultivation of Christian personality and moral character is the fundamental object of Christian education.

"There are educators who hold the view that religious ideas are innate things, and that they should be allowed to run their own course uninterfered with and untrammelled. It is true that mankind is endowed with religiosity among other natural gifts, but like them it should be led forth to full expression. The idea that religious instincts should be left undirected is contrary to both educational and Christian principles. And as Christian educators, we believe it our primary purpose to lead

the pupils to attain such religious expression as Christianity understands it. As to the second premise, we will quote from the statement of principles prepared by the China Christian Educational Association:

"'The primary purpose of all education is the development of personality and of moral character, and it is in this sphere that Christian people believe that they have a special contribution to make to the life of China. The insistence by the educational authorities upon conditions of registration that impose restrictions upon the ethical and religious teaching and life of the Christian schools, would not only be inconsistent with the principles of educational and religious freedom, but would prevent these schools from achieving the purpose for which they have been founded, and from making their distinctive contribution to the educational needs of China.'

"The question with which we are confronted is 'how to make religious instruction effective.' We are far from being satisfied with the results we get at present. The following may be mentioned as the channels for it.

(1) The general Christian atmosphere in the church schools and colleges.

(2) The personality of the teachers and administrators, which is a very potent factor.

(3) The inculcation of religion through worship and regular church services.

(4) Classroom instruction. This may be either indirect references while teaching natural or social subjects, or direct use of religious textbooks.

(5) The use of the Bible as a regular curriculum subject.

(6) Voluntary religious instruction as extra-curriculum work.

(7) The influence of fellow Christian pupils; this is another very important medium. Religious organizations under the auspices of the students are a factor with which the life of the Christian institution cannot afford to dispense.

"Many other agencies may perhaps be enumerated: we will now content ourselves with merely discussing the use of the Bible as a required class subject. In the heat of the controversy many views have been advocated; the anti-Christian educators are naturally for throwing the Holy Scriptures and all Christian instruction overboard. Among the Christian educators also opinions are divided. Those who oppose the use of the Bible do so on the score that religion should be made a matter of absolute freedom; that in order to achieve the object of the Christian schools the general atmosphere, the teachers' personality, the Christian students' influence, and the various voluntary agencies are quite sufficient; and that under the pressure of the anti-Christian agitation and the restrictions imposed by the Chinese educational authorities as conditions of registration, we should be willing to sacrifice to that extent, that is, giving up the use of the Bible in our curriculum. In our opinion, however, we would commit a great blunder if we should forego the use of the Bible. It would be a case of bartering our birthright for bread and pottage of lentils. We give our reasons as follows:

"(1) The study of the Bible under qualified teachers is one of the best means to show forth the personality of Jesus Christ, and the excellencies of His religion, as the Scriptures are they that bear witness of Him.

"(2) Just as the Chinese classics or Greek philosophy or English

literature are taught in schools Government and Christian alike, so may the literature of the Hebrews have a place in them. For after all, are not the books of the two testaments a collection of Hebrew literature? Apart from the spiritual lessons, the ethical aspects of the Scriptures are already sufficient to recommend themselves. From the cultural point of view, we are quite justified in teaching the Bible, seeing that it is a supreme book among all the literatures of the world.

"(3) It is one thing to teach the Bible as a required subject, but it is quite another thing to compel religious allegiance. Any educator worthy of the name knows fully well that it is absolutely futile to compel the students to do anything, and more so to force them to be proselytes. We abhor the example of the Moslems.

"(4) The fact that the Bible is taught as a required subject does not mean that we deprecate the other agencies for the upbuilding of Christ-like character. It is a case of 'These ye ought to have done, and not to have left the other undone.' To achieve the primary purpose of the Christian schools, every agency should be given its proper emphasis, and not the least is the use of the Bible.

"(5) On the other hand, there is a tendency to exaggerate the value of the other agencies apart from the study of the Bible. It has even been represented that the Bible is rather an obstacle to the appreciation of Christianity in its simplicity, than the oracle of God revealing His will to men.

"(6) There is an undue fear of the attacks on our sacred literature. The Bible in history has withstood many a fiery trial. Not the cruelties of emperors, not the conflagrations of the infidels, and not the bans of the Inquisition could stamp out the Bible. Why should we therefore so easily give up teaching it officially, a book with which our faith and the destiny of Christianity are intimately bound?

"(7) We must not be blind to the fact that, while some are offended by the Bible, many are blessed by it. Many people who have formerly studied in Christian schools can witness to this experience that, while the geometry and algebra, chemistry and German which they formerly learned have no practical value to them, the teachings of the Bible they received in class still have the power of moulding and guiding their lives.

"(8) In Christian schools there is always a number of pupils of Christian parentage. For this element the teaching of the Bible is a recognized duty. In fact the very existence of the Christian schools as private institutions, claims its place as catering to the training of such children.

"(9) Students on entering the Christian school fully understand that the Bible is contained in the curriculum. On the part of the teachers, they can conscientiously teach the Word of God; on the part of the non-Christian students, they have consciously acquiesced in the study of it. Such being the condition, why should we refrain from teaching the Bible officially?

"(10) The problem of required Bible study is bound up with the whole question of the present anti-Christian movement. It is the anti-Christian or anti-religion spirit that found expression in the resolutions of the recent meetings of the China Assocation for the Advancement of Education, and the National Conference of the Provincial Educational Associations. According to their resolutions the Christians schools are to relinquish all religious instruction and Christian worship. Therefore

to weaken on the point of required Bible study is to weaken on the whole question of religious instruction; to weaken on the question of religious instruction is to weaken on the cause of Christian education in general. Therefore if we were to keep the fundamental object of Christian education steadily in view, it is not likely that we would agree to assign Bible study to a secondary position, or to make it a matter of voluntary choice."

The governments of Africa today are following just the opposite course to that of China. There voluntary educational effort is welcomed and the missionary agencies which are at work in Africa at the Conference in Le Zoute, Belgium, in September 1926, were absolutely clear that religious teaching is an indispensable part of the regular curriculum of the schools. Some of the resolutions of this Conference are well worth quoting in their bearing on present missionary and educational problems in China:

"*The Christian Ideal of Education.*—Many definitions of the aim of education are being offered today which the Conference could accept as true and valuable in themselves, as consistent with the religion it professes, and as peculiarly relevant to this age and the conditions existing in Africa; but all together these would form only a partial statement and come far short of the height and breadth of the Christian ideal of education. The members of the Conference see in Jesus Christ all the elements of human greatness meeting in the perfection of grace and truth. To have the mind of Christ is, in their estimation, the mark of maturity for any man. This Conference, therefore, regards Christ-likeness as the supreme moral achievement and to fashion character after the pattern of Christ is to them that definition of the aim of education which, traced out in all its implications, is felt by the consent of our whole nature to be at once the highest and the most comprehensive."

"If it be true that 'the greatest importance must be attached to religious teaching and moral instruction' and that 'both in schools and in training colleges they should be accorded an equal standing with secular subjects' ('Education Policy in British Tropical Africa' Memorandum submitted to the Secretary of State for the Colonies by the Advisory Committee on Native Education, p. 4), it is essential that adequate provision should be made in Government codes and curricula for sufficient time for religious instruction during school hours, and particularly for the training of the teacher to give such instruction."

"We propose that the International Missionary Council shall set up an ad hoc commission whose task it shall be, in consultation with existing agencies, to survey the whole field of religious education in Africa, and to advise the various societies thereon.

"In order that this body may at once turn its attention to those questions which are most exercising the minds of the missionary body in the matter of religious education we submit the following suggestion as a starting point for their deliberations:

"1. We desire that a clear statement should be made concerning the aim of religious education, and that the missionary body should be assisted to discover wherein their present theory and practice of religious education succeeds or fails in the attainment of this aim.

"2. If, as we expect, in the pursuance of this aim the content of our own religious education will be found to include (a) the transmission and development of religious knowledge, (b) the translation of such religious knowledge into ethical practice, and (c) its relation to worship, we ask that this commission shall include in its report reference to the following points:

"(a) The general technique of religious instruction.

"(b) Special problems related to the teaching of the Holy Scriptures naturally including among these the question of graded syllabuses and appropriate literature.

"(c) The methods through which theoretical instruction can be immediately and inevitably related to appropriate expression in the life of the individual and community.

"(d) The place of worship in the life of the school and the possibilities that exist for training in worship.

"In all these matters we ask that the subjects may be reviewed not only from the standpoint of psychology and pedagogy, but also from that of sociology.

"3. And believing as we do that although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colors the whole curriculum, and not only the whole curriculum but the whole life and activity of the school.

"4. In all these suggestions we ask that the commission shall have very clearly in mind the problems of the little non-residential village schools as well as those of central schools, boarding schools and training institutions, and that the educational influences of the home may not be neglected.

"5. We suggest further that help is needed not only in respect of the actual content of religious education under varying conditions, but also concerning the methods by which such training of missionaries and teachers can be devised and put into execution as shall secure that this content is preserved and such supervision on the field exercised as shall make improvement in the religious education on the lines suggested progressive and assured."

If these views of Christian and missionary and reasonable education are sound for Africa they are not less sound for America and China.

I would add only a few words regarding some of the objections to these views. (1) It was often said to us that required religious teaching was condemned by its result and that voluntary teaching was to be preferred as giving results far better. If this should prove to be true it would be conclusive. But as a matter of fact the voluntary system has not been tried. It has only now been introduced and the first result, perhaps not unnaturally, is discouraging. In Yenching out of 509 Arts students 72 are taking the voluntary religious courses. In Shantung University out of 258 Arts students 19 are enrolled in the voluntary religious classes. In Nanking the sub-freshmen are still required to take religious instruc-

tion. Out of the 284 college students 136 are taking the voluntary courses. It is still to be proved also that the voluntary system is better in the quality of its result. Practically all the Christians we have in the colleges and universities come from middle schools where there was required teaching. It is said that some of these are poor Christians. No doubt, but some are good. It is said that many who were required to study religion in middle schools have reacted against it. But so have they reacted against other subjects. And it is not demonstrable how much the reaction is against the principle of required teaching and how much against the character of the teaching they were required to take.

(2) Required religious instruction is objected to by many on the assumption that it is religion that is required, and much literature in China now talks of "compulsory religion." In the first place, one resents the frequent use of the word "compulsory." The same people who speak of required athletics or required science insist on speaking of "compulsory religious instruction." In the second place, religion is one thing that cannot be compelled. You can compel hypocrisy but you cannot compel religion. In the third place, required instruction is not the same thing as the requirement of the acceptance of the instruction. Sumner taught free trade at Yale and Thompson protection at the University of Pennsylvania in required economic courses, but nobody was required to become a free trader or a protectionist. All that is involved in true religious instruction is a presentation of what the teacher believes to be the truth and the reasons therefor, involving the fair statement and honest consideration of contrary views, as students are mature enough to understand. In the fourth place, all students ought to be required to have in the field of their knowledge the material which proper courses in religious instruction give. And lastly, there is no ethical or pedagogical objection to the principle of requirement in the matter of religious courses that is not quite as valid in the case of any requirement whatsoever, especially in the case of all subjects and teaching antagonistic to religion. And China is one of the last countries in the world today where ethical objection can be made; for here it is urged and justly, that the Chinese classics should be included in required curricula in Chinese schools and also, with grave demeanor, that the writings of Sun Yat-sen, full of economic and social aberrations, must be taught and his picture and memory paid a reverent respect which easily slips into false worship.

No one is required to go to mission schools. Their character and requirements as mission schools are or ought to be clearly and fully known. Whoever comes to them does so under no constraint and has no ground of complaint whatever that he can urge against their inclusion of religious teaching in their regular course. It has been "questioned whether the teaching of religion and the observance of religious exercises in mission schools are really a matter of choice. On the face of it, it does seem perfectly true that if a person does not like to go to school he need not go. But it is also true that the number of schools is entirely inadequate for the number of students wishing to enter. In some mission schools there are special equipment or teachers which put these institutions in a class superior to the Chinese institutions in that particular vicinity. There is no free choice. A man does not have a choice between two institutions of equal quality in the locality accessible to him. That feature does excite criticism in China. It means take it or do without entirely." It is difficult to understand this reasoning. On this basis a Christian hospital might not have worship or religious teaching in its wards on the double ground that the patients had no other equally satisfactory hospital to which to go and that having come in they were entitled to determine the policy of the hospital rather than to comply cheerfully with it. On this basis the condition of requiring religious instruction would be that the school should be less efficient and attractive than other schools. It would even be open, on this basis, to object to the attractive and compelling preaching of the Gospel that it was not fair or right to put it so much more effectively and convincingly than other things were put, that the people's minds and hearts were at the mercy of the preacher and they were not left their legitimate liberty. If Chinese are not willing to attend any mission schools where religious teaching is given as a required subject, and it is quite possible that such unwillingness may be brought temporarily into being, they are entirely free to stay away from them and in that case the schools would have to close or change their method, but so long as the schools retain the character which they have always had and which they not only have not concealed but have openly avowed, it is not a tenable position to hold that those Chinese who come to them are under any coercion or abridgment of their freedom. It is primarily the moral and religious character of these schools that constitutes their essential superiority.

(3) It is perhaps true that some schools have not in the past made this character and the condition of entrance and

study sufficiently clear. Those which have not done so ought to do so. It ought to be clearly agreed by each student when he enters that he accepts the school and its laws and will obey them happily or quietly withdraw. The catalogue of the large boys' school, the Yih Wen School, in Chefoo, states the matter so that no one patronizing that school can have any misunderstanding or ground of subsequent complaint:

"On Sunday, there are two services, Church in the morning and Sunday School or Assembly in the afternoon. Attendance at the morning service, which is largely devotional, is voluntary, while attendance at the afternoon meetings, which pertain more especially to religious education is required.

"Chapel exercises, at which all students are required to be present, are held daily.

"With reference to the Christian religion, we frankly state that we believe that the teaching of Jesus Christ is of the highest importance to men and to nations. Therefore, the School seeks worthily to exalt the Christian religion as a very important feature of its service to society. With a view to giving an intelligent understanding of the Christian appeal, certain Bible study courses are required.

"However, religious liberty is respected, and students are free to ally themselves to Christ or not as they individually decide, though personal allegiance to Him is emphasized as most desirable."

(4) Where religious instruction is made voluntary in response to the conviction that this is the best plan for securing missionary result, a great deal will depend on the method adopted. In part the different methods, in part other considerations, explain the difference in response to the voluntary system at Yenching, Tsinan and Nanking Universities. It would be well for these institutions and any others in China contemplating a similar course to give heed to Mr. William Paton's counsel in his article on "The State and Christian Education in India" in the China "Educational Review," Jan. 1926; "Our experience [In India] points to the probability that if the teaching of Christianity is made an elective subject, in the sense that no one will undertake it who does not specifically express his desire to do so, the numbers of those who undertake it will be small; whereas, if Christian institutions base themselves on the principle that they are prepared to give a Christian education and no other, that they will try to imbue the whole life and teaching of the school or college with the spirit of Christianity, and that they are prepared to accord exemption to those who conscientiously desire it, the situation may be entirely different."

(5) The fundamental question is as to the quality of the religious instruction in our schools, whether voluntary or re-

quired. There seems to be a feeling on the part of some that the voluntary system lays on the school a responsibility which it did not have before. The Findings of the Conference of Chinese Administrators in Christian Colleges and Universities, held in Shanghai, Jan. 15-17, 1925, declared: "While we desire to see each of our students brought under direct Christian influence through worship, religious instruction and association with Christian teachers, it is our conviction that this end can best be achieved not by depending upon compulsion in attendance at the religious services and the religious instruction, but by making the services and instruction so vital that the same end will be achieved through voluntary attendance." Here again is the unhappy use of the prejudicial adjective "compulsory," but passing that, why are not the teachers who will teach the voluntary courses, and who are the same teachers now teaching required courses, not free to make the latter so vital that the end desired can be achieved through required attendance? Surely it is better to put forth this vital and compelling teaching on a full class than on an empty one. There are some classes from which no students are electing religious instruction. In such cases, how are better results to be got from vital instruction of nobody, or of a very few, than from the same vital instruction given to a whole class? Furthermore, it is yet to be demonstrated that the institutions offering only voluntary instruction are giving teaching a whit more vital than those institutions where teachers are on their metal to meet on an equal basis the required instruction in non-religious subjects. The danger is far greater of a low tensioned and less vitalized teaching of a small group, composed perhaps for the most part of students looking forward to Church or Mission service, under the voluntary system.

There is need of the best thought and personnel in this matter. Our schools ought to be efficient in every department and they ought to be not less but more efficient in their religious teaching. Some one ought to be working on this problem of courses and teachers and spirit in every school and some one on all the schools in every mission and some one in the China Council ought to be following it up unceasingly for the whole field.

(6) Lastly, it is objected to religious instruction that it is propaganda, and as we shall see, it is against the use of schools for religious propaganda that the government registration regulations purport to be directed. But everything depends on what is meant by propaganda and whether after

all it is propaganda as such that is objected to or the content of propaganda, such as Christianity, or the alleged effect of propaganda, such as unnationalism or even denationalization. We shall have to examine this matter of content and effect in a moment, but as to the principle of propaganda as such it is difficult to see why it should be right to conduct a communistic or socialistic or anti-Christian propaganda in government schools and wrong to conduct a Christian propaganda in mission or church schools, or why even a private school maintained by private funds should be forbidden as a school to worship Christ and compelled (here the word is accurate) to reverence or even worship the memory of Sun Yat-sen.

But there is a religious instruction that is just what we want it to be as true education and as propagation of Christianity which, nevertheless, is not propaganda in any sense that can be disapproved by reasonable Chinese or by the Educational authorities in any just registration regulations. I may refer to it in words of Mrs. Thurston of Ginling College and Mr. Bugge of Hunan, who in part belongs to us, as he married Miss Van Wagenen:

Mrs. Thurston: "There are good reasons for putting into the list of required courses things of the highest value which should have the very most important place in the education of the men or women or boys or girls for whom we are responsible. When I say that we should still ask for the inclusion of these courses, I have very definitely in mind a kind of work which is not propaganda, but which will produce religious intelligence in the educated group in the community, which will produce a real understanding of the background of that very, very important part of civilization and of culture which belongs with the history of Christianity; and I cannot see how, conscientiously, as Christian educators, we can leave that out of the list of courses upon which we put the first emphasis. Psychologically, I think there is an enormous difference between what is forced upon students by compulsion and the thing which is stated as a requirement, and the use of the word 'compulsory' in dealing with this matter has been the cause of a lot of trouble in our schools. I cannot see how we can plan a course of study for a Christian school in China without requiring courses on the background and the history of Christianity."

Mr. Bugge: "Religious instruction is not an emotional appeal, but it is instruction in the great facts of the Christian religion. The facts of the Christian religion, whatever they are, are big things in many ways. When, for instance, I teach English, I am constantly up against Christian ideas which I have to explain. This is one small indication of the cultural value of religious instruction. The emphasis must be put on it as instruction. It is an attempt to give to students the intellectual framework of Christianity. I have had the privilege of teaching in schools in Norway where we have somewhat the same situation as in China. I have taught in higher middle schools where religion was not

an examination subject but attendance was required. It was a burden to the students and to all the teachers. When this system was first introduced it was maintained that religious instruction must be so fine and so attractive that it will of itself draw students. But it has become a secondary subject. I would rather take religious instruction out, than make it secondary. An elective subject will tend to be a secondary thing. If you read through some of the textbooks brought out by some of the publishing houses here and also realize that the philosophy of Peking University and similar views of life are embodied in the books that are going to be taught to the little children of China, you will realize that if we are not allowed to have definite Christian instruction it will be a very hard task for us to try to implant vital Christian ideals into the youth of China."

2. *Registration.* With this we may pass on to the most interesting, vital and difficult question of the registration of Mission Schools under the Government educational regulations.

Any discussion of this question should be approached with an unreserved and cordial recognition of the rights and duties of the Chinese government in the matter of education and of the function of Missionary education, as not rival or competitive but supplementary and enriching. The educational rights of government, however, are not absolute or exclusive, and questions will often arise as to the just and proper limits of those rights on the one hand and as to the just and proper limits of the rights of private education and especially of private education conducted by foreigners on the other. Such questions have engrossed a great deal of attention in Great Britain, Japan and the United States. They were carried to the United States Supreme Court in 1924. They are under discussion today in Mexico and they are now and will probably for a long time be living questions in China.

It may be well to sketch briefly the historic background of the issues as they have arisen in China. Traditionally there has been no system of public education in China. The old government system so-called consisted merely of examinations. Students could prepare for these examinations as they would, alone or with private tutors or in schools. Communities or associations or private individuals might provide such schools but neither the national nor provincial nor municipal governments did so. Toward the close of the Manchu dynasty various special schools came into existence and plans of popular education were drawn and beginnings made but no actual system of national education came into practical operation. If the Reforms of the Emperor and the dreams of Kang Yu-wei and even the remnants of these reforms and dreams which endured and which later survived the Boxer storm, had been

developed there would have been a great educational development, but it contemplated no interference with private and missionary education. It has been said that there was a serious restriction in that the graduates of Christian schools "were deprived of the privileges and rights given to graduates of government schools." This might have developed into "a serious restriction," but, as a matter of fact, graduates of Christian schools found no special hindrance in their way, the supposed privileges and rights were not substantial, and government schools were still few and inadequate.

Under the Republic also there were proposals for discrimination against Christian schools but they had no practical result. And the government took no steps of any kind except, it is said, to instruct in 1915 local officers, in compiling statistical surveys of national education, to send blanks to Christian schools and to make full reports of these schools. It has been declared that the attempt was not successful, but if so it was not because Missions or Mission Boards had then or would ever have any hesitation or reluctance to supply all information of any kind whatsoever about their schools.

In 1917 "a regulation was issued by the Ministry of Education in Peking expressing its appreciation of the educational effort of missionaries, and the hope that the Christian schools would make application for government registration. In this regulation several important points should be noted:

"(1) Christian schools were considered as private schools.
(2) Should Christian schools be willing to conform to the government regulations and to fit into the national educational system, their graduates would be treated exactly as those of government schools.
(3) Nothing was said about religion or about nationalism."

The next action of the government was in 1920 in which, as summarized in the document on "Christian Education in China Today," presented to the National Christian Council in Shanghai in 1926, "expression was given of

(1) Appreciation of the effort of missionaries in education.
(2) Regret that the organization of the Christian schools did not conform to the national system of education.
(3) Regret that graduates of Christian schools did not receive favorable treatment, owing to the non-registration of the schools.
(4) The adoption of a policy of encouragement of private schools. With the exception of a few institutions, no applications were sent to the government for registration."

The next action of the government was in 1921. It had to do with "The Registration of Christian Middle Schools" and it proposed the following restrictions:

"(1) The school should use the characters (private) prefixed to its name.

(2) The school should follow the government regulations.

(3) The school should conform to the standard curriculum, especially with reference to Chinese language, history and geography. Changes might be made by permission from the government.

(4) There should not be anything in the nature of religious propaganda either in content or method of instruction.

(5) All students should be treated alike, with no distinction between Christian and non-Christian students.

(6) No school would be allowed to register unless it conformed to the above regulations, and registration might be cancelled if any change was made without permission from the government."

Very few schools—the number must have been extremely few—ever registered under these regulations and there was little pressure that they should. On Nov. 16, 1925, new regulations appeared and for registration under these regulations a strong movement developed. It can not be said that there was any pressure from the government in Peking but the nationalist sentiment in the Chinese Church and among the students and strong sympathy with it in the Mission body led to earnest consideration of the question whether mission schools ought not to register under these regulations.

It is well to recall primarily what the regulations were and especially the terms of promulgation which have been too much lost sight of. The whole statement of the Ministry of Education was as follows:

"I. Official Promulgation

"Regarding the educational institutions established by funds contributed from foreigners the Ministry has taken the position that such institutions should receive the same treatment as other private institutions established in the country. This Ministry has taken several actions in the years past. In the sixth year of the Republic (1917), we promulgated Official Notice Number 8, in which were set forth the regulations governing the standards and treatment of the institutions with the rank of 'technical and professional schools and above' established by Chinese and foreigners. Again in Official Notice Number 11, published in the ninth year of the Republic (1920) it was once more stated that educational institutions of the rank of professional and technical schools and above, if established by foreigners, should be permitted to report to the Ministry and to be treated according to the various regulations governing technical and professional schools or colleges and universities. Again, in April of the tenth year of the Republic (1921), the Ministry published regulations governing the registration of middle schools established by Christian churches. Such regulations have been officially sent to the educational authorities of each province of the Republic. Recently there has been an increasing number of such schools applying to the local educational authorities for registration. This Ministry deems it necessary that there should be a revision of the former regulations and the promulgation of a uniform set of regula-

tions for observance. We hereby officially set forth six regulations governing the application for recognition by educational institutions established by funds contributed from foreigners. These regulations are now explicitly promulgated. From now on all the regulations which have been promulgated by this Ministry in the past regarding this matter are hereby declared void, namely: the regulations set forth in Official Notice Number 8 of the sixth year of the Republic, Official Notice Number 11 of the ninth year of the Republic, and the regulations which were put into operation in the fourth month of the tenth year of the Republic concerning the registration of the secondary institutions of the Christian Church.

"II. Regulations Governing the Procedure of Recognition

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term 'szu lih' (privately established).

3. The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a board of managers, more than half of the board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects."

These are the regulations issued by the Peking Government. The Nationalist Government in Canton, however, wholly rejects the authority of Peking and demands of other nations that they should deal directly with it as the real government of China and not with Peking and also declares its sovereignty within China. It has issued accordingly its own Educational Regulations. These had undergone some changes but when we left Canton in November the authoritative regulations seemed to be the following, although there was still some question about them and although there was no authoritative English translation and our various versions differed considerably:

"Registration of Private Schools

I. *Definition of private school.* A private school is a school opened by an individual, a group of individuals, a foreigner, or a church organization.

II. All private schools should be under the supervision of the government department of Education.

III. All such institutions should prefix 'sz lap'—'private'—to their official name, and should include in the name a designation of the kind of school.

IV. The founder of a school is responsible for the formation of the Board of Directors and for the management of the school. (See Part Two of the regulations for further details.)

V. The Board of Directors should ask permission of the Government Department of Education in order to open a school, and in order to make any change in the organization.

VI. The Board of Directors should ask permission of the Department of Education in order to close a school. The department will then send a representative to aid in the fair disposition of the property.

VII. The principal of a school is responsible to the Board of Directors, and has power to engage teachers.

VIII. No foreigner may be principal of a school, but in special cases, a foreigner may be advisor.

IX. The organization of curriculum and the division of time among different subjects should follow the rules issued by the Department of Education.

X. a. Religion shall not be a required subject.

b. There shall be no religious preaching in any part of the curriculum, in class time.

XI. Attendance on religious services shall not be required of students.

XII. The school should report to the Department of Education its haau mo (administration) and kaau mo (curriculum and teaching), according to all regulations laid down by the government, whenever the department demands it.

XIII. The government has the power to close any school if it is not properly managed, or if it does not follow the instructions of the government.

XIV. Any school not yet registered should petition for registration as soon as these regulations have been announced.

XV. These regulations go into effect as soon as announced."

In addition to these there were issued also in the fall of 1926 the following "Regulations for Boards of Directors of Private Schools":

Regulations for Boards of Directors of Private Schools

I. The Board of Directors represents the founders and is responsible for the school management.

When the Board wishes to open the school, it should report to the Government Department of Education the following items, as decided upon by the founders:

1. Aim of school.
2. Name.
3. Place of office.
4. Method of forming Board of Directors, and powers of Board.
5. Rules of procedure at Board meetings and at larger meetings of persons interested in the school.
6. Method of securing property, and of raising funds for the current budget.

Boards of Directors of Primary and Middle schools should report to the District Board of Education (kaau yuk kuk), which in turn will submit the report to the kaau yuk teng.

Boards of Directors of colleges and special schools should report to the kaau yuk teng, and these reports will be forwarded to the kaau yuk hang ching wai uen wooi.

All reports should be in detail so that any doubtful questions can be cleared up.

A school which is already registered with the kaau yuk teng must also apply for registration to the kaau yuk hang ching wai uen wooi.

II. One month after securing permission to open a school, according to Rule I, the Board of Directors shall submit their plans in detail and ask permission to register. When permission is granted, they shall apply for registration under the district board of the district in which the office of the Board of Directors is located.

Application for registration must include the following items:

1. Name.
2. Place of office.
3. Date on which permission to register was received.
4. List in detail of all property, endowment, and income of any kind.
5. Name, address, district, and occupation of each member of the Board of Directors.

If any change is made in Items 2, 4, or 5, above, this change must be reported within seven days to the district headquarters.

III. Powers of Boards of Directors.

Special cases under this rule will be considered by the Department of Education, and special privileges may be granted.

A. The Board of Directors is responsible for the financing of the school.

1. Plans for raising money.
2. Inspection and approval of proposed budget and actual budget.
3. Protection of property.
4. Supervision of expenditures.
5. Any other items.

B. The Board of Directors chooses the principal.

1. The Board of Directors is responsible for the election or choice of a principal.
2. The appointment of the principal must be approved by the Department of Education.
3. If the principal fails to carry out his duties the Board of Directors may appoint some one else in his place.

IV. The Board of Directors may appoint one person to carry out its decisions or do its business.

V. The Government Department of Education has the right at any time to investigate the business and the financial situation of the Board of Directors.

VI. In case any school is discontinued, the Board of Directors should petition the Department of Education for an officer to help wind up the finances and property. This officer should send a report to the Government Department of Education stating the details of the settlement.

VII. In case a school is discontinued, the Board of Directors may not use the property for other educational purposes, without the permission of the Department of Education.

VIII. After the school has been discontinued, the government has the right to dispose of any unowned property.

IX. The court of Justice has the right to settle any question of debts in which the Board of Directors is involved.

X. The dissolution of the Board of Directors may not be carried out without the permission of the government, unless the government itself dissolves it.

XI. The directors may not discontinue a school without the permission of the government.

XII. The Board of Directors must make a report within thirty days after the close of a school year, to (1) the Government Department of Education; and (2) the district board of education of the district in which the office of the school Board of Directors is located. This report must include the following items:

1. The affairs of the school during the year.
2. Important business transactions during the year.
3. The expenditures and receipts during the year.

XIII. Foreigners on Boards of Directors.

a. Foreigners cannot be directors except in special cases.

b. A foreigner cannot be chairman of the Board.

c. The number of Chinese members must exceed the number of foreign members.

XIV. These regulations go into effect as soon as announced.

Note.—The change from "should" to "must" on this sheet has no significance. It merely denotes a change in translators.

And yet a third document was furnished us, dated Oct. 2, 1926, and entitled "Regulations for the Registration of Schools, an unofficial translation of the regulations passed by the Educational Administrative Committee and to be promulgated by the Nationalist Government soon:"

Regulations for the Registration of Schools

1. Unless otherwise stipulated, registration of public schools should be applied for by the controlling body, and registration of private schools by the Board of Trustees.

When middle and primary schools, except those established by the Provincial Government, apply for registration, the application and other related documents should be submitted to the Educational Bureau of the municipality or district, which will refer them to the Provincial Education Department. When colleges and professional schools, except those established by the National Government, apply for application, the application and other related documents should be submitted to the Provincial Educational Department which will refer them to the Educational Administrative Committee of the Nationalist Government. When an Educational Administrative Organ refers an application to a higher Educational Administrative Organ, the former shall previously make a careful investigation of the case and attach to the Application its opinions for consideration by the higher Educational Administrative Organ.

2. A school must be able to fulfill the following conditions before it can apply for registration:

(a) Finance.

(1) Hold a definite amount of property or funds, the interest of which is sufficient to meet the current expenses of the school, or

(2) In addition to a certain amount of property or funds, have other definite income, the total receipts being sufficient to meet the current expenses of the school, or

(3) Having no definite amount of property or funds, yet it has other definite income which is sufficient to meet the current expenses of the school.

(b) Equipment.

The school shall have a suitable campus, buildings, playground, school equipment, teaching equipment, etc.

(c) Staff.

The staff of the school must have the qualifications specified by the government. No foreigners can be principals.

3. When a school applies for registration, it shall submit the following items and a map of the campus together with explanations:

1. Name of the school.
2. Type of the school.
3. Location of the school.
4. Organization and curriculum.
5. List of staff members.
6. List of students.
7. Financial condition and financial resources.
8. List of textbooks and reference books.
9. List of teaching aids, athletic equipment, apparatus, specimens.

4. When the management of a registered school is deemed improper and its achievement deemed unsatisfactory by the controlling Educational Administrative Organ, which has granted registration, the registration may be withdrawn.

5. If a registered school wishes to change or close up, it shall apply to the controlling Educational Administrative Organ for approval.

6. Schools whose establishment is approved must apply for registration in accordance with this set of regulations within three months after the establishment of the school.

7. Students of non-registered schools will be regarded as having no qualifications as students or as graduates.

8. These regulations will go into effect upon promulgation.

The question which came before all our Conferences and which was one of the most widely discussed issues in all groups, whether Chinese or foreign, was whether our Missions should register their schools under these regulations. All four of the Conferences debated this question thoroughly and fairly, weighing all considerations on each side and all four came to the conclusion that we should register the schools provided the just rights of private education, as always recognized by China in her past history and as carefully recognized by law in modern enlightened states and as guaranteed to citizen and foreigner alike in our own country, are secured, these rights representing simply proper educational freedom

and the fundamental principle of religious liberty. The views which prevailed in the Conferences could hardly be better stated, I think, than in the "Statement of Fundamental Principles" issued by Chinese educators themselves through the China Christian Educational Association in 1925 just before the Regulations of the Peking Ministry were issued.

1. *The Function of Christian Schools*

"The special function of Christian Schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education Christian in character for the children of the members of the Christian community and for others who desire to avail themselves of private schools of that type.

2. *Private Schools in a Democracy*

"It is in accordance with the spirit of democracy and with the practice in all democratic nations of the modern world that permission should be granted to individuals or to social groups, who so desire, to establish and maintain private educational institutions, in addition to the public system of education maintained by the state. This right is granted on condition that these private schools maintain the minimum standards legitimately imposed by the state upon all schools, both public and private, and that they do not conflict with the interests of the nation and of society as a whole.

3. *Private Schools and Progress*

"It is generally agreed that progress in education is dependent upon the existence of diverse types of schools and the largest possible freedom of variation. To deny the right of variation, and to insist that all schools follow the same uniform procedure, would be contrary to the educational interests of the state. Provided that private schools meet the essential requirements of all schools, the greater the freedom of variation allowed, the better for education, and for the state.

4. *Private Schools and Religious Freedom*

"The maintenance of private schools in which religion forms an integral part of the educational process, is in accordance with the principle of religious freedom, which has been accepted in the constitution of the Chinese Republic, and with the practice in other democratic nations. Religious freedom includes not only the right of the individual to follow his own conscience in matters of personal religious belief, but also to provide training in religion for his children. This principle applies equally to the adherence of any religious faith.

5. *Christian Schools and a National Programme of Education*

"It seems advisable that private schools in China should come under the cognizance of the public educational authorities and form part of the national programme of education. Such a relationship would naturally take the form of registration of the schools, the adoption of the essentials required for all schools, the attainment of recognized standards of efficiency and a system of visitation to insure the maintenance of these standards. Beyond this there should be freedom. Christian educators welcome such a relationship with the public educational authorities. Such supervisory control of these schools as is maintained

by Christian agencies is solely for the purpose of promoting efficiency and is meant to supplement, not to take the place of, the general supervisory relation of the public educational authorities.

6. *Ethical and Religious Teaching in Christian Schools*

"The primary purpose of all education is the development of personality and of moral character, and it is in this sphere that Christian people believe that they have a special contribution to make to the life of China. The insistence by the educational authorities upon conditions of registration that imposed restrictions upon the ethical and religious teaching and life of the Christian schools, would not only be inconsistent with the principles of educational and religious freedom, but would prevent these schools from achieving the purpose for which they have been founded, and from making their distinctive contribution to the educational needs of China.

7. *Christian Schools and Patriotism*

"The Christian spirit naturally expresses itself in an enlightened patriotism. Christian schools aim to develop in their students the love of country; if they fail to do so, they are to that extent untrue to their purpose. The idea of 'denationalizing' students, or of using the Christian schools as the agencies of a 'foreign imperialism,' is abhorrent to the leaders in Christian education, both Chinese and Westerners.

8. *Christian Education Becoming Indigenous*

"While Christian schools in China were originally established and are still largely maintained by foreign missionaries and their supporters in the west, their purpose has been to serve the best interests of the Chinese people. It is their ideal, which is being increasingly realized, that Christian education should become Chinese in spirit, in content, in support and in control. This is the expressed purpose not only of Chinese and western Christian educators, but also of the mission bodies which have in the past supported the Christian schools, and of the Chinese Christian community which is gradually taking over their support and control.

9. *The Permanent Foundation of Christian Education*

"The permanent maintenance of Christian education depends upon securing the whole-hearted support of the Christian community and of enlightened Chinese public opinion in general, not only upon treaties between China and other nations."

These seem to us to be thoroughly sound views and so long as they are held it would not be possible for those holding them voluntarily to accept regulations which are inconsistent with them. Under the pressure of nationalism and the demand for unquestioning acceptance of anything that government puts out, some of the Chinese Christian leaders have abandoned these positions. The officers of the Christian Educational Association in presenting the matter to the National Christian Council in 1925 seemed to foresee this testing and, referring to the old regulations of 1921, they said: "The present situation is most perplexing. On the one hand there

is agreement that Christian schools should maintain some relationship with the government education. On the other hand the conditions of registration seem to deny the right of Christian schools, as private schools, to provide for their students that religious training which we believe is at the heart of education, and which is the raison d'etre of our schools. Should the authorities fail to recognize the difficulty and to remove it, it may be that the Christian people of China will be obliged seriously to dispute such an illiberal attitude." Unfortunately some are not now disputing it.

Instead of recognizing the difficulty and removing it the regulations of Nov. 1925, seemed to many to perpetuate and increase it. Both Chinese and missionaries were forced to reexamine the whole matter and not all came to the same clear and firm conclusion of our Evaluation Conferences or were prepared to adhere to the foregoing principles. The general attitude of both Chinese and missionaries is well summed up in one of the statements at the National Christian Council Meeting in October 1926:

"In these new regulations two matters are prominent: one is religion, the other is nationality. There are three powerful movements in China today, the new nationalism, the new democracy, and the new rationalism. The new regulations are a product of these three movements. Under the influence of the new nationalistic movement there is a cry for the regaining of educational control, that is, the control by the government of all educational institutions. The new democratic movement leads to a demand for religious liberty of the individual student in the school. to be freed from religious requirements of any sort. The new movement of rationalism has led to the anti-Christian movement and, in education, to a demand for its secularization."

The Attitude of the Chinese Church to the Regulations

"These movements are strong and have the adherence of most of the members of the intellectual classes. They have affected Chinese Christian educators, also, because of their contact with government educators and the general intellectual movement in the country. In this they possibly take a different view from other Chinese religious workers and church leaders. There seems to be, however, general agreement on the part of Christian leaders of all classes that Christian schools should accept the regulations and apply for government registration. Differences of opinion centre about the problem of religious liberty.

"Christian educators believe that religious liberty is not interfered with by the present regulations. The government interpretation with regard to the election of courses in religion secures the school its rightful religious liberty, since it is allowed to offer religious educational courses and to conduct religious exercises. At the same time, the individual student is guaranteed his religious liberty, that is, his freedom to elect or not to elect the courses in religion and to participate or not in the services of worship. Chinese government educators hold that

this is the only true interpretation of religious liberty for both school and student. Chinese Christian educators as individuals also accept this view. They believe that its acceptance will not interfere with the religious influence of a school, but will intensify it.

"The attitude of the church leaders is shown in the answers to the questionnaire issued during the past year by the National Christian Council. Of 256 replies received, 113 stated that they agreed with the new regulations and that the schools should accept them; 101 voted for registration provided some modification be made in the regulations regarding election of courses in religion and religious propaganda; and 42 believed that Christian schools should not register. That is, all but 42 believe that the Christian schools should register, though a number were not ready to accept the conditions as they stood at that time.

"The replies to the question whether Christian schools as private schools should be given full religious liberty, are very interesting. Of 247 replies, 177 stated that the Christian school should have religious liberty, but that the liberty of the individual student should also be guaranteed; 54 stated that we can do our religious work personal relationships outside the classroom; 16 replied that the school should exist for education only.

"Summarizing these replies we find that the church leaders are divided on this matter of religious liberty. Nearly one-half of those who answered the first question asking for modification of the requirements before registering schools give replies to the second question. However, the large majority accept the conception of religious liberty which has been expressed by the ministry of education; that is, that the school has the liberty to offer and the students have the liberty to elect courses and services of religion.

The Attitude of Missions and Missionaries

"It is possible to give only a general summary of the attitude expressed by mission action or in private letters. Opinion is quite definitely divided, as is also shown by the resolutions in the conference with Dr. John R. Mott held in Shanghai in January, 1926. It is probably safe to assume that the majority, on general principles, approve the securing of a working relationship between Christian schools and colleges and the government authority. The majority would also accept the positive requirements of the regulations recently issued. With reference to the regulations concerning religious education, a minority would favor their acceptance, for the reasons, among others, given above by Chinese Christian educators. A majority, however, would not be willing to apply for registration under the present conditions. In the first place, there are those who prefer not to accept any relationship with the government educational system, with the necessary limitations upon individual actions which will involve, entirely aside from the religious question. These represent possibly a small group. The greater number feel that while the government has the right to make positive requirements of private schools, it is not in accordance with custom in western countries to impose negative limitations, particularly with regard to religion. They feel that Christian schools exist primarily for a religious purpose and that interference with this makes it impossible to realize the purpose of the institution. They also believe that the regulations interfere with religious liberty, and from that standpoint alone they feel obliged to refuse to accept them.

Action of the China Christian Educational Association

"The China Christian Educational Association represents ten Christian educational associations throughout the country as well as other bodies. Its official action represents, therefore, as far as it can be formulated, the general opinion of Christian educators in China, both Chinese and missionary. At its meeting in Shanghai in May, 1926, the following action was taken:

"Christian educational institutions have been established to serve the interests of China and should conform to the law of the land and official regulations. The Chinese constitution having guaranteed full religious liberty, it follows that laws and official regulations cannot be inconsistent with this fundamental principle. There is general agreement as to the desirability of the registration of Christian educational institutions, but there exists uncertainty among some Christian educators as to what is involved in Clause Five and the last part of Clause Six of the Regulations of the Ministry of Education, promulgated on November 16, 1925.

"THEREFORE, RESOLVED,

"(1) That a group of persons be sent to present, informally, to the Ministry of Education the desire of Christian schools to register and the difficulties facing them, and to seek a solution of the problem.

"(2) That we urge the Christian educational institutions to put Clauses 1, 2, 3, 4, and the first part of Clause 6 of the Regulations of November 16, 1925, into effect as rapidly as possible.

"(3) That Christian educational institutions which are prepared to register under the Government Regulations of November 16, 1925, do so."

The emphasis laid on nationalism, democracy and rationalism in this statement is just. These three ideals do lie back of the regulations and in a different measure and in part, at least, they lie back of some of the disposition to accept the regulations. The spirit of nationalism inevitably enters in. In some discussions to which we listened nationalism alone was allowed any determining validity. The question of required or voluntary religious teaching, for example, was to be decided not at all on any educational or religious ground but solely on political grounds. If the claim to exclude religion from the curriculum was made in the name of national sovereignty it must be conceded, whether or no the claim was just on educational or religious grounds, or indeed whether it was not a false and not a true nationalism that was making the claim. In the same way fictitious ideas of democracy and liberty were taken for granted as valid, such ideas, for example, as that a boy might enter a school of his own free will and, once in, demand in the name of his liberty a right to deny the liberty of the school to maintain its own character. And rationalistic ways of conceiving religion are not external perils only. They creep subtly into any Christian company, as each of us knows they creep subtly into any human heart. The nationalistic spirit, however, is the one that we have all

felt most in China and we can enter with truest understanding into the experience of our Chinese Christian friends who are drawn and driven by many forces to go before and not to follow after, much less to go athwart, the nationalistic stream.

And China is certainly right in desiring to have her own national, adequate and complete educational system and we cannot blame her at all for any jealousy or fear of the great system of Christian education which had been built up under foreign direction and which seemed to interfere with her own control of the education of her people. There can be no question that this fear was intensified by the report of the Educational Commission sent by the Mission Boards to China in 1921 and the discussions associated with that report, which seemed to foreshadow a great rival system of education. As a matter of fact there is no national system of Christian schools and never will be, and all that Missions ever thought of providing is a small and only supplementary portion of the immense development of schools of all kinds which China must have in the coming years. All that we need to do, however, is just to put ourselves in China's place, and we shall understand and sympathize with her nationalistic desire to control and direct the educational forms which shape her national mind and character. And while we may be sure ourselves of our unselfish purpose and of the benevolent character and beneficent result of our work, we must not ignore the fact that we and our work have our own weaknesses and that our virtues as they appear to us may not appear in the same way to others. We ought to aid, as we mean to do, this true nationalistic purpose in China and to bring our activities and organizations into just relationship to China's own institutions and authority. And to that end we ought, if the regulations are possible, to register our schools and supply all desired information and comply with all regulations. Indeed there is nothing else we can do. We must either obey the laws or come away. But we must believe that China will strive to do what is right and reasonable and to adopt educational policies as enlightened as those of India and Japan and America and Great Britain. And believing that private Christian schools have a right to exist and that religious teaching ought to be an integral part of the teaching of Christian schools, I think our schools should go on with their work as long as they are allowed to do so, retaining their religious freedom and waiving any privileges or advantages which the surrender of that freedom in return for registration under present requirements might bring to them.

But will they be allowed to go on on this basis? In the case of the Peking regulations the language is clearly permissive only, and not mandatory. Institutions, as specified, "will be allowed" to make application for recognition. They are not required to do so. At the beginning of 1926 "the ministry issued an order requiring schools to register or to be closed; so far as can be learned no attempt is being made to enforce this regulation, and no such attempt is expected." ("China Christian Year Book, 1926," p. 230.) In the case of Canton, the regulations have more of a mandatory tone, but one of the regulations speaks explicitly of "students of non-registered schools," implying that schools may exist without registration. On the other hand, Hui Soong-ching, the Educational Commissioner of Kwangtung, issued a communication to heads of schools, which Dr. Creighton received as principal of True Light Seminary, stating that "all private schools should be registered" before April 1, 1927. It remains to be seen both in north and south whether Christian schools will have to choose between registration, subject to the regulations, or closure, or whether they can go on unregistered.

Apart, however, from the consideration of government requirements, there are two other elements—one is student opinion and the other the attitude of teachers. If students will not attend a non-registered school or teachers teach in it, it will have to close. But those difficulties are not likely to arise unless forced by outside pressure. Some students may leave. Many may leave. But there are others who will not leave if they are allowed to stay. The varying attitudes of Christian parents in China is seen in two statements at the Conference on "The Church in China Today," in Shanghai, in January, 1926:

"I am not speaking from the viewpoint of an educationalist, but a father of six children. I would not think of sending my children to a non-Christian school. I don't care what people say about wisdom, I do care that they grow up Christians. I do want them taught properly along the lines I would like myself to be taught. No matter what happens to the Christian educational system in China, we must have some institutions for the specific purpose of educating the Christian children in China. If the Missions decide to carry on educational work in China on the broader line laid down by the governments, then let us have private schools for the purpose of teaching our own children. That is the wish of the father of six children."

"I speak from another point of view. I am a Christian and a father, but I have no desire particularly to send my children to a Christian school where Christianity is compelled to be taught. Just another point of view. The place where my children should be taught Christianity is in my own home. If we don't begin there, I don't care what school you

send them to, the work will be superficial. So I would like to give that point."

A great deal will depend on as yet unknown developments. There may be a tightening down of secularistic control or an intensification of "nationalistic" spirit which will close all but registered schools and even registered missionary schools. Or there may be nothing of the sort, but instead a larger spirit of comprehension and liberty. Meanwhile and always we shall do best by doing what we think is right and taking quietly and cheerfully the consequences.

There are significant and interesting differences in the Peking and Canton regulations and their interpretation. The Canton regulations are clearly general. They apply to all private schools, whether Christian or not and whether foreign or Chinese. The Peking regulations on the other hand refer only to schools "established by funds contributed from foreigners." Does this mean that only such schools are forbidden to propagate religion or to require religious teaching, and that private Chinese schools, whether Christian or not, can register without those limitations? And what indeed do the limitations themselves mean? The China Christian Educational Association appointed a Committee to confer with the Ministry of Education. This could not be done, but Dr. T. T. Lew conferred with the Ministry, and under date of July 6, 1926, secured the following deliverance:

"In answering the petition for an interpretation of Clause Five of the Regulations Concerning the Recognition of Schools Established with Contributions Made by Foreigners, as to whether the Clause solely emphasizes the aim of the school or whether it is inconsistent with the freedom of religious faith and of the propagation of religion, etc., our official answer is hereby given that Clause Five of the said regulations as promulgated means that when an educational institution is established it should have as its aim the educational aim which is formulated and proclaimed by the Ministry. It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites and ceremonies. It sets no limitations whatever upon liberty of religious faith and the liberty of propagating religion."

This still leaves some ambiguity. There is no compulsion on any student to accept any religious faith. In the nature of things there cannot be. A religious faith may be professed under compulsion, but it cannot be accepted save voluntarily. If the last sentence is to be taken literally it would seem to remove the difficulties of the regulations. But the present trouble is that no Ministry of Education in either Peking or Canton can speak for China or even for any large part of

China. Provincial educational authorities set at naught national regulations. Schools have registered under national regulations only to find that such regulations were not final or protective. National regulations have as yet no warrant of continuity. They have been repeatedly altered already. Schools might register under one set of regulations only to discover that they were bound by a new set altogether different from those under which they registered. The precise requirements of registration even under the present regulations are unknown or variable. For such reasons Yenching University, which urgently sought and secured, though with the demurral of our Board, permission to register, has had such permission since April 13, 1926, and has not yet acted under it. It may be well to cite here for purpose of record the action of our Presbyterian Board in the matter:

"The Presbyterian Board of Foreign Missions learned with deep interest that the Trustees of Peking University had approved of applying for the registration of the University with the Ministry of Education of China with the explicit understanding that the regulations governing registration are not at variance with the primary object of the University as stated in its Charter, namely, 'The purpose of the corporation shall be to establish and maintain in Peking, China, a University, founded and conducted on strictly Christian, evangelical, but not sectarian, principles, and to aid the youth of the Chinese Empire, now Chinese Republic, and of other countries, in obtaining in such University a literary, scientific or professional education.' The Board had expected a further study of this important question and that favorable official interpretation or modification of the Government regulations would precede the registration of any of the great, interdenominational Universities in China; as a participant in the University the Board could acquiesce in the registration only on the basis of the understanding and expectation of the Trustees that this step will not impair the evangelical Christian character and influence of the institution or compromise its recognized religious principles and program. So far as this Board is concerned it participated in the establishment of Peking University and shares in its support with full faith that the University will promote the Christian religion in China and that this is included in its purpose."

The fundamental questions with regard to the meaning of such regulations as those of both Peking and Canton is as to how far they are simply bureaucratic, how far they are an expression of nationalism, either true or false, upon a theory of state socialism controlling education, how far they spring from real thoughtful fear of the presence of a large body of foreign educators in the country, however earnest their protestations of purpose to help and not to denationalize Chinese education, and how far they represent either a purpose to terminate foreign education or a feeling of antagonism and

hatred to Christianity, or merely a first attempt to standardize education. If there are forces in China which are seeking to drive out all missionary education, and if they are using these regulations, or will use future ones for that purpose, it is well to know the facts. There are undoubtedly advocates of the regulations who have no such attitude. But are there others who do? There are indeed. I have already referred to some of these forces. And the threat of an evil interference with mission schools mingled with much misunderstanding which we must deplore and with some conceptions with which we must deeply sympathize is found in the resolutions of the National Federation of Provincial Educational Associations at its annual meeting in Kaifeng in October, 1924.

Resolution VII

The Control of Education in China That Has Been Maintained by Foreigners

I. Reasons for Action

Many evil effects have resulted from the maintenance of education in China by foreigners. Four outstanding ones are to be noted.

1. Education is the most important function of the civil administration of a nation. Foreigners have come to China and freely established schools without having them registered or examined by the Chinese authorities. This is an interference with the educational rights of the nation.

2. Each nation has its own policy for the education of its people. The racial characteristics and national ideals of foreigners are different from those of our country. For them to control our education causes many difficulties, and it is contrary to our own educational principles.

3. The educational work done by foreigners in China looks like charity, but it is really in effect a form of 'colonization.' Students who have received education from Japanese, British, Americans, French or Germans, will learn to love those nations and so will lose the spirit of national independence. This will injure the patriotic ideals of Chinese students.

4. If we investigate the content of their work we will find that most of the foreigners who are doing educational work in China usually have as their purpose either religious propaganda, or political aggression. Education is simply a supplementary matter to them. They organize the school systems and the curricula in their own way, without any attempt to come up to the standards that have been established by the nation.

II. Proposals

For these reasons the control of education by foreigners should be immediately and strictly limited, as follows:

(1) All schools and other educational enterprises established by foreigners should be reported and registered with the government.

(2) The registration of schools established by foreigners should depend upon the fulfilment of conditions stated in the educational laws and regulations of both the central and local governments.

(3) All schools established by foreigners should be under the supervision and inspection of the local authorities.

(4) Teachers who are serving in the schools established by foreigners should have the qualifications described in the educational laws of China.

(5) Tuition fees charged by the schools established by foreigners should be in accordance with the regulations of the Peking Board of Education. These schools should not charge higher tuition than other private schools in the same district or province.

(6) Students of schools which have not been registered with the government should not enjoy rights and privileges enjoyed by students of government schools.

(7) Schools which are not qualified to register with the government should be closed after a certain period.

(8) All celebrations and ceremonies in schools established by foreigners should conform to the regulations of the government.

(9) Foreigners must not use their schools or other educational enterprises to propagate religion.

(10) All schools and other educational enterprises conducted by foreigners should be transferred to Chinese control after a certain length of time.

(11) From the time of the announcement of these regulations foreigners should not be allowed to start any new educational enterprise.

RESOLUTION XXIII

No Religious Work Should be Allowed to be Done in the Schools

Various subjects of study have been incorporated in the school curricula with the purpose of training the student to have a strong personality and a democratic spirit. Recently many persons have utilized their schools for religious purposes, enforcing compulsory religious teaching and worship; thus the educational aims have been lost and many social troubles have been caused. For the benefit of society and the improvement of education schools should be required to have no religious teaching of any kind.

1. Preaching, religious teaching, and worship should not be permitted in the schools.

2. The educational authorities should look after this matter; if any registered schools have religious practices, they should either lose the privileges of registration or be required to close.

3. A school should treat all teachers and students alike.

What has happened in Hunan since we left China shows the reality of the presence of forces hostile not only to Christianity but to all religion and to the best spiritual and cultural values of China's own past life. Irrespective of the willingness of Mission schools to register, these forces in Hunan have driven mercilessly at their freedom and efficiency as schools and at their loyalty to the best Chinese traditions and ideals. These are some of the avowed purposes of the Changsha Teachers' Union:

"To apply new 'Revolutionary Education' in all schools.

To have government authorities fix the budgets for schools.

To have equal education for boys and girls.
To eliminate Christian education.
To eliminate the classics.
To get rid of education systems run for profit.
To get rid of all imperialistic teachings and apply the Russian.
To protect the profits of the Union.
To stabilize the party (Nationalist).
To have teachers take part in political movement.
To expell all anti-revolutionists.
To have mass meetings.
To have no divisions among teachers (all equal.)"

And these are the regulations which were issued for the teachers of Mission schools in Changsha if they wished to join the City Teachers Union:

"The members must obey all the rules of the City Union of Teachers.
They are not allowed to attend Church services nor to read their Bibles.
They must study 'Three People Principles'—San Min Chii.
The teachers in each individual school must organize a union.
The City Union of Teachers may have full authority to send delegates to attend any meetings whenever they are held."

Again it may be said that only time will show whether China's present effort to regulate private education is controlled by a just and reasonable purpose or whether latent in it are forces which will abridge the principles of true religious liberty and educational freedom. The most recent developments in Hunan and elsewhere indicate that these latter forces are powerful and aggressive. Will China yield to them or will her fundamental good sense and tolerance prevail against them? We ought to do all we can to strengthen this body of good sense and tolerance. The pamphlet of Mr. Wallace, entitled "The Place of Private Schools in a National System of Education," published by the China Christian Educational Association, ought to be placed in the hands of all Chinese educators and political leaders who can be reached, and missionary leaders in China should seek opportunities to lay before thoughtful Chinese the lessons from the experience of the West and East alike. In order that our own missionaries in China and elsewhere may have a statement of the truth in these matters I add to this report, as Appendix G, the letter which Dr. Brown wrote to Mr. Komatsu in Korea in 1915, and also, as Appendix H, a collection of opinions regarding the necessity of private schools and educational freedom from many of the most trusted educational leaders in America. This great issue has been wrought out in our laws and court decisions in America, culminating in the Supreme Court's decision in the Oregon case in 1924 in which the Court declared:

The fundamental theory of liberty upon which all governments in the Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.

(See Bartlett, "State Control of Private Incorporated Institutions of Higher Education.")

And Mr. Hughes has made an argument not only for freedom in private education but for a larger measure of liberty of teaching in state schools as well. (See Appendix I.) Even Bertrand Russell, whose educational authority China was for a time disposed to accept as ultimate, has borne his witness in behalf of educational freedom. In "Harper's Magazine," September 1925, he wrote: "To preserve educational experiment under socialism, the State ought to permit any group which so desires to organize schools under teachers chosen by themselves—provided the teachers had the necessary scholastic qualifications and school inspectors reported that the teaching was adequate from the point of view of instruction. Subject to these conditions the State should give the same financial support to private schools as to its own. . . . Instruction is the only fact about which the State ought to concern itself." This is further than we go. All that we contend for is the right of private education, unsupported by the State, to make its contribution to national intelligence and well-being under the basic principle of religious liberty. And it is hard to see how present day China can deny the right of private schools to teach Christianity or worship Christ and at the same time require them to teach Sun Yat-sen's Three Principles and to bow in a quasi worship to his photograph.

The problem of registration is one which cannot be dealt with piecemeal. A registered college or university cannot receive students from unrecognized middle schools. Graduation from an officially registered middle school is one of the necessary qualifications for any one who desires to take entrance examinations to be a regular student in a registered college or university. The colleges and universities, after being registered, have to report annually their student enrollment showing from what middle school each one of the students comes. The failure to be registered on the part of the middle schools will, therefore, result in two difficulties; first, the mission colleges and universities after being registered cannot receive their students; second, even if they are received such students can not be granted official diplomas. If, for example, Yenching University registers and Truth Hall, our boys' school in Peking,

does not register, then these boys from our Mission boys' school cannot enter, at least as recognized students, the University which our Board is helping to support. The Evaluation Conferences realized this problem and advised that our Missions in China should pursue a consistent policy.

But will our Missions and the Chinese churches with which they are cooperating pursue the same policy? If not, ought the Missions, in any transfer of work and institutions to the Chinese Church, to condition any transfer of funds upon the willingness of the Church to follow the same policy as the Mission? This problem did not exist in the Tsinan and Nanking Conferences as the Chinese representatives there took the same view as the Missions, namely, that there should be no registration except with liberty for religious teaching in the regular curriculum. Perhaps the Peking representatives would not all have taken this view but the Shantung Mission and churches were clearly agreed. In Canton, however, the Chinese made it clear that they would register any schools under their charge under the regulations, while the Mission's view was different. There were long discussions as to whether any present transfer of funds or of work to the Church should be limited in view of the requirements as to registration or non-registration. The Findings there and at Shanghai will show with what care and honesty and generosity this matter was handled. After the Canton Conference had ended and while we were at the Conference in Shanghai the Kwangtung Christian Educational Association met in Canton and an account of the meeting and its discussions was forwarded to us in Shanghai.

The Educational Association meeting was entirely taken up with a discussion of registration. Mr. L. spoke on how the commission had prepared the regulations and how they had been modified from their originally severe demands to their present form. He spoke on the subject of the friendliness of the Commission and emphasized the fact that the regulations were general, only four or five provisions being specified for Christian and foreign conducted schools. Mr. C. was present and he spoke along the same lines. He also emphasized the fact of the regulations being for all private schools and not only for the Christian schools.

The meeting being opened for questions and discussion, many of the foreigners availed themselves of the privilege of asking questions, such as "What does this point mean?" "Cannot that proposition be used to the disadvantage of the Christian schools?" "Will we not be at the mercy of the unfriendly inspector?" etc. Mr. C. answered most of these inquiries by saying that the regulations were general and were "elastic." That the interpretation of the regulations would not be unjust, etc. To the query as to whether the "present educational requirements (instruc-

tions)" in Regulations for Private Schools, No. 9 had been issued, he said that they were being prepared and would be issued soon, that those now in effect would continue until the new ones were ready. The expression "Shall be *in accordance with*" was pointed out by Mr. K. as incorrectly translated. It should be "shall *be based upon*," which is quite a difference in meaning. After over an hour of questioning, Mr. L. said that he was sorry that the meeting had turned into a cross-examination of the regulations, instead of a discussion as to whether we should register or not. Mr. C. then spoke of the difference in the psychology of the Chinese and the foreigner: "The foreign friends were looking at the particular details and wished to know everything about the regulations, the Chinese looked at them as a whole and considered their spirit." He also said that this expressed the difference between the psychology of the Chinese and foreigner, the foreigner was scientific, exact, and had to understand every detail before accepting, the Chinese first considered the spirit in which it was offered and did not care so much for the provisions, nor for the language which embodied it. He made a plea for confidence in the government's good intent. Mr. C. also made a strong appeal to the foreigners to lay aside their prejudices and to trust that although the regulations might not be all that they wished, to have patience and they would likely be changed for more liberal ideas later. He cited the case of Japan which formerly made very strict rules as to registration but now had become more liberal, not because of opposition but because they had learned better in the course of years.

After the general meeting, an after meeting of the executives of the schools was held and it was finally decided that no united opinion could be secured but that each school would have to take up the subject and decide for itself. Mr. K. suggested that the schools register but with a protest as to the religious provisions. Mr. L. was asked what he would do if he had charge of all the Christian schools. He replied that he would probably register some and not others.

In thinking over the discussion and after talking this morning with Mr. C., I felt that the following summary of their ideas might be made:

1. The "iron of national mistreatment" has sunk deeply into the hearts of the Christian Chinese and now they are finding not only a voice to protest.
2. China has finally "found herself." Her national consciousness is awakened and anything that seems to infringe on her sovereignty is bitterly resented.
3. They ask that we foreigners "put ourselves in their place" and ask ourselves what we would do under similar circumstances.
4. They say that although there are elements in the government which are bad, the government as such is not unfriendly toward Christian schools. All they ask is that these schools become Chinese schools and no longer remain foreign. They do not want the foreigner to leave, but they do not want to be dominated by the foreigner.
5. They feel that the foreigner should trust their judgment in this matter and they are ready to take the responsibility.
6. They feel that although the regulations may be severe in certain particulars, that by registering the mission schools, Dr. Sun's will which says in substance, "work with the people (or institution) who give you treatment" will be applicable and there will be a "competition in generosity."

7. Have confidence in the government as they have in this matter and expect that the regulations, after they have been tried out, will be made more liberal.

8. Finally, it comes to the question as to whether the foreigner is willing to banish his "superiority complex" and to identify himself with the people and the Christians who must bear the burden ultimately.

9. If it does not succeed, the loss will be theirs. The foreigner's money and property cannot be confiscated. (Mr. C. brought out this idea. In the translation of the regulation regarding liquidating property, it is as a bankrupt property is liquidated, the government does not seize it. And in the article which states that permission must be given for a school to close; this was for the purpose of conserving the funds of a school which were being mis-appropriated by the teachers or Board of Trustees.) If the results are not worthy of mission funds and property they may be withdrawn. *But give it a trial.*

The government has placed the time limit for registration before April 15, 1927.

None of these ideas are very new, but they are held by the Christian Chinese leaders and must be considered, if we are to work successfully with them.

We had met with these conceptions in discussions of registration and had sought to point out what is good and true in them and also some things that are not good and true. They represent a prevalent but not universal view among the Chinese Christian leaders. There is a large company who do not see the validity of the distinction between the foreign and the Chinese view of language and its meaning. They believe that what is true and right is so without respect to "the difference in the psychology of the Chinese and the foreigner," and they do not believe that they are required in the name of patriotism to accept without demur everything that any government may propose or that is called nationalistic. Some of the deadliest forces at work in China today, which are doing most to weaken and destroy Chinese nationalism are masquerading under nationalistic words and symbols.

As to the proposal that the Chinese Christian leaders should be left free to pursue the course they thought best as to registration, there was general agreement that the Chinese Church ought in this as in all else to be free and is free. The only question is whether our Missions are justified in contributing men and funds to schools which voluntarily register under regulations which require the exclusion of the Bible and religious instruction from the regular curriculum of the school. We were disposed to think that we ought to go to the very limit in this matter and we proposed at the Canton Conference after the Conference had clearly expressed its own view the following resolution:

"Holding earnestly the convictions set forth in our actions with regard to the transfer of educational institutions to the Church of Christ in China and also with regard to the registration of schools, the Conference would urge the earnest consideration by the Church of the principles involved in registration and in the Christian character of our schools and the Conference hopes that the Church will view these principles as the Conference views them. The Conference desires the determination of the matter to rest on these grounds and not on considerations of property or finance."

The Church in Canton, accordingly, is free to register the elementary schools which the Mission is transferring to it and also the Union Boys' Middle School which is the higher institution for which it was hoped the Church would undertake responsibility. The Kwangtung Educational Association itself proposes that if the results of registration by the Church are not worthy, Mission funds and property should be withdrawn.

As to our other schools in south China and as to all the schools in central and northern China the course of non-registration, unless compelled, was adopted with the approval of the large majority of both Chinese and missionary members of the Conferences. Their general view was expressed, I think, in a paper presented by Dr. Creighton at the Shanghai Conference but not formally acted on.

School registration is a perplexing problem. We face conditions, not theories. The regulations of the Peking Government with their almost impossible requirements have been followed by more definite and detailed provisions from the Canton Government. With the spread of the influence of the Southern Government, there is a growing feeling throughout the country in support of its policy for educational control. The issue thus becomes definite.

The regulations—whether from Peking or Canton—affect our schools in three main particulars, as follows:

1. They call for Chinese control in fact. The school head should be a Chinese and the real control should be vested in a board of directors dominantly Chinese.
2. Rights of religious teaching are limited. Under these regulations the school cannot require religious instruction nor attendance at religious exercises.
3. The character of private schools becomes seriously modified. The schools are responsible to the governmental authorities in such a way that the private schools come into a system as rigid as that of public schools.

So strong are the nationalistic tendencies that many of the younger and more progressive Chinese Christians are strongly inclined to submerge distinctive Christian opinions in the current of patriotism, feeling that the Christian Movement can have a place in China only through unreserved support of nationalistic policies. This places Missions at a disadvantage for it is difficult to give this matter the careful study re-

quired without being charged with lacking in support of the patriotic movement.

As regards registration missionary opinion is conservative. This is due in part to the weight of tradition but more largely to the generally stable character of mission control and the successful development of the majority of our schools. Consequently the belief arises that in this time of transition there should be a continuance of a considerable degree of mission control of the schools which depend for staff and support on mission agencies. The large majority of the members of our missions feel that private schools cannot give up their right to teach religion in their own way. In fact most believe in requiring religious instruction in all mission schools. They are of the further opinion that, while work should fully measure up to government scholastic standards and fulfill general requirements as to reports, etc., private schools should have freedom in administration and in development along distinctive lines. In these opinions they feel there is absolutely nothing prejudicial to Chinese interests but rather that such are in accord with China's good.

At the present time much Chinese Christian opinion seems to differ from these judgments. Salvation is not merely for the individual, but for society, for nations, for China, and so they feel that patriotism must have its way and all schools in China come under Chinese control. Required religious instruction is not in accord with present nationalistic attitudes and so should give way to the voluntary method. Complete freedom for private schools is opposed to present government policy and so Christians as patriots should sacrifice this privilege to lead the way in loyalty to government. In these beliefs they see no antagonism to Christianity.

To many missionaries registration on the present basis means giving up something that is vital to Christianity. They cannot be comfortable in using funds or force directly or through the Church except as principles are safeguarded. To many Chinese Christians failing to register means an unwillingness to make schools thoroughly Chinese and they hesitate to receive and administer funds except for distinctly Chinese schools. Missionaries have been joining with Chinese Christians in the common task of making Jesus Christ supremely known and so our relations are such that we can consider this matter frankly.

It is therefore recommended:

1. That this conference representing the missionaries sent to China by the Presbyterian Church in the U. S. A. speak humbly in the name and spirit of Jesus Christ to our fellow Christians of the Chinese Church affirming our belief in the supreme importance to the Christian cause of definite constructive teaching of the Christian religion and our further conviction that this teaching not only benefits the Church itself but has influence on the whole life of the nation through strengthening the sanctions of moral life.

2. That this conference recognizes the natural and laudable desire of Christian citizens to support the government educational system but at the same time expresses its belief that private schools, which measure up to scholastic standards and which are open to government inspection, can exist in sympathetic relation to the government system and so supplement that system by private initiative as to make a valuable contribution to the educational work of the nation.

3. That this Conference raise with our Chinese Christians the ques-

tion of a more vital advantage to be gained for the Christians themselves, for the Church and eventually for the nation through giving up the advantages secured through registration in order that our schools may stand out the more clearly as witnesses to the Christian faith.

The Shanghai Conference stated the matter in its authoritative findings as follows:

Mission Schools and the Chinese Government:

We recognize the difficulties attendant on schools founded and supported by a church of a foreign land and those connected with school property held in the name of a foreign church organization. There is possibility of complications through the use of teachers of foreign citizenship. It is impossible to divest ourselves of citizenship rights but we pledge ourselves not to ask for privileges that would in any serious way differ from those asked for in other sovereign lands, nor differ from those which we would expect to urge for Chinese citizens in our own country.

We recognize the propriety of properly constituted educational authorities seeking full information as to the work of our schools and we stand ready to furnish all relevant facts. We have no purpose to carry on educational work in opposition to the wishes of the people as expressed through the laws of the land; we do not wish to carry on work for Chinese students against Chinese law. In case any of our instruction becomes positively illegal we shall either close the school or withdraw such instruction. We prefer, however, to give up privileges and benefits that may accrue through registration and Government recognition rather than to compromise the full rights of religious instruction.

As this resolution indicates, if registration is absolutely required, then we shall have in each case to determine whether to comply, as required, with the conditions of registration or to close the school. This situation will be a novel one. It has never been created yet in India or Japan, although it was threatened for a time in Chosen. In each of those countries compliance with government regulations forbidding required religious instruction was not compulsory or the condition of the schools' continuance. It was merely the contribution of government financial grants in India and of other educational privileges in Japan which were involved and which it was entirely feasible to forego. It meant continuing the schools at increased expense or with the hardship of loss of some desired privileges. But it did not mean the extinction of the schools. The North India Mission, our Board and the General Assembly were agreed that we should surrender government grants-in-aid in India rather than exclude the Bible and religious teaching from the regular required curriculum. In Japan and Korea the problem was slightly different. (See "Christian Education in Japan" by Armstrong, Bates and Ibuka, and the report of our "Deputation to India and Persia,

1921-22," and this present report on Japan, Korea and China, pp. 58-63.) But in Japan, by firm and high-minded and intelligent action on the part of most of the mission schools in Japan and by the adoption of an enlightened and progressive educational policy by the Japanese Government, the problem, both like and unlike the problem in China, was happily solved. Dr. Ibuka's summary account is as follows:

"All of a sudden, in August, 1899, the Japanese Minister of State for Education issued an Instruction, known as Instruction No. 12, forbidding 'all religious instruction and ceremonies in government and public schools and also in schools (private) whose curricula are regulated by provision of law and ordinance, even outside of the regular instruction.'

At first a most rigid interpretation was put on the letter of the instruction by the authorities, and the status of Christian schools which had been carrying on their work in accordance with the provisions of law and ordinance and also with the full recognition of the Minister of Education, and yet entirely supported with private funds, became, to say the least, extremely trying.

To recount the different steps taken in the fight for religious liberty in Christian schools would make a long story; to make it short, both the government and the public gradually came to understand the purpose and nature of Christian schools, and also of Christianity in general. The Department of Education has granted one privilege after another until finally at present there is no difference of standing between the Christian schools and government schools, except in name.

It is now only a practical question which is better for a Christian middle school, for instance, to be a regular chugakko and be in the state system of education, or be a chugakkobu and be recognized by the government as its equivalent. But this was not the case at first. It was then a question of principle rather than of policy. Some of the Christian schools and colleges did sacrifice the government privileges rather than their principles.

The present condition in China may be very different from the condition in Japan when Instruction No. 12 was issued. But it appears to be somewhat similar. The measures taken by the Minister of Education in that Instruction were a result of an apprehension on the eve of the going into effect of the revised treaties by which foreigners obtained the right of travel and residence throughout the Empire. It was apprehended, evidently, by the authorities that as the result of the revised treaties foreigners would come in large number into the interior of the land and engage in many enterprises and, among others, might establish schools in different parts of the country. And their fear was, I fancy, lest they might seriously interfere with the national system of education. The officers in the Department of Education in discussing the matter with me frequently referred to the 'separation of education and religion in France.'

Now that China is awakening to its own natural consciousness there may be something of a similar psychology working under this agitation. At present there is doubtless also a strong influence of scientific materialism in China.

At all events, the Christian teachers will keep cool and stand firm in these trying circumstances, and will see to it that the sacred freedom of faith and education is securely maintained."

Our earnest prayer must be that Dr. Ibuka's trust in the Christian teachers of China will be justified and not disappointed, and that China will join in her educational policy Japan, Great Britain, India and America and not Turkey and Afghanistan. (On Religious Liberty see Appendices B and J.)

We must in all our judgments in this matter try to be just to China as we expect China to be just. It seems to us that China does not understand her own best interest or the real nature and result of the work that missionary education is doing. China naturally thinks that she is entitled to be judge in these matters for herself, and she thinks that our understanding of ourselves and of our influence may be in error or, at any rate, may be at variance with hers. There is no gain in such discussion or dispute. China must seek the right course on her part and we must do all that we can in patience and sympathy and unselfishness to render true service, obeying China's laws but obeying also our own conscience, and always behaving toward China as her true and faithful friends. Some day China will see that it is we who are trying to preserve her best values for her. In a true sense our mission schools are less denationalizing than modern secular education embodied in the government schools. Their architecture is more Chinese than that of the government institutions. They are striving to save the best moral and social ideals of China's past, often against Chinese opposition, as now in Hunan. Mr. Bertrand Russell has criticized them for a tenderness toward China's past from which he found the government schools free. If our schools are really hurtful to China, they ought to be limited and closed. Our belief is that while they are not perfect schools, while they have to be charged with some wastage just as the national schools themselves of every country are to be charged, while they need, as all schools do, to be improved, nevertheless they have been and are the best contribution which is being made to China, save that Christian Gospel which we are seeking to keep integral to the teaching of the schools and which is the only hope of China and America and mankind.

3. I have been speaking thus far of the need of making or keeping Christian education in China Christian. A great deal should be said of *making Christian education in China more Chinese.* The question is one for the careful study of our educational missionaries and we can do nothing more

than first to call attention again to the right of China to expect that our missionary education should be, as Dr. Mateer contended it must be, thoroughly Chinese and, secondly, preserve a suggestive private paper by one of the ablest and best modern-educated Chinese women, Mrs. T. C. Chu of Peking—a mother, a teacher, a writer, a scholar and a true and devoted Christian:

"Referring to 'Christian education,' I take it to mean 'mission education,' which, as is generally known, aims at training the mind of Chinese youth according to Christian Standards. This is a prodigious task, especially now when young China is awakened to western influences and the whole world seems to grow weary of Christian doctrines. I am not disposed to touch the latter aspect in this connection, but I wish to mention some of the objections, commonly raised in China, against Christianity in general, and mission education in particular, and point out the necessity of understanding the Chinese situation and the advisability of adapting mission education more and more to the local needs.

One of the common objections to mission education is that it denationalizes those who receive its instruction. This accusation is invalid, yet there must be reasons which account for the existence of such an impression. To me, the situation could be easily remedied, if only the missionary would change his mental attitude toward China and the Chinese people. He should realize that he is an outsider, taking part in the work of regeneration among the people of another nation. It is he who should minimize his foreignness, not the Chinese to copy or yield to all his foreign ways. His primary mission is to impart a spiritual gift to set men free from worldly cares and sins. Other matters are relatively unimportant if he could only succeed in distributing that precious gift among the Chinese. It is love that first prompts him to come as a missionary, and that same love should guide him later and make him one with the people here.

There is an analogy between school teaching and mission work: in school, one instructs the children of other men; in mission work, one leads the young people of another nation. A wise teacher is one who, in training the youths to be good pupils in the school, takes care that they will likewise be obedient children to their parents. A wise missionary should not only make his men good Christians but also useful citizens to their own nation.

In order to accomplish this, the missionary should be careful of his own conduct and preaching. He cannot make his students patriotic, if he himself looks down upon the common laboring classes in the neighborhood, and speaks slightly of the efforts and aspirations of the Chinese race. He cannot make his followers love and serve the poor, if he does nothing for them in person. When he calls, in his leisure hours, at the Yamen or in the homes of the wealthy residents, let it be understood that he has done so on account of duty or business, but not for high position or wealth.

It is true that the Chinese people have the common faults of the other races as regards money and wealth. Nevertheless, our tradition has been against laying emphasis on such matters and the more cultivated among us often feel ashamed to mention money verbally. Unfortunately,

this restraint is now fast waning; among other conditions the western teachers, including some of the best missionaries, have contributed their share; who, invariably but most unwittingly, drop such remarks, 'That man must be wealthy!' 'Is he very rich?'

The native Christians are sometimes criticized for pomp and luxury. Indeed, they exhibit to a startling degree the charm and splendor of a westerner's life! This is, of course, not Christianity, but has come along with it, owing to the influence of their teachers, who live and keep the foreign ways. Attracted by the comfort and extravagance of this living, the young people regard it as the higher standard and prefer to live the same way when they are able. Personally I do not condemn the missionary for living in his foreign style—for it is only natural that he should do so—nor do I despise the native Christians for the showy garments and the elaborate ways of living; but I simply draw a picture of the Christian Community from the non-Christian Chinese point of view, to give the reader some idea of Chinese opinion regarding Christian living.

On the other hand, there is now a prevailing feeling among some missionaries to over-emphasize things and ways Chinese and to exalt almost out of proportion the position of the little Chinese brother amongst them. It seems to me unnatural and rather ridiculous to swing the pendulum to the other extreme. The little Chinese brother is like the baby in the family: though innocent and faultless, he is still a child; he may be very charming to look at and marvelously clever at times, but it is foolish for the elders to step back and make the youngster act like the master of the house! He cannot grow prematurely; he can not be a man just because the elders have him in a man's chair. A puppet king is a pitiable sight anywhere!

Virtue and scholarship, rather than racial differences, should be made the goal of merit. From time immemorial the virtuous and the learned have been considered in China as most suitable for rulers and statesmen, as well as leaders in thought and religion. It is a good tradition to keep, coinciding with the best and the most high-minded conception of merit in the west. That a foreigner must be placed in a superior position because he is a foreigner is as absurd as that a Chinese must head up an institution within the boundary of China because he is a native. Such practices may be compatible in the sphere of might and gain, but are unbecoming to men who concern themselves with higher things.

The second general objection to mission education is that the graduates of mission schools and colleges are not well-trained in the use of the Chinese language. Since the vernacular tongue is also recognized as a form in writing, the Christians are shown in much better light. Nevertheless, from what I have observed, the literary work produced by them is still crude in form, though excellent in other respects. Likewise, the speech of some Christians is at times extremely vulgar. Of course, one meets nowadays some eminent writers among the Christians who are also mission school graduates, but these either get their Chinese education in their homes or from other native schools in the earlier years before their entrance to mission schools.

In my opinion, Chinese should be the main study in the primary and the High Primary schools and should be taught as carefully and thoroughly as English is taught in the Elementary Schools in America. No English is needed. If any, little should be given. In the middle school,

the importance of the study of English should be only equivalent to that of French or German in the American High School. The purpose of learning a foreign language during this period is to enrich and make easy the work of acquiring one's own language by knowing something other than one's own. A reading ability of English is the most one should expect from the Middle School graduates.

'Is not this the amount of English the students get from the schools?' one may point out. Yes, but this is gained at the expense of Chinese. An American boy is not excused for his poor English on the pretext that he has had at the same time in the school several years' serious study of German or French. It is as illogical for the missionary teacher to be contented with his pupils' good English only. If he cannot provide better instruction than what he has attempted, and if only one of the two languages can be taught well at one and the same time, he had better sacrifice the foreign language instead of the native. It seems to me, however, not an impossibility to learn both languages well, if the methods of teaching are improved. But in this respect some missionaries are terribly behind time.

How much Chinese, then, is a Middle School graduate required to know? He should be able to read and write readily and express himself accurately and clearly. His Chinese should enable him to go through life without difficulty, even if there is no chance for further study. When such a student enters college, he need not bother with the rudiment of the language, but can take straightway the more advanced courses in literature and sciences. I think the college entrance examinations should be made more difficult and more strict than they are now,—which is a way to bring up the standard of Chinese. The applicants are to be explicitly told that the college is meant for higher learning, and, therefore, those who have not had sufficient preparation in Chinese are not eligible for the college.

I notice that some mission colleges have deliberately lowered the English requirements, and have conducted many of their classes in Chinese, including philosophy and the sciences. This is another case of going to the opposite extreme. So long as there is no standardized Chinese terminology for the sciences, it is more satisfactory to give such courses in English, unless the professor happens to be an authority on such matters and is a good translator of scientific books.

This leads to my other observation, viz., the danger of imparting 'pseudo knowledge' instead of 'real knowledge.' There is a tendency among some mission colleges to be too eager in following the fashion of the time, without accounting for the special circumstances that make a thing successful. For instance, a certain university is reputed for good literature courses, the apparent cause for such distinction is, of course, due to the scholarship or the personality of certain members on the staff of that institution. When there are no such eminent men on the staff of the other colleges, it is futile for the latter to make the attempt of competing; for knowledge is, after all, not to be obtained merely by competition,—it requires men, time and painstaking efforts.

On the other hand, a college had better keep up the reputation of that which she is already doing well. For example, St. John's University should be proud of its success in producing good English scholars among Chinese students. I wish St. John's to be always strong on that point. But I often wonder whether she has not slackened her hold on the students in that respect. It will be most regrettable if in the next

generation one can not find among the young leaders as good English scholars as David Z. T. Yui, Y. S. Tsao and Y. Y. Tsu.

I have one more suggestion to make regarding the curriculum of the mission college, e. g., the matter of 'Pai Hua,' or the use of the vernacular tongue in writing. There is no doubt that this is a good movement and every progressive institution should uphold its cause. But it does not mean that the classical language should be discarded altogether, on the contrary, the latter should be more earnestly pursued, in as much as the mission college was formerly careless in this respect. The Japanese have a language of their own, yet they study Chinese classics in their colleges. Practically, every talented Japanese College graduate can compose Chinese essays and poems. The Japanese are very practical, why do they study our 'dead language,' the classics being now so called by some of our reformers? It is because the Japanese language is derived from the Chinese and is closely related in form as well as in substance. Certainly, our spoken tongue is much more akin to the classics as compared with Japanese. If one wishes to write well in Pai Hua, one must be well versed in the classics likewise. The Pai Hua literature is still in the process of making, from which one can find as yet little help to improve the style.

This is a theory which I often expound in reference to the qualifications of a modern Chinese writer in Pai Hua. He must know the classics quite well; he should have the command of one or more foreign languages; he is naturally talented and liberally inclined; he has resided in the northern provinces for a period of time, preferably in childhood or in youthful years. Of the four conditions, the first is the earliest to obtain because it does not depend upon locality, age, or gift of nature; the last is the least important. The mission colleges can develop the Chinese courses as well as the native schools, and they have more prospect of being successful just now, as the native schools are mostly in a chaotic condition due to lack of funds or to politics.

As regards religious education, I wish only the really spiritual men and women to come as preachers or religious teachers. It is almost offensive to hear a matter-of-fact, rather materialistic sermon. It is equally distasteful to listen to out-of-date, bygone tales! The Chinese are a practical people, full of common sense, never very superstitious, but rather skeptical. To speak with reason in logical and philosophical terms is the best approach to the higher classes. To deal squarely and unpresumptuously is certain to win the love of all. But to talk of one thing yet act in another way, is a sure ground for distrust and contempt. How often one longs for something to satisfy the spiritual thirst, yet fails to find it in the Churches! Belief is a human quality and is deep-rooted in man's nature. When the right call comes, even the rough man on the street can respond. We are unspeakably miserable in the twentieth century, because the religious men are often blind leaders, being themselves seldom in communion with the spirit!

Three groups of people, if I may add, are most needed here in China as missionaries. The first group consists of the professional men, such as writers, artists, scientists, engineers, doctors, lawyers, scholars of all kinds. China is in desperate need for higher learning and technical knowledge. Through contact in work and through personal relations with these individuals, the Chinese will fathom the depth and perceive the grandeur of the western mind. The second group comprises the men of action, of great charm and personality, and of high administra-

tive ability; in other words, the leaders of men, who can shape lives and change the destiny of nations. I need not point out the influence of such men and the value of their work. They do not preach, yet practically in every way they carry away their followers in their thinking and beliefs. The third group is the rarest kind among men, I mean the true religious teachers, those who have spiritual insight and wisdom. Let these do the preaching and win men to Christ, while the others carry on their kinds of work. The fault in the past was that a missionary had to act like a Jack-of-all-trades and do many things which he should not have done. Since the world is now more and more specialized, let each do his best and contribute his special gift to mankind.

The Chinese youth is worth teaching. It is true that he is now more unruly and less obedient than before, but he is also more independent in thinking and more capable of action. The group consciousness is stronger; cooperation and unity of spirit are exhibited in the fight for the common good. Those who are teaching and guiding the Chinese youth must understand his temper, the operations of his mind, his ambition, feelings and aspirations, acting more like his comrades than his elders. He may be exacting in his estimation of others' merits, and his opinions may be mainly wrong; nevertheless, it is a healthier sign that he thinks in his own way and acts according to his own judgment:—he does not fall back on his teachers nor follow slavishly, as he used to.

It is, therefore, a much harder task to be a teacher in China now, especially to be a missionary teacher who may have to deal with the religion and morals of the pupils. But he who succeeds in the work can bear witness to the supreme joy and satisfaction derived from the labour. Blessed is he who has a hand in the making of a young life! To close the discussion, I quote a passage from Mencius:

'Loving, yet no response,—
Search inwardly and examine your benevolence;
Ruling, yet without order,—
Search inwardly and examine your wisdom;
Showing respect to others, yet with no return,—
Search inwardly and examine your own feeling of respect.

'When you have exerted, yet don't proceed very far,
Search inwardly and examine every particle of yourself.
When you have set your own self aright,
The whole world will turn to you in adoration.

'Be always in harmony with the ordinances of God,
And you will obtain much grace.'"

4. There is no harder problem in our educational work than the problem of *the Christian Universities and Colleges* in which we participate: Yenching University (with its women's department) in Peking, Cheloo University (with its women's department and also its women's Medical School) in Tsinanfu, Nanking University and Ginling College for women at Nanking, Hangchow College, and in Canton we depend on Lingnan University or the Canton Christian College

with its women's department for higher education and we are contributing to it one missionary teacher. These are noble institutions. They have now measurably adequate plants of beautiful and appropriate architecture more faithfully Chinese than many Chinese institutions. They are conducted by groups of true and devoted men and women. If one differs with some of them on questions of educational principle or missionary method, there is no difference of aim and ideal and hope. The men and women in these institutions want to see the Chinese and China won to Christ and the Church established in China, and they want these universities and colleges to serve these ends. There are, however, many serious and perplexing questions. These emerged in the Conferences and they were freely and fully discussed, but I think all would agree that this problem of our higher educational institutions and their relation to the Church and the missionary enterprise was one of the three or four major problems with which we were not able to grapple adequately in the Conferences. At Tsinanfu and Nanking the Conferences were held in connection with the university life in each place and at Shanghai a large body of comparative information regarding the institutions was presented but the Conference did not feel that it could go further than these two resolutions:

"General Policy for Institutions of Higher Learning.—The organization common to our missions is poorly adapted to the administration of higher educational institutions. Our Board has no unified policy for the several institutions in China but deals with each on the basis of its own needs, plans, and prospects. The China Council, representing the Board on the one hand and the Missions on the other, is also without a policy in this respect. Indeed there is serious question of the advisability of the China Council having any administrative concern with this work."

"It is recommended that the Home Board be requested to develop a more unified and comprehensive policy for the China colleges in which it shares control.

This policy should be based on principles such as the following:

1. That an earnest evangelical Christian character is of the first importance to the colleges.
2. That work be maintained on high scholastic standards.
3. That intensive rather than extensive work prevail, the institutions to be adequately staffed in order that students may receive the finest influences.

This policy should cover points such as the following:

(a) Occupation of the field, both culturally and geographically.
(b) Mutual relations of the colleges.
(c) Relation of the colleges to the general mission movement.
(d) Relation of the colleges to the Chinese Church development.
(e) Development of adequate financial policies for the colleges."

A great deal of material for the study of these institutions is available in the (1) China Christian Educational Association Bulletin, No. 14, being a "Handbook of Christian Colleges and Universities in China, 1926," (2) Mr. Cressy's pamphlet, "Costs of Higher Education in China," (3) China Christian Educational Association Bulletin No. 16, "The Christian College in the New China," (4) "Chinese Christian Education," the report of a Conference held in New York City, April 6, 1925. Some of the main general questions, educational and administrative, in the work of these institutions were considered by the China Educational Commission in its report in 1922, and they are under fresh consideration now in China by the "Council of Higher Education" and here at home by a Committee representing the Boards of Trustees of the various institutions. Our Board and its officers will have to take their part in these general studies but in addition the Shanghai Conference has now asked our Board to study our own policy and duty. This we must do and all the information gathered by our deputation will of course be at the disposal of the Board. I venture now to make just these few observations.

(1) The Christian Church in China ought to have its own Christian institutions. We have done right, I believe, in seeking to provide the beginnings of these in our universities and colleges. Changes may be necessary in the number and character but we have done the best and wisest thing we knew. In almost all conferences with the Chinese the latter approved of the establishment of these higher institutions and declared that the Church desired some day to take them over. "So far as higher education is concerned," said Dr. David Yui in a Conference in Shanghai, "I have no doubt that the Christian Church will want to support these institutions, and will carry them on, for the Chinese do not believe in government institutions only, but also in private institutions. I have no doubt that in the course of time these institutions will be supported by the Christian Church."

(2) What has been already said with regard to required religious teaching, if any teaching is required, and with regard to registration applies, in my judgment, to our Christian colleges and universities. I believe that there should be required religious teaching in Christian colleges in America and the case is, to say the least, just as strong for such teaching in missionary colleges abroad, unless it is absolutely forbidden by law and then we must of course obey or close. But if allowed to go on we ought to do so without any abatement or restriction of the Christian character and work and teach-

ing of the school and we should accept whatever limitations of our field or scope, may be involved in doing this. This is what the schools in Japan did. The number of their students was very much cut down in consequence but they kept their full Christian character, they were faithful to their principles, and in the end the government recognized their full liberty and removed their disabilities. In the North India Mission likewise our schools relinquished the grants-in-aid amounting to nearly $30,000 in order to retain their full freedom. They are as full of students as ever. We know of no withdrawal of students because of the stand of the schools. All that they have lost was the government subsidy. I believe we make a better contribution to national character by having a character of our own that does not alter with government subsidy or its withdrawal, and that does not change to accord with government regulations which abridge the just rights of educational freedom and of religious liberty.

(3) It is desirable and, both for the sake of the universities and for the sake of the Church, it is essential, that the universites and the Missions and the Church should be brought together in full sympathy and trust and cooperation. The present situation is not satisfactory. One of the three missionary members of our deputation from the neighboring fields comments on this in his confidential report:

"*Chasm Between Church and Higher Schools.* An impression which I received almost at the beginning of my stay in China and one which became deeper and deeper as time went on was the real chasm that seems to separate the rank and file of the Christians in the Church and the higher institutions of learning. This problem was not adequately discussed in the conferences and least of all in North China where the chasm is greatest, but in private conversations almost every one admitted that this chasm constitutes an outstanding problem for our mission work in China today. It almost seems as if we were conducting two separate missions—one centering its efforts on ordinary evangelistic and primary school work, and the other on higher education. There is, of course, a sort of explanation in that the early work was so largely confined to the lower classes and that in more recent years the higher educational work has been developed for the training of a leadership which it is hoped can reach the upper, middle and higher classes of society. It is perhaps natural that there is for the present comparatively little connection between these two types of missionary effort, so that those engaged in evangelistic work in the smaller towns and villages do not look to the higher schools for trained leaders, and those in higher educational institutions apparently do not make much of an effort to turn graduates towards such fields. I frequently heard missionaries say that we can not expect highly trained leaders to work in the Church as it now is, and that because these leaders have no suitable field of work within the Church they must find their work outside. This, to my mind,

is little short of disastrous, and I could wish that the conferences had faced this problem a little more courageously.

The solution to this problem lies not, as some suggest, in abandoning our higher educational work and putting the funds and missionaries into the old type of country evangelism. Nor does it lie, on the other hand, in increasing Board appropriations for evangelistic work so that these highly trained men can be given a more adequate salary to induce them to work in the Church as it now is with the hope of drawing in gradually a membership from the socially and economically higher levels of society. In some few cases it might be wise to follow these suggestions, but fundamentally the problem will have to be solved another way. There is no solution but a real quickening of the spiritual life, especially among those who are supposedly well trained for leadership. Unless a goodly number of Chinese Christian leaders will really lead off in building up locally some strong congregations which can stand on their own feet in every way the problem of creating a 'suitable field of labor for highly trained men' can not be solved.

Possibly one step in the solution of this problem would be in having our schools turn out a Preacher-Teacher type of man. Why not take a hint from the Lutheran Church in America? Why should not the preacher in China be also a parochial school teacher? With China's traditional respect for the teacher and her scorn of the priest, a Christian preacher might win a respect as a school teacher during six days of the week which would give his preaching more authority. Economically this is all that China can afford today, and such a type of Christian worker might help really bridge the present chasm between the Church and the higher schools.

I should say that not all higher schools are equally far removed from the Church."

There are various reasons for this lack of adequate concord and effort between university and Church and Missions. On the side of the former it is claimed, "The Church and Missions do not provide any adequate and effective field for the graduates of the universities. The salaries are low and the attraction insufficient. Students come, often on funds borrowed by the family, for an education which will in time return its economic cost and lift the family above the present economic level. The intellectual problems of the day must be fairly faced and the minds of students be adjusted to them, even though this may mean a temporary maladjustment between them and their university and the traditional mind and outlook behind them. We wish we were sending more men into Christian service, but we are doing our best and the fault for any failure is not ours, or it is only partly ours." On the other side it is said, "The universities ought to sound the evangelical message as clearly and unmistakably as our evangelistic missionaries. They ought to teach so as to fortify faith and not undermine it. None of their professors should speak in such ways as to discredit the supernatural character

of Christianity. There ought to be constant personal effort to win men to Christian faith and service and graduates ought to be prepared for the sacrifice of living with their own people and building up among them the Christian Church."

The Shanghai Conference Findings embody a study of the facts as to the character of the student bodies in these institutions and the cost of each of them to our own Board. These tables merit careful study, but such study requires the figures from Yenching as to analysis of output which were not available. The figures leave much to be desired but they also give some ground for thanksgiving. Even omitting the Yenching (men) statistics, they show that out of 1,806 graduates since 1900, 290 graduates or 16% have gone into the ministry or religious or social work, 427 or 24% into teaching in Christian schools, 122 or 7% into teaching in other schools, and 192 or 11% into medicine. Only 48 or 2.3% went into the ministry, however. And that is what both Missions and Church would like to see altered. Some of the best Christian ministers in China are of course these men, but there is need of many more, not only to take churches already organized, but to go out themselves to do pioneering work in the creation of new churches. No one who studies China today can fail to see the great contribution which the Christian universities have made and are making or the essential place they fill in the life of China and the Christian movement in China, but there is, as Dr. Rawlinson says, a general "feeling of the inadequacy of the educational institutions to furnish evangelistic workers with a vital message." ("China Christian Year Book, 1926," p. 126.) The remedy is not to destroy the universities. It is to fill them with true and deep missionary feeling and to make their work as intensive as possible to the end of sending forth true Christian leaders.

(4) As to the expense of the universities, a study of the table in the Shanghai Findings, No. 26473, shows that we could not have these institutions at all except on a union basis. The cost otherwise would be prohibitory. But even as union agencies the question is raised as to whether our Board is spending too much in this field. 40 to 45% of our Board's expenditure in China goes into educational work. Of this amount Mex. $212,223 or less than 10 per cent of our whole expenditure for all purposes in China, or 31 per cent of our annual expenditure on all educational work in China goes to the universities and colleges. Our expenditures for the different institutions are very unequal as the following partial table will show:

	Enrollment	Presbyterian Students	Presbyterian Contributions
Ginling	152	27	Mex. $ 5,000
Nanking	384	26	27,940
Hangchow	154	34	38,600
Shantung	385	107	77,420
Yenching (Men)	420	53	20,320
Yenching (Women)	89	11	8,680

One notes the small amount expended as yet on higher education for women at Ginling and Yenching. Part of the Shantung work, however, is for women. One notes also the heavy expenditure at Shantung, but it must be remembered that this includes the Medical School and Theological Seminary, while in Yenching and Nanking there is no medical school and also in Nanking the theological school is separate and distinct, but a large hospital is included.

These expenditures seem great in comparison with the cost of lower schools in China and in comparison with the expenditure on evangelistic work but they are unbelievably small when compared with the cost of higher education in America or in government institutions on the foreign field. At the same time we cannot adopt this scale and we do well to build with modest and conservative judgment. The total income of these institutions per annum and the amount of the income received from the students themselves is as follows:

	Total Receipts	From Students
Ginling	Mex. $ 73,392	$ 16,250
Nanking	371,213	104,079
Hangchow	78,000	13,400
Shantung	319,051	21,070
Yenching (Men)	310,261	38,907
Yenching (Women)	45,646	9,000

This is a remarkable showing on the part of Nanking.

It is difficult if not impossible to determine whether the proportion of the Board's expenditure on higher education is too much or too little or whether it is supporting in equitable proportion the different institutions. It can be said, however, that we ought to make the expenditure tell to the utmost for missionary ends, that the teaching and influence of the universities ought to support and carry through the evangelistic and evangelical purposes of our Missions, that the Missions and Church and the universities ought to be of one accord and work together in one common enterprise whose single object it is to spread the Gospel and to build the Kingdom of Christ in China.

(5) It is desirable to enlist in the direction of these institutions the interest and judgment and support of the Chinese. A

group of Chinese pastors and teachers at Tenghsien gave us a paper of suggestions containing these two recommendations: "As the chief use of mission funds is evangelism, we urge that, while maintaining the present budget for other causes, you increase the direct evangelistic quota. The Church colleges should be under the direct control of the Chinese Church." The Church, however, is not so organized as yet that it could take over this control. The best that can be done is to secure the service of Chinese on the boards of direction and government. And then the question arises as to how to get men who represent the Church and have its confidence, who really represent it, and how to get men who will really assume and bear responsibility. I would repeat what has been said elsewhere, but what cannot be too often said, that the problem is not to induce Board or Missions to transfer control. It is to get the Chinese Church and Chinese Christians to assume the real responsibility, not for giving counsel only but for accepting consequences and for actually carrying the load and maintaining the trust. Economically, of course, they cannot now take over these universities, and accordingly for the present and probably for some time to come, while seeking to enlist increasing Chinese participation and direction on the field, the home Boards of Trustees will have to fulfill their trusteeship with hope, with large-minded confidence and with unfailing fidelity.

5. *Theological Schools.* We share in the work of six theological schools, Yenching, Shantung, Tenghsien, Nanking, Changsha and Canton. In addition we cooperate in the admirable Women's Bible Training School in Nanking of which every one speaks well, and in various other efforts for the training of women workers which have as their purpose to achieve what has been so admirably worked out at Nanking. This whole problem of theological education was another of the hard problems with which the Evaluation Conferences were unable satisfactorily to deal. The theological adjustments are not altogether harmonious. No institution has been able as yet to combine to its own satisfaction or that of the Missions and the Church scholarship and evangelistic fervor. It would be very easy in this report to repeat criticisms of many kinds, on both sides of many varying attitudes or positions, but such criticisms are not working out the constructive result we need. Perhaps only time and attrition will work out this result on the Mission field or at home. Our Deputation has some specific suggestions with regard to this matter which will be taken up with the Executive Council of the Board and

if necessary with the Foreign Department Committee. Here we can only say that there is no department of the work in China where the right missionary character and influence and large-mindedness and personality are more persistently needed or can be more richly fruitful than in this field of raising up the needed Christian ministry in China, men who can meet Chinese life on every level, who are far enough ahead of their people to lead them but not so far above them that they are not able to live with and for every class, rich and poor, educated and ignorant. There are many biographies from St. Paul and Francis Assisi and Raymond Lull to Sawayama and Nehemiah Goreh and Alexander Robertson and Canon Barnett and Keith Falconer, which need to shine before the eyes of Christian students in China today. The greatest need of the Chinese Church is Christian leaders like our Lord's good householder, who knows the past and the present both, and brings out of his treasure house the things new and old that China's soul needs today.

6. The Evaluation Conferences made an earnest attempt to deal intelligently with the problem of *middle or high school education* which makes up the great bulk of our missionary educational work. The result is embodied in Findings 26442-26466. Many documents and discussions which lay back of these Findings we are submitting in papers not printed in the report. These and the Findings will speak for themselves. We have, however, some brief statements to make here. (1) It is desirable to have standards worked out, as has been done, but it is desirable also to note the difference of situation in applying these standards. There are schools which can draw their support almost wholly from their constituency. There are schools, too, in which an increased enrollment should mean decreased and not increased appropriations from the Board. (2) We urged in the Conferences, and would continue to urge, the necessity of building not for permanent missionary superintendence of middle schools but for the speediest transfer of such schools to Chinese superintendence. Government regulations in China as in Japan contemplate Chinese principals in such schools, and surely our higher education is not wholly justified if it does not supply the kind of men and women who are qualified increasingly to replace missionaries in middle schools. (3) I would speak again of the need of making the religious teaching in middle schools as effective and influential as it can be made. The strongest argument for the continuance of missionaries in middle schools is that they may be specially prepared for religious teaching and may

give themselves to making such teaching the most attractive and acceptable teaching in the school.

7. *Cost of educational work.* As the Findings indicate, we are spending on educational work as follows, reckoning in this statement in the case of middle schools and colleges the salaries of missionaries engaged in such work, at the rate on their salaries of two Mexican dollars for one dollar gold:

	Amount Paid in Fees or on Field	*Board Appropriation*
Elementary Schools	Mex $64,681	Mex. $ 46,911
Middle Schools (Approx.)	447,099	421,416
Union Col. and Univ. (Total)..	202,697	212,233

There is one vivid lesson here. When people say that our schools are not wanted in China we can answer that the Chinese are under no compulsion to come to them and yet they are crowded full, and one can answer further that the Chinese pay more for their support than we contribute from America, including even the salaries of foreign missionaries. Excluding these, of the total cost of our elementary and middle schools in China the Chinese provide two dollars as against every dollar from the Board.

D. THE MEDICAL WORK

The Findings are plain and full with regard to this work, and the outlines of the Board's policy with regard to such work are clear and there has been adequate general discussion of this policy in many past reports of field visitation which Dr. Brown and I have submitted to the Board.

Finding No. 26583 shows that the total cost of our medical work in China, exclusive of foreign missionary salaries, is Mex. $403,894 and that $337,678, or 83½ per cent of this is provided in China almost wholly by fees, and only $69,216 from America. If the salaries of all foreign missionary doctors and nurses are added the total cost of the medical work is Mex. $698,894, of which the Board provides $362,216, or 55 per cent. Here as in educational work, the facts are full refutation of the idea that missionary work is imposed upon the reluctance or opposition of the Chinese.

The Findings provide, 26553-26559, a plan of transfer of the hospitals and medical work to the Chinese as they may be prepared to take them over.

One of the outstanding medical problems is the Canton Hospital and Medical School. The Hospital is still closed as a result of the labor troubles, when in spite of the efforts of the government, the Labor Union shut off light and water and

picketed the hospital property and compelled the turning out of the Chinese patients for whom their own people would not care nor allow the missionaries to care. The many past efforts to establish a medical school have failed of fruition. The Canton Medical Missionary Society, which holds the hospital property, is one of the oldest organizations in China. It has a somewhat loose organization, however, and is desirous that the titles which it holds should be taken over by the Board. These include the hospital property, worth in normal times, approximately Mex. $1,000,000, and a very extensive property west of the city and near the Women's Bible Training School on which it was expected to build a hospital and medical school with the proceeds of the sale of the old property. This new land was given by the government and the deeds are in proper order, we were assured, and registered with the British and American Consuls. It seemed to the Conference and to us, that although there are reasons to the contrary, the Board should agree to hold these deeds for the hospital and the medical school.

The plan is, as soon as conditions allow, to sell the old property and erect buildings on the new, and to combine Hackett Medical School for Women with the proposed School and have a coeducational school as at Tsinan and at the Union Medical College in Peking. We were assured that with the resources available in men and money from the various agencies the new school can be established without further contribution from our Mission than it is already making or is pledged to make to Hackett.

The need of a first grade medical school in South China is appalling. There is no government school, and if there should be one it would be a long time before it would be of satisfactory grade. The good work which Dr. Todd had developed at Kung Yi with fine new buildings provided by the Chinese had been all undone when we were in Canton through bad faith on the part of the authorities. Dr. Todd had been forced out and the institution had become a scandal.

We have always been accustomed to think that whatever misunderstandings or want of appreciation there might be of other forms of missionary work, medical work would never be misunderstood or unappreciated. And such thoughts are strengthened as one visits the hospitals and sees their ministry of skill and love. Even when greatly limited and handicapped they still offer a service with which there is nothing else to compare. Some of our most inspiring hours were spent in these hospitals. Dr. Kerr and I slipped into one of them one

day when no one was expecting us, and went about quietly seeing things for ourselves. All the wards were full. Both operating rooms were in full action. It was a perfect hive of energy and the spirit of peace and hope pervaded it all. Surely, one thinks, here is loving effort which is self-evidencing and compelling. But even the medical work falls under criticism together with the teacher and the evangelist. In the Boxer Uprising some of the truest and best beloved medical missionaries were among the martyrs, and today we found some of the finest and purest hospital work sharing with all the rest of the missionary enterprise some measure of reproach. Either work was not done for nothing for everybody, or the surgeons took too many days before determining to operate, or not enough personal attention was given, or the Chinese doctors were not efficient or harmonious, or there was some other ground of complaint. No one takes all this to heart more than the medical missionary and no one will strive more than he or she to make the hospital all that it ought to be. In this, as in all our other work, we have a clear course before us—to do our best in love and service and to leave all in God's hands. If we have failed in understanding His will or interpreting His mind, He will forgive us, and if we have not failed we can wait patiently for the good results in His time.

E. PROPERTY PROBLEMS

The policy of the Board with reference to the transfer of property on the Mission field to the native Church or to other indigenous Christian agencies has been set forth in actions taken some years ago with regard to certain properties in Mexico, and it was set forth again in an action taken on Feb. 5, 1923, and reported to the Missions in Board General Letter No. 12, dated April 10, 1924, as follows:

"The question of the transfer of Mission property to the Presbyteries in India, considered by the Punjab Mission and by the India Council, was reported to the Board, and it was voted to reaffirm the policy already more than once enunciated by the Board with regard to property held by it on the various mission fields, namely, that where property has been bought by the native church in whole or in part and is held by the Board, the Board will regard such property or the native church's equity therein, as a trust, and recognizes that such property or equity should be turned over to the church whenever it is practicable or desired; or, if it is sold, that the proceeds should be used in the Christian cause in the country concerned. Where, however, the property has been purchased by contributions from America, the Board must regard it, as a general rule, as held in trust, not for the Church in the particular country in which the money was first spent, but for the whole enterprise which the Board is incorporated to carry on, and the Board will have to de-

termine in each particular case, in the light of all the facts, whether the property or its proceeds should be turned over to the Church in the field or reinvested in the work there, or should be transferred to some other field where the Board's responsibility under its charter is still unfulfilled."

In general harmony with this action the Shanghai Conference adopted Property Findings, 26529-26542. The Conference, however, asked the Board to "modify its rule regarding the reversion of proceeds of sales for use in the field at large to the extent of holding in trust the proceeds of sale of all evangelistic property in China," and to transfer such proceeds to the Board of Church Erection of the Chinese Church when this Board is established, to be used by it "for advance work in China." Evangelistic property is largely church buildings, chapels and evangelistic centers. Such of these as were purchased in whole or in part by Chinese funds and as local Chinese congregations are prepared to take over are covered by Findings 26531-26533. The experience which will be gained in carrying out these provisions will throw light on the general question. Moreover, as there are many compound churches which may need to be given special consideration, as there is as yet no national Church nor any national, or even provincial, Board of Church Erection, and as the phrase "advance work" will need careful consideration both by the Chinese Church and by the Mission and Board, together with the question whether this advance should be carried forward by Church or Mission, or both, and whether its financial support should come from China or abroad, we think it best to let the general Board policy stand as enunciated in the action of February 5, 1923.

There are some unsettled problems with regard to titles in China and the transfer of Mission owned property whether to Chinese organizations or to Chinese as individuals or to other foreign corporations. Outside of the Concessions our property is held under the provision of the Treaty of 1903 between the United States and China, which permits American missionary societies "to rent and lease in perpetuity, as the property of such societies, buildings, or lands in all parts of the Empire for missionary purposes." The present is a time of complete uncertainty in China and no one can foresee the future, but there has been no expressed purpose to interfere with the ownership of property legally acquired and held by the Missionary societies, and thus far neither officials nor others have sought to expropriate any of our property anywhere. The Chinese Christians have deemed it wise that all

titles held by the Board should remain with the Board for the present. Even at Tenghsien Dr. Hayes and his Chinese associates wished the Board to continue to hold the property of the Seminary there which was registered in the Board's name. It was purchased with funds from America given to Dr. Hayes, but individual missionaries cannot acquire property under the Treaty provision cited. The right is vested in societies. I think we should accede to this request from Tenghsien until the Chinese Church is able to take over the property.

The property holdings of the Board in China are very great. Some of the compounds with churches, hospitals, schools and residences and walls are truly imposing. It is not surprising that the Christians on their economic level should suppose that the wealth back of the missionary enterprise is boundless or should find it hard to realize the duty and necessity of their own small contributions for school and church. One asks when the Chinese Church can ever take over some of these great plants. Some of the Chinese feel this perplexity, too, and yet they do not want the building program stopped. The Conference on "The Church in China Today" (June 1926) voted:

> "We wish to make clear that the total physical equipment of the Christian enterprise in China is still far from adequate for the compelling undertaking before it. Some projects doubtless have all the equipment needed for some time to come. The development of other projects may have been arrested temporarily by recent political events. We regard it highly important that there be no misunderstanding of the localized and temporary character of these facts.
>
> "We urge that in every project of development including the erection of buildings, careful consideration should be given to the possibility of future maintenance by the Chinese Church or other Christian organizations."

It is a hard task to put these two ideas together.

The estimated *value of the Board's property* in China is Mex. $5,322,210 for buildings and between four and five million for land, not including our share in the union universities and colleges, except Hangchow. In the last seven years we have appropriated nearly a million and a half gold for property in China. One of the most valuable properties is the old True Light Seminary adjoining the Hospital property in Canton. A few years ago this was estimated at Mex. $700,000 or more. I do not think it should be taken for granted that the proceeds of the sale of this property should be absorbed in day schools or our share of a woman's training school. The preference in determining the expenditure should perhaps

be given to certain rather indefinite assumptions, but we should keep clear the duty of the China Missions and of the Board to deal with such a trust in the broadest way.

The question of *insurance* of property in China needs consideration. The total insurance of which Mr. Myers had any record in the Central treasurer's office in Shanghai was as follows:

	PRESBYTERIAN		
	Buildings		
Buswell Mem'l Chapel, SOOCHOW	$6,000	$13 50	Chapel
Bd. of For. Miss., CHEFOO	30,000	135 00	Temple Hill Hospital
	10,000	45 00	Yih Wen School
	55,000	90 00	School for the Deaf
Bd. of For. Miss., HANGCHOW	1,500	15 00	Street Chapel
Bd. of For. Miss., HWAIYUEN	278,745	1,016 52	Residences, Men's Hosp. Women's Hosp., Girls' Sch. Women's Sch., Boys' Sch. Church Plant, Dwellings (Chinese style)
Bd. of For. Miss., HWAIYUEN	8,950	50 50	Teachers' Hall, Gate House, Study Hall, residence.
Bd. of For. Miss., NANHSUCHOW	66,700	191 30	5 res., Boarding Sch. Dining Hall, 3 Chinese
Bd. of For. Miss., NANHSUCHOW	51,100	127 75	res., Compound No. 3 Res., Church, 3 bldgs. Kindergarten, Women's School
Bd. of For. Miss., SHUNTEHFU	5,500	19 25	Workshop and Dormitory
Lowrie Institute, SHANGHAI	5,000	13 50	Dormitory
Nantao Chr. Institute, SHANGHAI	30,000	72 00	School and dwelling
North China Theo. Sem., TENGHSIEN	18,200	45 50	Seminary Buildings
Presby. Mission Press, SHANGHAI	8,500	.....	Native Houses
Showchow Hospital, SHOWCHOW	3,600	27 00	Hospital
Vincent Miller Acad. SOOCHOW	25,000	56 25	Buildings at Soochow
Institutional Center, SOOCHOW	17,070	51 21	Buildings at Soochow
	$620,865		
	Contents		
Bd. of For. Missions, CHEFOO	$30,000	$135 00	Temple Hill Hospital
	10,000	45 00	Yih Wen School
	4,000	18 00	School for the Deaf
	$44,000		
Presbyterian Mission Press	91,500		Contents of Press.

Union institutions not included

As will be seen, Hwai Yuen and Nanhsuchow, supported by the Central and Madison Avenue Churches in New York City, have protected themselves by use of their appropriations. They represent about two-thirds of all the insurance carried. This situation is one more argument for carrying out the policy for which we have been striving, of building up an adequate insurance fund in the hands of the Board which will save our paying premiums to outside companies and at the same time protect our missions against fire losses. The risk of such losses in China is not great. With the increased use of electric light it ought to be still less, and yet, as a matter of fact, the heaviest and the only fire loss we have had for a long time, the destruction of the Mateer Memorial Institute in Tenghsien, was due to electric wires. That building ought to be rebuilt, and since there is no insurance fund out of which it can be rebuilt, the China Council has put it at the head

of its new property list. It is to be hoped that some home donor will provide the necessary amount, Mex. 29,860, for this indispensable school.

Pending further action by the Board with regard to the insurance fund, Mr. Douglass increased, at our suggestion, the insurance which the Presbyterian Mission Press had been carrying.

The Conference gave conscientious attention to the matter of *upkeep and repair* as indicated in Finding 26547. It also spent much time over the question of the *Architects' bureau* and the work of building. It disapproved a proposal to establish at the present time three regional bureaus with architects. It approved the continuance of the central bureau with Mr. Gunn and Mr. Creighton. The bureau has been working on standardized residences and has made very good progress but has not yet, it seemed to us, reached as good result as may be hoped for. All are agreed that the old style of large dwelling is no longer practicable. Cost of heating and service has advanced so that smaller and less expensively maintained homes are absolutely unavoidable. All the best experience and ability in China ought to be drawn upon to devise the most hygienic as well as the most economical and pleasing type of residence. In many parts of China the Chinese are turning more and more to foreign style buildings. The missionary movement on the other hand is trying to preserve as much Chinese style as possible and yet secure comfort and healthfulness.

It has been frequently said by way of criticising foreigners in China and displaying the inequality between them and Chinese that they pay no taxes. There may be cases where taxes have been escaped but our missionary properties have not sought or enjoyed any unequal privileges. They have paid proper taxes whenever they have been levied. In the case of some educational properties, as for example, the University of Nanking, no taxes have been levied, just as educational property in the United States is exempted. In two cases the military authorities levied excess taxes, collecting for future years. In one of these the station paid, as otherwise the whole excess would have fallen on the Chinese community. In the other the American Consul advised the payment of all the regular tax but in the case of the unjust exaction, levied for civil war, he advised the missionary not to pay unless required and then to do so under protest and to refer the authorities to him. He did not expect to be able to recover but he deemed this the wise course.

F. THE MISSIONARY FORCE

1. There is no happier, truer, more high and just minded company than the missionary company. They bear the stamp of their work just as any human group does. There are individuals below the average just as there are in any other company. But Dr. Kerr and I were sure that no other body of people anywhere could have shown more faithfulness, more considerateness, more kindness, more devotion and more good judgment than our missionaries in China showed in these Conferences. One of their chief concerns was how to maintain and strengthen the character and power of the missionary body. They were very far from being satisfied with themselves and they were anxious that any better methods should be found and if possible any better missionaries.

They took measures for dealing kindly and justly with missionaries whose return to the field from furlough might not be deemed advisable. And they decided that in such determination the relation of missionaries to the Chinese was one of the matters to be considered in some competent way, but they disapproved unwise methods of determining and weighing Chinese judgment. They also felt that the Board could do more through the Candidate Department and Committee to test the qualities of candidates before appointment. Two tragic days were spent by a Committee at Shanghai in reviewing the personnel and in determining the wise course with regard to a small number of workers whose appointment had been a mistake. Perhaps some of these appointments could not have been caught in advance. Others could and we must evidently be even more careful and exacting than in the past in making appointments. And yet often the best missionaries were not the most promising candidates.

Missionaries are wanted in China today who are at ease in the face of our modern problems, who can meet happily and constructively the new trends of thought about history and the world, about the origin and nature of man, about God and the soul and human behaviour. But also it is essential that these missionaries know the Gospel and are not uncertain about its history or its great particulars and that they go to China to state the Gospel even more than to restate it, and that in China they conceive their business to be to live and to teach Jesus Christ, crucified and risen again and alive for evermore, the Lord of men's lives, of society and of the world. Not once in all the Conferences did any one call in question the statement of our missionary aims in the Manual as it was formulated at the Post War Conference in Princeton:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

Again and again the Conferences fell back on this as final and authoritative. And what the Conferences did each individual missionary in China must do with his full heart.

The Mission field lacks the balance and equalization of the innumerable tendencies and personalities which we have at home, which check and adjust one another. These multiple corrective influences are wanting abroad, and as a result many forms and drifts of thought move to extremes to which they would not go here. Exclusions sometimes operate there where comprehensions would operate here. There are inevitable geographical and intellectual isolating influences. In the face of all the facts the harmony of our missionary body is more remarkable than any diversity. Only we must work steadily for an even fuller unity of faith and life in the diversified fellowship and ministry of the One Body.

2. In each of the Conferences the present *scale of salaries* came up for consideration. In each one there were some who argued for no increase, but the majority, I think, were of the opinion that some relief was needed by all and especially in the case of missionaries with children at school, all the more if away from home. The resolutions are in Findings 26584-26588. The cost basis would seem to be the reasonable basis but it may result in determining different salaries for different stations in China and it is not consistent with a graded salary scheme such as has prevailed in China for many years (and on the continuance of which the Shanghai Conference divided on a tie vote) unless there be certain costs which fall upon missionaries after fifteen years' service which are not offset by any costs during the first fifteen years, this being the present grade arrangement. We asked the China Council at once to institute inquiries by a common questionnaire which would give the Board, if possible, the necessary information as to costs before making up the appropriations for 1927-28. It would seem to be equitable to apply the same principle in all the Missions. In theory, of course, this has been done. It has always been understood that salaries were on a cost basis with margin for comfortable and healthful living, but costs change and there may well be a careful world-wide readjustment on the same basis.

It would seem that our own salary scale in China is above that of almost all other agencies. Our salary for married missionaries is $1,440 gold for the first fifteen years and $1,560 thereafter. The only Boards paying more are the Southern Baptists, who pay $1,600, but they do not guarantee this at the exchange rate of two to one as we do, the American Episcopalians who have a graded scale from $1,700 to $2,000, and the American Board which pays $1,596. Both the Episcopal Board and the American Board pay summer vacation allowances also, Mex. $50 per adult in the case of the former, and Mex. $100 per family for the latter. But our Board more than makes up for this difference by its larger children's allowances which are the largest of any Board in China. For the full period of the allowance our rate is $5,300 gold per child, the Episcopal $3,350, while the Northern Baptists, whose salary is $100 less than ours, allow a total for a child for the whole age period of $4,460. The Episcopal Board has a limit to any one family of $1,200 gold per annum for children's allowance. The American Board, whose salary is slightly above ours, allows from $140 to $300 per child with an additional grant of $75 gold for education. The proposals in Findings 26587 and 26588 would widen still more this difference in favor of our own missionaries.

The adequate support of the missionaries is the plain and unescapable obligation of the Church at home through the Board. All that is necessary is to determine what the adequate and proper support is. After that there can be no further discussion. That amount must be furnished, either by a general increase in the gifts of the home Church or by reducing the staff of missionaries or by curtailing the work so as to have enough for the salary schedule. If the Board's income does not increase and if salaries must be increased then the Board and the Missions must decide whether to reduce the number of missionaries or to curtail the native work. Or there are two other alternatives. One is to increase the self support of the work so as to reduce appropriations for it without curtailing work. The other is to return to the former terms of service and furlough rules and save on the more frequent and increasingly expensive trips to and from the field on furloughs. Some advocated this last course at the Shanghai Conference but hardly got a hearing for the proposal.

It is well to recall the way in which the total expenditures of the Board for all its Missions throughout the world have been distributed. The following table suggests many reflections:

	1903-04	1925-26
Total appropriations for field	Gold $1,089,775	Gold $4,086,204
Missionary salaries on field	427,113	1,470,462
Travel and salaries on furlough ..	137,948	703,763
Appropriations for native work	365,682	1,237,445
Additional amount contributed on the field	117,355	2,343,201
New property	116,719	536,068

If the amount contributed on the field had not grown so amazingly and so encouragingly either the number of missionaries or the amount of native work would have had to be reduced, or we should have had to hold, as many of the old missionaries think should have been done, to the terms of service if not of the early days, at least of the period preceding the Post War Conference at Princeton. In 1904 of the total expenditures on foreign missionaries, one-fourth went to furlough travel and home allowance. In 1926, the proportion was one-third. In any case, our conviction was strengthened that the Board has gone to the limit in reducing the term of service and increasing the frequency of furlough and that henceforth there is need of pressure not for more post graduate furlough study but for more continuity of field service and more steady and persistent and intensive use of the equipment which has cost so much in money and time.

The chief pressure, as I have said, is upon the missionaries whose children are away from home at College. In the South China Mission, however, strong evidence was presented of the inadequacy of the single women's salaries also. Our single women's salaries are $780 gold for the first fifteen years and $840 thereafter. The only Boards paying more are the Episcopal and the Methodist Episcopal and the Y. W. C. A. The Methodist Episcopal Women's Board, however, pays less than the Methodist Episcopal Board and less than our own. Their salary is Mex. $1,500, paid on a Mexican basis, irrespective of exchange.

3. Again and again the question came up of the Board's rule against what has seemed to it to be the abuse of its *guarantee as to exchange.* In view of the fluctuations of the value of the Mexican dollar in terms of gold, the Board guaranteed the China Missions against any loss by undertaking to pay the China salaries at the rate of two to one, when exchange went above fifty cents, leaving to the missionary, however, all the benefit when it went below. At present, accordingly, if a Chinese missionary were getting a salary of $1,000 gold and the Mexican dollars were costing fifty-five cents gold he would get for $1,000 only Mex. $1,818.

The Board, however, guarantees him Mex $2,000. To buy this Mex. $2,000 at the exchange rate of 55 costs the Board of course $1,100 gold. So that for every dollar of his salary in gold the Board is really paying $1.10. This is to assure his having his $1,000 gold salary at a stable rate no matter how high the Mexican dollar might go. It was not intended to increase the salary but to prevent its decrease in Mexican dollars below $2,000. At present, as a matter of fact, the Mexican dollar is about forty-five cents, so that gold $1,000 would equal Mexican $2,272, and whenever the rate drops below fifty the missionary enjoys the full gain of it. Some of the missionaries, however, instead of conceiving the matter in this light and instead of recognizing that the arrangement was solely for protection against unfavorable exchange transposed it in part at least into a salary increase. When they had charges to meet in the United States on a gold basis, where exchange did not enter at all, and with regard to which the Board had assumed no obligation to increase salaries, they would draw from the Mission Treasurer two dollars Mexican for which they paid one dollar gold and then with these two dollars Mexican buy $1.10 gold exchange thus adding ten per cent to their salaries for all gold purchases in America. But the two to one guarantee had not been made for this purpose at all. It was not necessary for this purpose. If it were, then every other Mission in the world ought to have been given the same benefit of a 10 per cent increase in salary for all expenditures in America. The plan as it worked out simply meant that in the case of all such American expenditures the Board bought Mexican dollars for 55 cents each, sold them to the missionaries for fifty cents each and the missionaries then resold them for 55 cents and so far as they did so increased salaries 10 per cent.

It was very difficult to make all this clear and some missionaries argued that the use they made of their Mexican dollars was not the concern of the Board. That would be quite true if the salary were settled on a Mexican basis, but not in view of the fact that the two for one agreement was a protection purely against exchange, not a means of profiting by exchange. In one sense the amount involved might or might not be large, and one would be glad to approve any measure which helped missionaries more comfortably and easily to meet all necessities. But if the agreement is to be transposed into a salary increase, it ought to be done clearly and equitably to all. The present agreement, moreover, even as used, provides no such increase when exchange goes below 50.

The Shanghai Conference after much discussion came at last to recognize the entire justice of the Board's position. It felt, however, that the amount involved was small and that the missionaries needed any benefit it provided. The solution proposed is embodied in Finding 26585 as follows:

"Salaries and Exchange.—It is recommended that the Board be requested to modify its rules as to Salary and Exchange so as
(1) To limit its application to major expenditures in foreign lands;
(2) Not to apply to any possible savings from salary; and
(3) Not be retro-active."

I doubt whether this will prove practicable or acceptable. It will probably work out practically into a sanction of the present practice. Sooner or later some more just and adequate solution must be found. One would be to do as the Y. M. C. A. is doing, namely, fix the salary on a Mexican basis and pay that, letting the Board at home take all risks of favorable or unfavorable exchange. This would mean, however, that when exchange is high the missionary would suffer in making payments in America. Another would be to divide the salary and pay the part to be spent on the field in Mexicans, and a certain fraction, one-fourth or one-fifth, or whatever might be desired, in gold. Another would be to do as has been proposed for the Rupee in India, namely, when the Mexican is between 46 and 50, or 48 and 52, or some other determined limits, let the missionary draw his salary at the current exchange rate, but when the rate goes below 46 or 48, let the Board receive the advantage and when it goes above 50 or 52, let the Board carry the loss.

4. There was much discussion in the Conferences of what is known as *"The Substitute Workers Fund."* This might be conceived merely as a fund in the hands of the China Council for the employment of such help as might be available on the field, whether foreign or Chinese, during the absence of missionaries on furlough for whose work no other provision could be made. But it has become associated also with the idea of substituting Chinese workers, usually on a high salary grade, for foreign missionaries, and it was connected in the discussions with Finding 26551, regarding "Starred Requests for New Missionaries," which provides that the Missions may star any requests in the Force lists, thereby indicating a desire to have the Board grant, instead of a new missionary either to undertake new work or to replace an old missionary, the amount of his salary for the employment of thoroughly qualified Chinese. This Finding was carried only by a vote of

10 to 9. Those who voted against the resolution would want their position clearly understood. They were not opposed to transfer of the work to Chinese hands. Every one was united as to the desirability of such transfer. The question was as to the continuance and enlargement of the plan of financial subsidy of the Church from abroad and expressly as to the further building up of a group of Chinese workers economically disconnected from the Church and supported on a scale far above the power of the Church. Also some argued, even if such men were to be employed on this basis it ought to be dealt with as part of the whole problem of the work of the Church in China and of the amount of native currency appropriations to be provided for it, and not dealt with in connection with the foreign missionary force. If this force was no longer necessary, well and good, let it lapse, but it was not wise to transfer the work and native currency appropriations to the Chinese with one hand and at the same time build up a staff of highly salaried Chinese workers as substitutes for foreign missionaries and supported on the foreign missionary salary appropriations on the other hand. (See Appendix L.)

Those who argued for the continuance and enlargement of the plan proposed did so on the grounds that when Chinese could be found to do the work it was wiser and cheaper to employ them than foreigners; that we have an increasing number of college graduates or students educated in America to whom the Chinese Church cannot afford to pay adequate salaries and who, with no discredit to themselves, require many times as much in the way of salary as the old fashioned Chinese preacher, and who can do the work as well as young foreign missionaries and at one-half the cost; and that the best way to hasten self-support is for the Missions to employ with foreign funds able young men at whatever salary necessary, and look to them to build up around them work which will sustain itself and them. Part of the case for this view is presented in the following letter and statement from Mr. Parker of the Shantung University:

"LETTER

"I do not know of five of our graduates being taken into the Christian work in connection with our Mission and Church in Shantung in the nine stations during the past five years. I know of men whom we have flunked out in Freshman year being taken as English teachers in our Middle schools. Until financial provision is made for this to be changed, I see little hope of there being capable men to whom we can turn over responsibilities for the Christian work of the province.

"Six of our graduates can be employed for the cost of one of our married foreign families, yet I doubt whether six have been employed in the whole mission during the last five years.

"Is it not time that we started a policy of having at least one Chinese worker with a University education working in connection with each foreign missionary? This would give some hope for the time coming when there will be capable people to relieve us of the work.

"I am convinced that the chief reason this has not been urged more from the field is that there is a great feeling of hopelessness in getting the change made in the Board's policy. Missionaries say again and again 'It is easier to get a foreign worker than a small part of the money for a Chinese worker.' They mean 'to get from the Board'—not from the Church in America.

"When in five years we have put in several hundred thousand dollars into this University and have used only a few workers, it seems that it is time to give attention to a possible change of policy."

"STATEMENT

Classes of workers	*Mex. cost per month of actual work*
Missionaries (single to full family)	200 to 500 dollars
Substitute workers	125 to 200
University Graduate in Shantung and North China	40 to 60
Present workers	
Middle school and former Univ. standards	12 to 40 or more
Coolies	6 to 10

For the cost of five missionary families we could take fifty of the one hundred Presbyterian students in the University and start them in the work of our stations. Their rise in salary in the next five years would require the cost of perhaps two more missionary families.

Foreign trained Chinese are too expensive. These are not expensive and they have the possibility, if dealt with sympathetically, of each one becoming more effective in the Christian movement than the average missionary.

I propose that when a missionary resigns or retires the full amount of his salary be made available to the Mission for the employment of Chinese men with a full university education.

Also that if our foreign mission work increases in expenditure the proportionate increase due to this mission be made available for this same purpose.

If the mission can ask for the salary of only two Chinese workers in place of a foreign worker, they are still likely to ask for the foreign worker. The cost of the foreign worker may be 400 or 500 Mex. a month while the cost of the two Chinese workers would be 80. (China Council 25,347.) We are not likely to get many more Chinese workers of this standard until the full amount of the foreigners' cost is made exchangeable at the desire of the Mission."

The Church ought to have the best qualified leaders who can be found. The question, however, is whether it is best for the Church or for the graduates of our Universities for us to adopt and follow the principle of using funds from abroad to employ a large and increasing company of Chinese workers dependent upon the Mission treasury for support. If this is wise, the way is open for it by the Missions asking to have the number of their foreign missionaries reduced and the amount saved added, if it can still be secured from the Church in America,

to the native work appropriations. Dr. Brown stated all this, with other very relevant considerations, in a letter to the Philippine Mission, July 7, 1926, reporting the following action of the Board:

"The Board is gratified to know that increasing numbers of native Christians are graduating from Mission institutions qualified to render influential Christian service. The Board is not prepared to assume responsibility either for their employment, financial support, or connection with the Mission on a different basis from that of other native workers. Their normal sphere of labor is among their own people who should be expected to support them. It is manifest that any other policy would be incompatible with the aim to develop a self-supporting and self-governing Church, that it would be fatal to all hope of attaining this aim if we were to train men and women for leadership in the Church and then in effect detach them from it by attaching them financially or otherwise to a Mission which is necessarily a separate and foreign body. In exceptional cases where a highly qualified Christian national is needed for work under the care of the Mission, where the resources of the Mission and the institution cannot provide the salary that should be paid, and where the worker would take the place of a new foreign missionary that would otherwise be called for, the Board will consider a request to supplement for this purpose the regular annual appropriation in the native work classes of the Mission concerned. The Board is unable to guarantee that such an increase can be made in any given year, or that, if made, it could be indefinitely continued. It must adhere to the policy of assigning to each Mission in the regular annual appropriations as large a sum as the anticipated resources of the Board and the relative needs of other Missions will justify, and leave to the Mission the selection and employment of such native workers as are to be supported wholly or in part out of Mission funds. The way is open, however, for a Mission to report such an exceptional case to the Board, entering the proposed salary in Column D of its annual estimates for the native work classes with a covering explanation of the circumstances and indicating in the Mission's list of desired reenforcements the specific request for a new missionary that would be deemed met if the grant were made."

Several further remarks may be made (1) Under the new plans of transfer and cooperation it will be for the Chinese Church practically to decide what Chinese workers shall be employed, on what scale and whether it has the resources necessary. (2) It is not clear how much of the money now given for support of missionaries will still be given and can be transferred to the Chinese Church for its use in support of Chinese workers. Some undoubtedly will be so available. In other cases the discontinuance of missionaries, with their personal relationships, will mean the transfer of their support by the donors to other objects. (3) Surely the matter is not to be dealt with on the basis of the duty of the Church in America first to educate young Chinese and then to provide

employment for them after education. At the same time it is true, as Mr. Parker points out, that we are spending a great deal of money and effort on training men for Christian service who do not find their way into it. There is no wholesale remedy for this, certainly not in the way of vastly increased subsidization from abroad of Christian Chinese preachers and teachers. (4) There has not been experience enough to answer the question whether more highly trained and salaried workers will achieve self support more quickly. Some years ago when the City Evangelization Scheme was adopted in Shantung, and the Board bought old pawnhouses and turned over these great establishments entirely to Chinese administration for evangelization centres and put them in the hands of the ablest Chinese workers, assurance was given that within five years self-support would be achieved. Unfortunately not one of these five centres has achieved self-support, or reduced at all its financial dependence upon the Mission. That is no reason why we should not try again, however, for in some way the Chinese Church must for the sake of its own life and influence, find the road to economic self-dependence. At present the Substitute Workers Fund list does not show that the able Chinese employed under it are making any more progress toward accomplishing self support in their work than workers of a different grade of qualification and training. There are now 28 Chinese men and women on this list receiving aid or full support in sums ranging from two or three hundred Mexican to Mex. $2,730, and these sums appear to be stationary.

More and more one is ready, almost in desperation, to approve any plan which holds out hope of developing a living, powerful, independent Church, and one would not in the interest of any theory of missionary policy oppose the use of funds if such use results in real evangelization and a real Church, but if this is to be done under the present proposals I think it ought not to be done by substitute funds or by starred requests but by deliberate resolution to reduce the number of missionaries and to transfer as much as may still be available of their support to the native currency appropriations, and to regard the Chinese workers to be supported not as quasi-missionaries nor in lieu of missionaries, but as agents of the Chinese Church which has now grown strong enough, if this be true, to make possible the diminution of the Mission.

G. SOME PARTICULAR QUESTIONS

1. *Church Union and Cooperation.* Our Board and its Missions in China have shared heartily in the movement of

cooperation and union. I doubt whether any other agency in China has more fully represented this spirit. I believe that our Missions have striven to guard their evangelical responsibility and at the same time they have been able to work heartily with all other evangelical agencies as the following list of our union obligations shows. The amounts are in Mexican dollars except as marked G, for gold.

UNION OBLIGATIONS IN CHINA

	Staff		
	Men	*Women*	Current
NORTH CHINA:			
North China American School	....	....	G$1,200 00
North China Union Language School	....	....	3,000 00
Peking University	....	....	G 3,500 00
Yenching College for Women	6	....	G 2,000 00
SHANTUNG:	....	3	
Mateer Memorial Bible Institute and Normal School	1	....	3,021 00
North China Theological Seminary	2	....	
Shantung Christian University	13	....	25,000 00
Woman's Department, School of Medicine	....	4	G 1,720 00
Central Shantung Bible School, Tenghsien	....	1	1,134 00
CENTRAL CHINA:			
Hangchow College	6	....	7,500 00
Hangchow Union Girls' School	....	2	1,800 00
Hangchow Union Evangelistic Committee	....	1	
C. M. S. Hospital, Hangchow	....	1	1,500 00
Ningpo Girls' Middle School	1	....	1,885 00
Ningpo Boys' Middle School	....	....	G 1,500 00
Shanghai American School	....	....	
KIANGAN:			G 2,500 00
Ginling Colleges (Shared by Central Ch. Miss.)	....	....	
Bible Teachers Training School for Women (Shared by Central C. Mission)	....	1	1,400 00
Nanking Church Council	....	....	
Nanking Theological Seminary	2	....	5,000 00
University of Nanking	4	....	G 4,000 00
University Hospital	1	....	G 750 00
Foreign Memorial Hospital, Nanking	....	....	100 00
University Department of Missionary Training (Language School) Not in Union quota	1	....	
Univ. Middle School	1	....	
HUNAN:			
Central China Teachers College	1	....	1,300 00
Fuh Siang Girls' School	....	6	1,432 00
Hunan Union Theological School	1	....	1,825 00
Kuling American School	....	....	G 1,200 00
Kuling Estate Hospital	1	....	
Y. M. C. A. Changsha	1	....	
SOUTH CHINA:			
Evang. Sec. Canton	....	1	535 00
Canton Christian College	1	....	
Canton Hospital	1	....	G 500 00
Hackett Medical College for Women	3	8	690 00
School for Western Children	....	1	G 1,100 00
South China Divisional Council	1	....	9,329 00
Union Language School	1	....	G 500 00
Union Middle School (Boys)	3	....	2,800 00
Union Normal School (Girls)	....	2	250 00
Y. M. C. A., Canton	1	....	
True Light Middle School	1	7	3,710 00
Hospital for the Insane	3	....	899 00
School for the Blind	....	3	782 00
Union Theological College	1	1	1,200 00
Women's Bible Training School	....	....	2,129 00
GENERAL:			
The Associated Mission Treasurers	2	1	5,433 00
The Christian Intelligencer	....	....	1,250 00
The Christian Literature Society	....	....	2,480 00
The China Christian Educational Association	....	....	1,400 00
The Mission Book Company	....	....	4,000 00
The Missions Building	....	....	
The Student Volunteer Movement	....	....	300 00
The National Christian Council	....	....	7,000 00
Sunday School Union	....	....	150 00
Council Health Ed.	....	....	1,500 00
Presby. Mission Press	1	....	5,000 00

This list mentions the National Christian Council of China and includes also the item "Missions Building." There is general agreement of the need of such a central co-operative agency as the National Christian Council, but just as with us in America in case of the Federal Council, or among our Foreign Mission Boards in the case of the Committee of Reference and Counsel, or in our own denomination in the case of the General Council, there is some difference of view as to the functions of the central agency and the appropriate limits of its activity. This is inevitable and not undesirable. It is the necessary condition of all collectivity of judgment or of action. The National Christian Council is seeking earnestly and honestly to serve the whole cause in China and if it goes too far for some, it does not go far enough for others. It will make mistakes at times, but this, too, is inevitable and those who think that mistakes are made should seek to correct them and should always be free to bear their own testimony, but the Council should not be given up. Some very devoted and capable men, including Mr. Lobenstine of our own family, are giving themselves earnestly and untiringly to the Council and one hopes that our own Missions, while holding and speaking their own mind, will continue heartily to support the Council as they have voted to do.

With regard to the Missions Building, where the Council and our own and many other mission agencies have their headquarters, the facts and problems are well known to our Executive Council. It seems to me that perhaps the wise solution would be for all parties to recognize that the property is held by the Board legally as owner, morally as trustee, and that the Board's capital investment in the enterprise of the proceeds of the sale of 18 Peking Road, amounting to gold $152,-634, shall be accepted henceforth in lieu of its further annual contribution to the support of the National Christian Council, (and perhaps later of other similar union activities) which enjoys the entire net income of the building, and that as heretofore the Board will continue to pay the rent for such space as it occupies.

I have already spoken of the movement for Church union in China. This movement contemplates the union of the Presbyterian, Reformed, Congregational, United Brethren and a number of independent congregations of the Reformed faith. The creedal basis was approved at the Conference in Shanghai, April 27-29, 1922, which was constituted a provisional General Assembly of the Church of Christ in China and in which the following bodies were represented:

The Presbyterian Church in China.
The Synod of the Church of Christ in Kwangtung.
The Synod of the Church of Christ in South Fukien.
The Churches and Church Councils associated with the London Missionary Society.
The Church and Church Councils associated with the American Board of Commissioners for Foreign Missions.

This creedal basis is as follows:

"DOCTRINAL BASIS OF UNION

"Note a. The Church of Christ in China being autonomous will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated the united Church formulates this creedal statement of fundamentals.

Note b. Every office bearer in the District Associations and Local Churches of the Church of Christ in China shall declare his sincere acceptance and observance of this creedal statement.

Our bond of union consists:

(1) In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion.

The object of the union was defined to be:

The object of the Union shall be to bind the churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Chinese Church, which shall present a united living testimony to Christ and worthily represent to the world the Christian ideal.

The government of the Church is Presbyterian, with local church or parish, district association or presbytery, divisional council or synod, and general assembly. The powers of the General assembly were proposed as follows, but the statement was referred to the Executive Committee:

"The General Assembly shall have power to receive and issue all appeals, memorials, references and complaints, affecting the doctrine, government, and constitution of the Church, that are brought before it in regular order from the inferior judicatories, but appeals in cases originating in the session may not be carried beyond the Divisional Council.

"The General Assembly shall also have power of review and control, reviewing the records of each Divisional Council, approving or censuring the same, and it shall constitute a bond of union, peace, correspondence, and mutual confidence among all the judicatories of the Church.

"To the General Assembly also belongs the power to decide all controversies respecting doctrine and Church government; to point out and, if necessary, reprove cases of error in doctrine or in practice in any Local Church, District Association (Presbytery), or Divisional Council (Synod); to consider the petitions for the division of existing Divisional Councils (Synods) or the erection of new ones; to superintend all grades of education in schools under the control of the church, especially the curricula of its theological institutions; to decide upon the qualifications for ordination in the ministry, and to regulate the reception of ministers from other denominations; to regulate official correspondence with other denominations; to inaugurate missionary enterprises and advance the same and to further evangelistic work; to appoint commissions, committees and officers for all branches of work, give them instructions, delegate them needed authority and receive their reports; to repress schismatical contentions and disputations, and in general, as respects its lower judicatories, to endeavor by exhortation and instruction to correct conduct, broaden the spirit of charity, and confirm them in truth and holiness."

At the meeting of the Executive Committee of the Provisional General Assembly in Shanghai, May 11-13, 1925, the articles regarding the powers of the Assembly were modified to read as follows:

"The General Assembly, as representing the whole body of the Church, shall constitute a bond of union, correspondence, mutual confidence and love among all grades of church meetings (councils).

"The relation of the General Assembly to the Divisional Councils (Synods) is the same as the relation of the Divisional Councils to District Associations (Presbyteries). If questions arise concerning Church government or doctrine, the Assembly should consider and settle them in view of the circumstances of the time; but except in special circumstances should not receive representations directly from Local Churches (Sessions) or District Associations (Presbyteries.)"

And what then are the relations of the Synods to the Presbyteries?

"The Divisional Council organizes, fixes the rules and determines the boundaries of the District Associations; decides all appeals and other matters referred to it by the District Associations within its bounds; organizes and controls boards for evangelistic and other Christian work; and devises ways and means for strengthening and advancing the interests of the whole Church.

"To the Divisional Council belongs the power to decide all controversies respecting doctrine and Church government. Should there be error in doctrine or wrong practice in any local Church or District Association, the Divisional Council has the right to point this out and if necessary

give reproof. The Divisional Council controls all grades of education under the charge of the Church, especially is this the case with the curricula of theological institutions. It controls the appointment of pastors and decides their stipends. It regulates the reception of ministers from other denominations and regulates official correspondence with other Churches. The Divisional Council has authority to inaugurate missionary enterprises and to advance the same, and to further evangelistic work, to appoint commissions, committees, and officers for all branches of work, and give them instructions and suitable authority and receive their reports."

It was reported at this meeting of the Executive Committee that "no unsurmountable obstacles in the effecting of the union were reported" on the part of the Presbyterian Synods and presbyteries, and that two-thirds of the presbyteries had already approved the union. The London Missionary Society and Congregational Churches also reported that with the exception of their North China Churches the union was approved by their District Associations. I believe the North China Congregational churches object to any defined creedal basis, and, as I have already reported, some of the presbyteries object to the union on the opposite ground, that the creedal basis is not adequate or secure. The Executive Committee appointed a committee, altogether of Chinese, to confer with the North China Congregationalists and seek to reach some agreement. Meanwhile the Committee voted unanimously:

"(a) Our Committee unanimously reaffirm approval of the original basis of Union.

"(b) Each Synod, in addition to the Creedal Statement held in common by the whole Church is empowered to retain its original standards of faith.

"(c) The union of other communions with the Church of Christ in China should first receive the approval of the Synod immediately concerned."

The Presbyterian Church is to hold its dissolving Assembly in 1927. It was still undetermined when we were in China as to whether the new Union would include all the proposed and eligible elements or whether it would be effected with the North China Congregational Churches and part of the Shantung presbyteries and one or two others remaining without and continuing on their own basis. In either case the new Union will be the largest and strongest and most nearly national Church in China. All the elements involved are independent ecclesiastically of any western Church and the problem is accordingly wholly in the hands and under the control of the Chinese Churches, save as they may voluntarily rely upon missionary counsel and influence.

2. Extended discussion was given at Tsinan and Shanghai to the proposal of Dr. Goforth that the *Ichowfu Station* and its field should be transferred to the Continuing Presbyterian Church of Canada. As set down in writing by Mr. Allison of Tenghsien in conference with Dr. Goforth the proposition was:

1. That they will take over the whole Station including all the property at the face value of the property.
2. Take over all the Chinese workers or any foreign workers who desire to remain in that field.
3. Seek to observe present rules and regulations so as to not upset any work going on.
4. Would desire that School and Hospital workers continue for another year, the Canadian Church paying the salaries of both foreign and Chinese workers.
5. Would want to take charge of the work as soon as permission may be secured."

This proposal was considered sympathetically and exhaustively, and at length the Shanghai Conference reached, on many grounds, an adverse judgment as set forth in Findings 26622-26624. On returning home we learn that the home Church in Canada does not feel that it is in a position at this time to assume such a new mission in China. That will mean also that it probably cannot consider such a field as Yunnan. We must continue to bear the responsibility for both these fields.

Ichowfu is a large, open and needy area with 3,000,000 or more people dependent for evangelization on our station. We believe that it ought to have the funds for necessary completion of its approved property program and additional workers. A woman doctor and at least one new evangelistic missionary should be sent as soon as possible.

The *Yunnan Mission* is a heroic piece of pioneer work. Mr. Callender of the Mission was at the Canton Conference and came on the boat with us to Shanghai on his way home under doctors' orders. His account of the work and his appeal for it reached every heart in our company. And the missionaries in these remote stations, instead of complaining, argue that they are as well off as others. Dr. Park wrote us in October from Yuan Kiang:

"The Good Lord has blessed this work in the Red River Valley and is blessing it at present. We believe in this field, and see a wonderful opportunity for service. The Yunnan Mission has been a unit in its desire to see Yuan Kiang developed. The China Council has assisted us ever since Dr. J. Walter Lowrie's visit to the field. There were 225 baptized during the past Mission year. These being admitted to the

Lord's table, while 83 children received baptism also. We have been handicapped because of the retirement of Mrs. Belle E. Dodd and the resignation of Dr. C. W. Mason and wife and also Dr. Francis Brewer. Mrs. Callender at home with her family has made the past two years hard for Rev. C. R. Callender. Nevertheless we have made some progress.

"After seven years' service in Siam and four in Yunnan I am willing to say that I would rather by far accept climatic and health conditions in Yunnan Province than in Siam, or to be more definite, Red River Valley than Siam. I will state my observations to date regarding health conditions comparative with Siam field.

"In Siam we were comfortably housed with established work to follow along with.

"In Yunnan we have spent four years under thatch and mud roofs, living in hospitals, chapel buildings and bamboo shacks, working among new people who must be trained to assist in hospital, evangelistic and household duties.

"In Siam the mountains are low and not easily reached.

"In Yunnan three hours' caravan takes us to the nearest pine forests which are high enough for escape from summer's heat and a change from the life on the plains.

"The feasible plan would be for the missionaries to be prepared linguistically to work among the Tai and Chinese tribes people. The Tai and the official class of Chinese in the valley could be worked among during the cool season, from October the first to April the first, those in the highlands surrounding the Red River Valley could be cared for during the summer months dividing the year in half and attempting to reach all people, incidentally avoiding any extreme heat or cold.

"Lack of opposition from any neighboring denomination has been completely covered in statements made by our friends of these various missions in Yunnan.

Comparative Classification of Infectious Diseases

Disease	*Siam*	*Yuan Kiang*
Cholera	Common	Less prevalent
Malignant Malaria	"	" "
Leprosy	"	Scarcely seen
Rabies	"	Unknown
Plague	"	Unreported to date
Smallpox	Prevented by vaccine	Vaccine less used
Tuberculosis	Common	Plentiful
Sanitation	Bamboo House, Good	Mud house, Poor
Ordinary Malaria	Common	Common
Other diseases	Same	Same
Eye	Prevalent	Plentiful

"The conclusion would be that missionaries resident in the Red River Valley availing themselves of the opportunity of spending vacations in the nearby mountains or preferably spending the whole hot season in the hills and mountains, carrying on mission work among the many people located there, would have innumerable advantages over the missionaries of the Siam, India or Africa missions regarding the care of their health.

"Further, we believe that with proper housing and with the usual necessary precautions for missionary work in the tropics there will be no exceptional risks run in conducting mission work in Yuan Kiang Station."

It would be good if some denomination wanting a new and pioneer field could give this Yunnan Mission a speedier development and ampler support than we have been able to do. If it can, we ought to be ready to transfer this field. If it cannot, then we must do the best we can for the adequate reenforcement and equipment at least of our two present stations.

3. A careful study should be made of the proportion between all work, whether evangelistic or institutional, and the advance into new fields of need. Is there any of the old work which ought to be relinquished if it cannot now support itself or be taken up and provided for by the Church while we pass forward into regions beyond either in unoccupied towns and villages or in social groups or movements? The Chefoo Station submitted such a question as this to the Tsinan Conference:

"It is difficult to journey ten miles in our field without coming to a village in which Christians live. It would be well nigh impossible to find a village some of whose inhabitants had not heard the gospel. Dr. Corbett has visited almost every village in the region, Mr. Wells visited large numbers of them, and the present staff have done the same. While the work is by no means completed, the gospel has been planted in all parts of the field so that with enthusiasm and zeal the present Church can complete the task.

"The Chefoo Station would submit to the Conference for prayer and discussion the question whether in the providence of God the time has not come for the missionaries of the Presbyterian Board to move on from the older missions into new, less occupied territory; and to urge that new missions be established by the Board in other parts of China and as large a proportion as possible of the men and money now employed in the older missions be gradually transferred to these new missions."

The Tsinan Conference came to the conclusion that Shantung is far from evangelized and no action was taken looking to withdrawal from any part of it. Nevertheless the inquiry from Chefoo was altogether right. We ought to reexamine a great deal of our present work and before long we ought certainly either to reorganize some of it or transfer it, or transfer its support.

Some tables of comparative expenditures in these far eastern fields and each of them need new, careful study.

	Missionaries	*Cost of Missionaries*	*Native Work*
Japan	66	G $115,831.68	Yen 187,924 and Gold $7,656
Chosen	163	G 236,653.67	Yen 143,020
China	540	G 707,087.00	Mex. 572,354 and Gold $28,110

We need to analyze the native work expenditures.

	Evangelistic	*Educational*	*Medical*
Japan	Yen 94,324	Yen 62,797 and Gold $7,650	
Chosen	Yen 28,326	Yen 69,052	Yen 9,057
China	Mex. 145,399 and Gold $2,912	Mex. 222,112 and Gold $15,486	Mex. 33,727 and Gold $9,211

We need to note also the additional amount raised on the field itself.

Church and Evangelistic	*Educational*	*Medical*
Japan ...Gold $13,063	Gold $97,005	
Chosen ..Gold 309,991	Gold 69,772	Gold $58,779
China ...Gold 81,743	Gold 357,027	Gold $236,148

Some of these figures are no doubt open to criticism and I hope the Missions will examine them and propose any corrections, and consider how far the differences and inequalities in the fields are due to conditions and how far to methods.

4. The Findings on Literature and the Mission Press speak for themselves. It is wise to have the emphasis laid on literature which it is receiving on the field and at home. Such pressure will help, but while organization and resolutions and appropriations will aid, what we are waiting for is the producers, who must just appear, but who cannot themselves be produced.

At present it is said some 20,000,000 Christian books and tracts are issued annually plus some 11,000,000 portions of the Bible. And there is need of still more. The Communist and anti-Christian propaganda has flooded China with effective documents. We urged upon the officers of the National Christian Council the desirability of an equally effective and extensive distribution of wise and presuasive Christian literature. All agencies working in the field have learned a lesson from this hostile literature which has gone everywhere.

5. The Findings wisely, and in spite of a disposition on the part of some to lower standards, emphasize the traditional conviction of our Missions on the subject of the mastery of the language. The shorter terms of service, the long furloughs, the increased familiarity of Chinese and Japanese with English, and the ability to do some work without the vernacular combine against the stiff and persistent application of some missionaries to language study. Once again all that is necessary is to reverse the conditions and to think of the disability of a foreign preacher or teacher who came to America and who had no use or a very imperfect use of English.

In the matter of health the Board's Medical Secretary and the medical missionaries on the field are doing all that they

can do to safeguard the physical well-being of missionaries. The great difficulties today are not so much physical as mental. At the Medical Missionary Conference in Baltimore in 1925 Dr. Andrew Woods of Peking gave a list of the causes of trouble which often lead to breakdown and discontinuance of service. He suggested excessive introspectiveness, touchiness, shut-in-ness, egotism, amour propre, bookishness, self-distrust, theoreticalness, doctrinaireness, balancing of pros and cons, defective endurance, dread of pain, impatience—all psychological. It is good to set over against these enemies of missionary health and efficiency the characteristic good sense, humor, tenacity, unselfishness and loving kindness of the missionary body, and to contrast the short and surrendered ministries with the life long fruitfulness of the noble company whose names are known on earth and whose names are written in gold on high. Of scores of whom one might speak, I will mention only one. This is the inscription on the stone near the entrance to the Weihsien Compound close to the great church which Robert Mateer served and loved:

"This stone is erected by Chinese friends in loving memory of Robert McCheyne Mateer, D.D., who was born in Pennsylvania, U. S. A., February 8, 1853, and died at Weihsien, September 5, 1921.

"It was through his heroic self-sacrifice and persistent efforts under most discouraging circumstances that the Weihsien Station was established in 1883. Filled with love for Christ, Mighty in faith, Tireless in zeal, Broad in vision.

"Courageous, Generous, Resourceful, Forgetful of self, he lived to see the fruits of forty years' labor in the organization of over thirty churches, in the establishment of Boys' and Girls' schools of all grades, Bible schools for both men and women, the Station Cooperation Committee, the Mateer Memorial Institute at Tenghsien and the Cities Evangelization project."

On the opposite side of the stone is the same inscription in Chinese with the names of the thirty-three churches which he established. Carrying coffins in China is considered the work of coolies, but when Robert Mateer died the pastors whom he had trained bore his body to the grave.

We raised with the Shanghai Conference the question whether any missionaries had erred in engaging in any trade or business or in real estate dealings. The Conference knew of no cases calling for its attention but approved of a yet clearer expression in the Manual of the traditional rule and practice of our Presbyterian Missions against all such involvements.

6. In several of the conferences the difficult question of *relations of missions and missionaries to governments* and to

political rights, including the problem of indemnities for loss of life or property was discussed. Various proposals were made and rejected. The Shanghai Conference took no action and this was the only Conference whose Findings were authoritative. The only regional Conference which took action was Tsinanfu. There a Committee presented the following resolution:

"The Committee proposes that the conference recommend to the Presbyterian Board of Foreign Missions that it should neither seek nor accept indemnity for the loss of missionary life or property, or of misson property, caused by riots or mobs or as a result of civil wars.

"We make this recommendation in the belief that it is in accord with the teaching and practice of our Master.

"In no way can we more clearly reveal Jesus Christ to those who have injured us than to forgive them, and out of love to them, refrain from enforcing legal rights."

The Tsinanfu Conference was not prepared to adopt this and substituted for it the following resolution offered by Dr. Lowrie:

"While this Conference recognizes the evils arising from an abuse of existing rights of a foreign resident to be indemnified for loss by violence in a foreign land, it is of the opinion that such rights may better be waived by individuals and by the Board of Foreign Missions at discretion than that such rights of citizenship as are recognized by foreign nations the world over be disallowed altogether."

This whole problem of political rights and relationships is, as the Board knows from discussions in its own meetings, a very difficult one. The early Church found it so, as one may read in Cadoux's great volume on "The Early Church and the World." Probably the Conferences did well in not trying to make any statement regarding it. Any attempt at statement finds it difficult to combine the natural view and instinct of the missionary spirit and the clear policy of our government as stated repeatedly in the Evarts doctrine and by the present administration and very distinctly by President Taft in 1909: "A citizen cannot by contract or otherwise divest himself of the right, nor can this government escape the obligation of his protection in his person and property rights when these are unjustly infringed in a foreign country." This position is just now in issue between our country and Mexico, where foreigners were required to surrender their right to look to their own nation for such help as Mr. Taft said it was its obligation to give. In the case of Japan and China it is now proposed by some that the difficulty should be met and the missionary delivered from all implication in inter-

national affairs through the naturalization of the missionary as a full citizen of the land to which he goes. Dr. Timothy Lew urged this at the Foreign Missions Conference of the American and Canadian Boards, January 1927. There is something to be said for the proposal. Dr. David Trumbull did this in Chile and Dr. Verbeck would have done it in Japan if there had been any provision for naturalization at that time. At present, however, the plan would probably be found impracticable. It would mean the transfer of nationality for wife and children too and many things would result for which I suspect neither China nor missionaries are now prepared. Probably the suggestion looks forward to the day when Foreign Missions will have really ended in China and when the Chinese Church if it wants help from abroad will call men to come to China and to become Chinese citizens just as we now call men from Europe to come to us to become American professors or pastors. (Appendices B and J.)

On one aspect of the question of missionary relations to government our Board took the following action on April 19, 1926, in which there are some implications which go beyond the particular matter passed upon:

Attitude of Missionary Toward Diplomatic and Consular Instructions

The Special Committee appointed by the Board to consider the request of the China Council (No. 2675, December 17, 18, 1925), for a statement of the Board's policy when missionaries have been advised by American diplomatic or consular authorities to leave their stations in time of anticipated violence, presented the following report, which was adopted by the Board April 19th, 1926.

"The Board believes that it would be unwise to formulate any rule to be automatically applied to every case that may arise, inasmuch as circumstances at a given time and place might affect a decision as to the course that should be pursued. Some general principles, however, may be indicated:

"Since missionaries are American citizens who have not renounced their citizenship, and since they are living and conducting their missionary work under the protection of treaties which have been negotiated by their Government, they should recognize that the American diplomatic and consular authorities have a right to regard them as among the nationals under their jurisdiction, to expect due recognition of their official authority, and to express their judgment at any given time as to whether threatened violence renders withdrawal advisable. Such advice is to be regarded as within the proper discretion of the officials concerned and it should be received with all due respect. If missionaries receive the benefits of citizenship, and if by their acts they may involve their Government, they should recognize the right of the authorized representatives of that Government to counsel them. The presumption should be in favor of obedience to that counsel, and it should not be disregarded without clear and strong reasons.

"When missionaries have been advised by an American minister or consul to leave their stations, the Board has not found it necessary to send them instructions. It has never insisted that they should remain at a post of danger when they have deemed it advisable to withdraw. Being on the field they are better qualified than a Board in New York to estimate the character and extent of a local danger. They live among the people, they know their language, and they are able to secure the advice of wise native Christians. Diplomatic and consular officers have often recognized that missionaries are among the best informed men regarding local conditions. It has therefore long been the policy of the Board not to hamper missionaries by detailed instructions at such times, but, with entire confidence in their wisdom and devotion, to leave them a large degree of discretion. They have full power to withdraw without waiting for the consent of the Board, and funds for the attendant expenses are always available on the field.

"Missionaries have usually felt in such circumstances that, while the opinion of their consul had great weight and merited respectful consideration, their own knowledge of local conditions, and the sacred interests that have been committed to their charge, have justified them in deciding the course that they ought to take. They have often feared that withdrawal from a station in time of political disturbance might jeopardize the school, church, hospital and residential property that has been acquired and jeopardize too, the missionary work which has been slowly and laboriously built up through a series of years. Withdrawal might also have an unfortunate effect upon the native Christians, whose peril was often as great as was that of the foreign missionaries, and who could not claim foreign protection.

"Missionaries have remembered, too, that whatever may be the personal sympathies of individual ministers or consuls, they do not, as officials, feel that the spiritual motives and aims of missions are within their sphere. They are apt to deem it their duty to avoid risks and to advise others to avoid them. In time of political turmoil they are naturally disposed to look at the location of their nationals from a prudential standpoint. Indeed if missionaries had abandoned their posts every time consuls have advised them to do so, dozens of stations would have been deserted which, as the outcome showed, missionaries were right in continuing to hold. Missionaries have, therefore, sometimes wisely concluded that their duty to Christ, from whom they have derived their commission, has justified them in accepting risks which the civil authorities have disapproved.

"The Board is clear, however, that missionaries should not decide a question of this kind on individual judgment, unless, of course, grave emergency conditions do not permit consultation. The question whether a station is to be abandoned is of such moment that it should be submitted to the Mission or its Executive Committee. If it is practicable for a consul to send advice to missionaries, it is presumably practicable for the constituted authority of the Mission to do so. If after full deliberation and prayer, and such consultation as may be practicable, missionaries feel that it is their duty to disregard the advice of their minister or consul, they should carefully avoid any spirit of disrespect and act with the clear understanding that they accept the full responsibility for any risk that may be involved. It has been and it will continue to be the general policy of the Board to support the missions in the

positions which they may take in the exercise of their judgment and discretion in this matter."

In one sense this whole question of missionary relationships to politics is academic but in other senses it is very real and troublesome. The missionaries know themselves to be unselfish and loving and absolutely innocent of any guilt or evil as the agents or precursors of government or commerce, but there are some people who maliciously and dishonestly, and others who honestly and sincerely, and others who ignorantly and confusedly identify the missionary as a political or commercial agent of the Western Movement upon Asia or as an alien cultural agent and some see only the real evil of this movement of ideas and forces from without. Others see what they call evil but what in the end will prove to be good, and others see both evil and good but can not balance them, and while they may deem the missionary the best element, they do not always do so and, even when they do, they see enough weakness or failure, or they disagree with us as to what is strength and success, and in consequence bind the missionary enterprise in their thought into complicity with the other influences from without of which, whether justifiably or not, they make complaint. There is no easy road out of this entanglement. We have come to China from without. That is the undeniable fact. We must just try to be good and loving and friendly. As to political and legal rights missionaries are not going to commit any crimes. They are not troubled about jails or courts. All that they want are the simple human rights that are or ought to be conceded to everybody of every nation everywhere, and they want China to provide and assure these to all, her own citizens and foreigners alike.

7. *Our system of mission administration.* Our system is very simple and clear as laid down in the Manual,—the individual missionary with his duties and rights are defined, the station of which he is a member and its responsibilities, the Mission with its powers, the executive committee acting usually as the Mission ad interim between mission meetings and in many missions doing now most of the work formerly devolving on the Mission meeting, and, over all, in China and India the National Mission Councils of our Church functioning as a sort of central town government or bishop-in-commission. The scheme is good, and I think has worked as well as the scheme of any denomination. If we have lacked the advantages of the authority of bishop or superintendent we have had compensating gains. But our scheme had grave

defects, and these have grown as the supervision of the work has more and more passed to the Church or to cooperating bodies or to boards or committees over particular institutions or departments. We have a fine fellowship but there is a lack of supervision, of support of part by part, of continuity and of collective and corporate judgment and action. And there is danger that under the new plans individual missionaries will be really less restrained on the one hand and less pushed and helped than before. I am submitting herewith to the Executive Council some very suggestive critical papers on this subject presented to the Canton Conference by the Canton station which in this, and all other subjects, had made the most careful preliminary studies for the use of the Conference.

It would be easy to make many purely theoretical suggestions with regard to our administration in China. But in reality I do not think any change of committee arrangement or any paper statement of mission responsibility will be of any use. We must depend first on the good sense and ability of the individual missionaries and of the various cooperative agencies, and, second, on the work of the officers of the China Council in studying the developments ahead of us, and in consulting and advising with the stations and Missions and with every individual missionary. This is a great and difficult task and I do not wonder that Mr. Wells and Dr. Patton and Miss Frame would rather be back at their own local missionary posts again than at the work which they are doing so conscientiously and acceptably. But the administrative and executive work of the Council officers is indispensable. More so now than ever. They will have to follow up and follow out all these Findings and see that we carry on and through the policies of advance and adjustment agreed upon. The more efficient their work can be the more we ought to be able to save time devoted by others to overhead committees and conferences.

Further thought will have to be given to all these questions next year when we shall see the working out of present plans and be able to evaluate these Evaluation Conferences and know too whether China is moving forward constructively or falling into still greater temporary disintegration. It may then be found wise to work out some closer and more continuous administrative relation of the work to the Board at home through a special China Secretary of the Board moving frequently between the field and the home office. It would be better, however, to develop still larger autonomy on the field rather than more administrative direction from America. At the same

time both field and Board and home Church need in these days to move together with full understanding and confidence.

But above all, the longed for thing is a strong, free, independent, self-dependent Chinese Church with which we can work in happy supplementary fellowship and service, recognizing with joy its primacy and real responsibility.

5. SOME CLOSING CONSIDERATIONS

A. *The fruitage of the Conferences.* Dr. Kerr asked in one of the meetings in Shanghai what the members of the Conference expected from it. Dr. Patton compiled a number of the answers as follows:

Better understanding between Church in China and Church in U. S. A.

Smoothing out of personal relations in some of our Stations.

Better administration of Missionary work.

Deepening of interest and inspiration of the home church.

Readjustment of relations between the Chinese Church and the Mission in the light of new conditions.

Redefinition or re-emphasis upon our missionary aim; with an evaluation of each phase of our work in the light of that aim.

Scrutiny of our force to see how far each of us is contributing toward that aim.

Decision regarding numerous outstanding specific problems.

To determine whether or not our work is "top heavy" (over-institutionalized).

The development of a definite program of work, either intensive or extensive.

A new call to Christ's way.

That some way can be found so to concentrate all our thinking on direct Evangelism for the next few years as will entirely change the character of our work as a whole, and result in putting upon every foreign missionary, every Chinese worker, every Church member and every student in the higher schools, a burden of personal responsibility for the winning of those within reach to a saving faith in Jesus Christ.

A re-statement of principles.

A re-organization of the China Council on functional lines.

A plan to harmonize and unify our effort; eliminating present disunity and lack of mutual support in the accomplishment of our common aim.

Greater reliance on the power of personality rather than on organization.

A more definite standing for Christian principles—popular or unpopular.

Plans for helping forward work that is vital to the Kingdom, not through negative deliverances but through constructive attitudes and aid.

A reaction upon the Chinese such as will bring about a greater sense of responsibility for all the work of the church.

An inspiration for the missionary body through real and independent functioning of the Chinese Church.

A plan for the final complete transfer to the Chinese Church of such activities as may be agreed upon.

A distinct consciousness of the Conference members that we represent the great Presbyterian Church in the U. S. A. and that as such representatives we regard fraternally the developing Church in China and because of that fraternal regard we may express humbly and sincerely our convictions in matters relating to the Kingdom.

A consciousness of attitude that in the same fraternal—not paternal—spirit we may welcome the development of the Church in the full integrity of its plans and purposes.

A purpose to have one mission—not an educational mission and a general mission—and a determination so to limit or develop the personnel that we can build up an administrative plan to make the above purpose possible.

In any case the Conferences were worth while. A great outburst of life in the Chinese Church would sweep gloriously over and past many of their proposals which were made in faith, but in a prudent and conservative faith. And a great outburst of madness in China such as China has known before would result in wreckage from which it would take long to recover. We can only take the results of the Conference and go on quietly and trustfully and courageously, and accept whatever may come. And no one can tell what will come, it may be reasonable and patient progress or it may be disorganization and waste. But in time the real China will arise and abide.

B. A large part of the problem in Church and Mission in China today is economic, springing from China's poverty. Some part of it is the suddenness of the change that has come and the uncoordination of the new with the old and of the new with itself. Two letters from good men in China may be quoted supplementing each other. From one:

"For years our educationalists and our presbyteries have each been working independent of one another. They have not been cooperating and now as we are facing the present crisis in education and defining anew our educational aims and considering the regulations of the ministry of education for the registration of schools,—we face the danger of a cleavage between our educationalists (Chinese especially) and our ecclesiastical leaders (Chinese especially). Furthermore, the vocal part of our Chinese Christianity is not carrying with it the rank and file of the Church on these grave matters which have been demanding our attention during this past year. The vocal part is the Youth Leadership. They are that independent leadership for which we have been working and praying and without which type we could never have an indigenous Church. I rejoice in them and am in sympathy with them; nevertheless the great rank and file are still of the old type who do very little thinking at all, do no original thinking and are not much concerned over these matters that are so vital to the newer generation. It will take prayerful patience to keep the younger group from running away from the older more numerous group who are still thinking in last century categories."

From another:

"The loudest voices now heard in China in both church and state are not those of her best men and women. Rightly or wrongly these say little.

"The rank and file of the real workers in the Church are toiling on unembittered, though awake to possibilities of improvement.

"The chief non-spiritual problem arises from the inherent, unescapable disparity between the actual economics of daily living in the Chinese and the occidental races. And the trouble is largely brewed by returned students who have spent three or four years (usually at missionary expense) in the West, returning enamored of Western living amenities and unwilling to share the yoke of economic stringency worn by Asia since the 'penny a day' of Christ's time.

"Mencius tells of a farmer friend who grew restive at the sluggish growth of his springing wheat; he one morning carefully lifted blade by blade over a section of his fields—but found it wilted and dead the following day.

"Not so much do we need more and better methods as more life, more and simpler faith in God, in Christ, in His Holy Word."

There is truth and there is inadequacy in both of these letters. We need to work with these young men in love and faith and patience. They are meeting immense difficulties and some of them are as fine and noble men as can be found in any land. If they have their faults, we also have ours. The good Lord is patient with us all.

C. No one can face the facts in these lands and not see that the end of foreign missions is nowhere in sight. We have already noted the need and call for missionaries in Japan. Dr. Ebina, President of the Doshisha, repeated to us personally his plea for a fourfold increase of missionaries to Japan. I have already quoted the statement of the Conference between the Executive Committees of our Japan Mission and of the Church of Christ which closed with this resolution:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work and secondary grade both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of school and college faculties.

"The foreign missionary era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible."

"To the man who has a message of personal salvation," says a writer in "The Christian Movement in Japan, 1926," "and

the Japanese language to express it, all Japan presents an open door. Missionaries who are determined to obey the command of the risen Christ are finding places to preach every day. For outside of a few churches in the cities are hundreds of places where the Gospel has not yet been preached. . . . Out of the large cities there is no one to baptize." The Executive Committee of the Board of Directors of the Kumiai Church last year stated why it believed missionaries were still needed in Japan.

"Why Missionaries are Needed:

"(a). Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.

"(b). For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thorough going Christianization of Japanese culture, which is central to the culture of the Orient.

"(c). Because of the need of a medium for continuing friendly relations between Japan and America. We believe that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

In China the unreached people and villages are innumerable. At Tsinanfu in the discussion on occupation it was declared that in not one-twentieth of the villages in Shantung did a missionary or evangelist preach once a year. In Kwangtung there are 28,500,000 people and 36,000 Christians. It is half the size of France. In this province there are 193 towns and cities of over 5,000 population, 1,822 large villages, 29,200 small villages, 1,586 markets, or 32,608 centers in all. There are more mission stations in Kwangtung than in any other province in China, and yet less than one-third the hsien cities have resident missionaries. Six cities of 50,000 each have no missionary. The estimated population of the 23 hsien, for which two or less than two evangelistic centers are reported, is four or five million. We have single stations in Shantung responsible for evangelizing from one to four million people each. A missionary recently said that in seeking to locate a new mission for his church he could not find any unoccupied area, but he rejected Kansu and Yunnan as too

far away and he also ruled out area after area which is untouched from year's end to year's end.

And there are also unreached classes. Practically nothing is being done today for between one and two million soldiers, and Mr. T. Z. Koo, the National Y. M. C. A. Student Secretary, says, "Religious work among students in government schools is practically non-existent."

If it is the business of missionary enterprise to see that the Gospel is preached to every creature then the work of Church and Mission in China is only well begun. It is true that only a certain kind of missionary will be useful and happy, but then that is the only kind that should ever be sent—men and women of wisdom and love, or unselfishness and patience, of tact and capacity, who know the Gospel and believe it and are able to teach it. A missionary writes that the time is at hand when "only those who really love the Chinese people and are willing to pay the price of becoming intimate friends to some of them will be able to stay." But no other kind ought ever to have been sent. This is just the sort that the real missionaries have ever been. I heard Dr. Nevius say nearly forty years ago that the best friends he had were Chinese. It is well to have the true character of the kind of missionaries ever needed brought out distinctly. Bishop Roots does this in "The China Christian Movement, 1926," writing on the function of missionaries in China. He quotes one missionary correspondent:

"The function of the missionary in China today is changing, I believe, in this direction, that he will be less of an organizer or administrator, less of a technical instructor or director, more of a seer and spiritual teacher, more of a radiant saint, a revealer of true values."

And Bishop Roots adds:

"While missionaries are thinking in such terms, the Chinese Christian leaders are expressing similar thoughts. One of them, writing in Chinese, speaks of the need for direct service by missionaries, but 'even more important, for indirect attention, counsel and help.' Another writes that the really difficult problem is how to secure team work in getting over the racial differences and other things, like the way money is secured.

"The demand for true friendship breaks out in an appeal to the 'older missionaries' in China 'to look after the intellectual and spiritual growth of the Chinese leaders, and help with sympathy.'

"The rock bottom of obvious, but often neglected, fact is voiced in a thoughtful letter which closes by saying,

" 'It seems to me that looking toward the future we would benefit by thinking of the missionary's function in terms of a spiritual or religious contribution.' "

Just so. These were the original instructions: "Go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded to you."

D. But these instructions and this whole conception of foreign missions are called in question today. It is said that the old idea of missions as the effort to impart a knowledge of Christianity and to serve and help others, sharing with them whatever we have, must be laid aside in favor of a different idea, namely, that East and West must cooperate in a common search for truth and in an interchange of culture, and that the office of the missionary is one of international and interracial understanding rather than of the conversion of individuals from one religion to another, and that in consequence missionaries and the whole missionary enterprise must get rid of their "superiority complex" and conceive themselves not as givers but as partners of others who are equally able to give and from whom the West needs to receive. In so far as this new view finds out and rebukes any arrogance in the spirit of the missionary movement or invokes us to humility and gentleness or reminds us of the limitations of our own understandings and of our duty to conceive humanity as one body, we shall be thankful to it, even though as yet its own errors are precisely those of the arrogant spirit, of a want of humility in bearing and in opinion, and of emphasis upon division.

As a matter of fact the idea of the division of mankind into East and West, each with a distinct spiritual character and a distinct culture, is fallacious. There are no such distinct realities as Western and Eastern civilization. There are wider differences in the East and in the West than there are between East and West. As distinct cultural entities East and West have no existence. There are true and false ideas and practices in every land and these need to be separated and the true and good conserved, but these ideas and practices are not associated with the points of the compass and they are not resident in single races. The general ideas that the East is spiritual and the West material, that the East is pacific and the West military, that the East has great idealistic and cultural values which the West does not know, are all, I believe, erroneous. There is far more materialism and less spirituality in China than in America, and there has always been less peace and tranquillity. As to idealistic and cultural values it is very much to be desired that they should be defined. There are noble qualities in the Chinese and Indian people but they are not distinctively Chinese or Indian. They

are simply the human qualities which are noble wherever they are found, as they are found everywhere in humanity. The West as the West and the East as the East are no more distinct and in need of cultural interchange than North and South, or North-Northeast and South-Southwest. What is needed is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel.

But this way of stating the matter is only in answer to this erroneous view of missions. The true view, in our understanding is the primitive and the historical view. We believe that Christ came as the universal Saviour. He was born in Asia and the Bible which tells His story was written entirely by Asiatics, but He and the Bible are universal. They are not Western and they are not Eastern. The missionary enterprise is the effort to make Christ known everywhere. At the beginning it was men of Asia who brought the knowledge to Europe. Now it is men of Europe and America who are taking it to Asia and Africa, but it is not at all a matter of interchange of civilizations or of comparing spiritual culture. It is a matter of making Christ known to all the world. And the Christian Church must not be intimidated from this view that it has something to give to the rest of the world. It does have something to give and foreign missions is the effort to give it and the effort is at least as legitimate as the introduction of science and especially of modern medicine and surgery into China. No one objects to that as evidence of an unwarranted Western superiority complex. It is not Western science and medicine and surgery. It is the truth about these things, and that truth is universal, not Western. The young men from China and India flock by the thousand to the universities and laboratories of Europe and America to get something here. Why should it be right for these selected individuals to come and get it and wrong to take it to the great multitudes of their countrymen? And the Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fullness of Christ.

The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. They will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fullness of the Godhead bodily. China and India and America and all lands must unite in discerning this fullness.

The business of Missions is to make Him known as He is presented in the New Testament, and to ask all peoples to join with us and to let us join with them in the ever enlarging understanding of Christ and experience of His life and power. In this sense missions are a great mutual and cooperative undertaking between East and West and North and South, but they are not a search for something outside of Christ or in correction or supplement to Him. They are a frank and immovable expression of the belief that Christ is absolute and final and that He and His religion are to prevail absolutely and finally. That will mean the destruction of no good or truth any where in any race or any religion. It will mean only that that good and truth have been gathered home into Christ where all good and truth are found and where there is no darkness or evil at all. We and our conceptions of Christ are not absolute or final, but Christ is. We have a vast deal to learn and we must learn it everywhere. All that men and races have passed through is to contribute but it is to our thought of Christ and not to Christ or His religion that it is to contribute.

We must meet whatever reproach this view involves. Mr. Matosako Zumoto of Japan, publisher of the defunct "Herald of Asia," voices this reproach:

"Christianity comes to Asia in a spirit of arrogant superiority and attitude of narrow exclusiveness. Thousands of missionaries who are sent here at great expense, when confining their activities to language teaching, are not unwelcome, but as religious teachers their presence is an implied insult to the great moral and religious forces built by our noble civilization.

"Many American Christians are working hard in the interest of peace and understanding, but when Christians come in contact with people of other creeds the results are not always conducive to peace and harmony.

"Missionaries fail, or refuse to see that the East has her own faith and philosophy favorably comparable to those of the West. So the East is capable of progression in spiritual matters without Western guidance.

"Consequently attempts to thrust Christianity on us cannot fail but breed discord, ill-feeling and strife.

"Unfortunately the religion of the nations which now dominate the world is of the masterful, imperialistic and exclusive type, and therefore cannot be counted as a force for harmony, at least so far as relations between East and West are concerned."

If we have shown a bad or haughty spirit we have misinterpreted Christ or we have done so if we have represented Him, or if we have made His faith appear, as exclusive of anything but evil or as defective in failing to include all good. But if what Mr. Zumoto objects to is the idea of Christ's absolute finality then he has found the place of clear and permanent cleavage between his view and ours. Only he makes several mistakes. Christianity does not come as a stranger to Asia. It returns to Asia as its first home. And it returns as it went in peace and love. No one can thrust it on Asia. It is simply offered to men who have the same right to it and the same need of it as we.

Undoubtedly the presentation of Christ and Christianity to the world by those who have sought and are seeking to make Him known has been inadequate and defective. It has been rendered difficult by its confusion with other ideas. The missionary was a foreigner. He came across gulfs of economic and intellectual divergence. His mission had, or even when it had not, it appeared to have, political implications. Some of these were innocent and unavoidable but others were compromising and misleading. Much of this confusion was inevitable. For Christians are members of mankind and citizens of nations and they cannot lift themselves or their religion out of the world. The Saviour refused to pray for His disciples that they should be taken out of the world. He prayed instead that they might be kept in the world. It must be our effort and prayer thus to be kept—kept from forgetting our Gospel, from any fear of restating it for new and altered times, from being so eager to restate it in terms of our own day that we forget to state it in its everlasting terms, from all pride, save pride about Christ, from all reliance on any resources or supports save truth and love, from all false philosophies, from all entanglements which really hinder the coming of Christ's

kingdom of righteousness and peace and from every injustice of judgment or of attitude whether toward China or Japan or Chosen or toward Christ. At the last we shall discover that China, Japan, Chosen, Christ—it was all one. "I was hungry. Inasmuch as ye did it unto them, ye did it unto me." The foreign missionary enterprise persists in conceiving our human problem and our human duty now as we shall be confronted with them at the last, in terms of the relationship of Christian men to every other man in the name of Christ.

V. PERSONAL REPORT OF THE EVALUATION CONFERENCE MISSION

HUGH THOMSON KERR

IT is fitting that I should express to the Board of Foreign Missions my personal appreciation for the privilege accorded me in accompanying the deputation sent to visit our mission fields and to represent the Church in the Evaluation Conferences held in Japan and China during the summer and fall of 1926. I am grateful for the privilege and for the increase of information and inspiration which has come to me from that experience.

The call found me, in a sense, unprepared, and the time for preparation was short. I did my best to overcome the handicap of lack of definite Board experience and intimate knowledge of particular missionary problems. I am indebted to Dr. Speer for putting at my disposal documents which enabled me, in some measure, to enter into a sympathetic understanding with the problems and difficulties which are being faced in the Far East.

Dr. Speer has presented to the Board a comprehensive report covering the details of the Conferences held, together with recommendations and conclusions. It is my purpose in this report to set forth some personal conclusions based upon the facts discovered and information gathered on the field. I do this somewhat reluctantly, knowing that judgments and conclusions may be incomplete and immature because of lack of adequate background.

JAPAN

We arrived in Japan August 16, 1926, and remained until September 6th. Later in the year I returned and spent from December 9 to December 14 visiting our mission institutions in Toyko. My second visit gave opportunity to alter and appraise first impressions, and I am grateful for the additional insight which it afforded me.

It was mid-summer when we arrived and the mission work was largely at a stand still. The summer vacation period was on and the missionaries of all the denominations were in summer residence. Among the places which I visited in

Japan were Tokyo, Kanazawa, Osaka, Kyoto, Tsu, Yamada, Gotemba, Nojiri, Karuizawa and Shimonoseki. The work at the stations was being carried on in a quiet way by the Japanese workers. At Gotemba, Nojiri and Karuizawa I attended conferences both of our own mission and of workers from all the denominations that had gathered at these points for the summer. Most of my time was spent at Karuizawa at our own mission meeting, with the interdenominational conference and with representatives of the Church of Christ in Japan. The Christmas season was drawing near during my second visit, and it was an inspiration to see how the Christian spirit was making itself felt in direct and indirect ways in the life of the nation.

Entering Japan from America one is attracted by the strangeness of things Oriental and the charm and contrast of things Japanese. Antiquity is in the atmosphere. Entering Japan from China one is conscious of the dignity of law-abiding civilization, the working of an efficient government and the mingling of things ancient and modern.

Japan is a nation in transition. Old things are passing away and all things are becoming new. One is not sure, however, that the new is better. The country has been electrified and the people educated, but the old sanctions and restraints are slipping, and many of the best thinkers of Japan are conscious of the dangers which a nation in transition is compelled to face. In a letter to Dr. S. H. Wainwright of the Methodist Mission a leading Japanese merchant of Tokyo who had made a recent tour of Japan wrote: "I was deeply impressed with the general uncertain feeling, socially, politically and financially, and in every other respect; the silent but clamant longing for true religion among thinking people, more for their children than for themselves. They say the world is getting bad, or worse, and the country is changing fast and dangerously, and the only way to save it and our prosperity is the appearance of a true Saviour and the power of a true religion. I am sure you good people are already aware of all these signs of the times, good and bad, without my telling, but what I want to bring to your special notice is what I think now is the chance for all churches, missions and individuals to join together in their common effort for saving the wavering nation and its teeming millions."

This same fear concerning the deeper issues of national life was expressed in an interview which we had with one of the representative publicists of Japan. In effect he said, "I am not happy over present conditions in Japan. Japan is making

rapid strides towards an industrial order, but all is not well with Japan. The history of Japan is mysterious. No one knows her history. I have been studying the history of Japan for fifty years but I am uncertain as to her past and as to the deepest movements of the Empire. The moral sanctions of the nation are changing and while I am not a Christian, I am seeing no hope for Japan but in the teaching and ethics of Jesus." We heard many such expressions from leading Japanese gentlemen and such expressions are encouraging and at the same time discouraging, for while many are convinced of the intellectual and moral superiority of Christianity, they are not willing to pay the price of moral heroism and personal sacrifice.

On the surface, the political and social life of Japan seems tranquil enough. We were permitted to see something of the quiet and reverent loyalty of the people towards the Emperor and the Imperial family but recent political enactments show that there is not only restlessness but agitation among the common people. Since Japan became a representative government the franchise has been confined to some three millions of people. Recently, however, the suffrage has been increased by the addition of ten millions, but so fearful are the political leaders concerning the effect of the extension of the franchise that the government has not yet dared to test out any national issue through this enlarged popular vote. No secret society is allowed to exist in Japan and the Parliament has passed what is known as the Radical Control Bill, which is intended to keep out of Japan all Communistic and Socialistic literature and propaganda in the effort to save the nation from Russian influence. A strict censorship is maintained regarding all literature and text books.

Meanwhile social unrest increases due to taxation on account of past wars and the earthquake disaster and the constantly increasing cost of living. The area under cultivation in Japan is small and industrialism is changing the entire social fabric of the nation.

The Imperial Parliament has announced that Shintoism is not a national religion but an ancient symbol of patriotic loyalty. Nevertheless thousands enter by the Torii and pay obeisance at the Shinto shrines. It seems still to be the popular religion of Japan. Buddhism, especially the Shin Sect, gives promise of an intellectual revival and there is an increase of imitation of Christian methods and the Christian message and Christianity as yet holds the allegiance of a narrow margin of the people. There is no doubt, however,

that Christianity has laid hold upon Japan and enters through a thousand doors into the life and thought of the nation.

We see on display books of all languages and among them books which proclaim a mechanistic and deterministic view of life, and yet one finds in the same shop the eternal literature of the Spirit, and during the Christmas season there are everywhere on display the symbols of Christian art.

It has often been said that the Orient gets only the outcast films of the moving picture industry. One can see in Tokyo advertised along the Movie Highway the cheap and common titles of our cheapest movie world, and yet one of our Tokyo missionaries tells an interesting story of how through the film the Christian Gospel is proclaimed in the Imperial Palace. This missionary visits the Palace to instruct two little girls belonging to royalty. The night before a picture was thrown on the screen which showed Jesus as the Shepherd carrying a little lamb in His arms, and next day the entire Christian story had to be told and retold for eager ears and hungry hearts.

Dr. William Elliot Griffis, who visited Japan as we were leaving, told us how hopeless the early missionaries were of introducing Christian music among the Japanese. He said the early music of the Japanese gave him the stomach ache, but now one hears everywhere the sound of the Gospel in song. I spoke one morning at the Woman's Christian College, and a young Japanese girl in the graduating class sang with perfect enunciation and cultured voice Mendelssohn's "O Rest in the Lord." It was worth a trip to the Orient to hear just that one unforgettable Christian appeal in song. On the last Sunday spent in the Orient I attended a Christmas service conducted by the students of government schools. On the platform was a decorated Christmas tree. A musical service of Christmas carols was rendered by the choir of the Woman's Christian College, led by Mr. Kioki, a trained musician and organist, a product of our own Presbyterian mission, and nearly two thousand young Japanese students, men and women, sang with one voice, "Joy to the World, the Lord is Come." Ever since hearing the music and the message it has been echoing in my heart.

During our conference with the Japanese leaders of the Church of Christ in Japan Mr. Tagawa, now President of the Meiji Gakuin, set forth some very interesting reasons for his optimism concerning the strength and influence of Christianity in Japan. Mr. Tagawa stated that some years ago he had been very much discouraged concerning the results of Christian Edu-

cation in Japan but recently he had changed his mind and gave reasons for his renewed confidence. Among those reasons was the result of a questionnaire which had been diagramed and displayed at a recent municipal exhibition in the city of Osaka. The questionnaire had been submitted to the middle schools of Osaka and came from nine thousand pupils.

1. What is the religion of your family?
   8,000 Buddhists
   400 Shintoists
   330 Christians
2. Are you a believer in God, or gods, or an Atheist?
   70%—Yes
   20%—No, Atheist
   10%—Don't know
3. Do you desire to believe in God?
   80%—Yes
   10%—Indifferent
   10%—No.
4. What religion do you wish to believe?
   3,000—Buddhism
   1,500—Christianity
5. Have you ever read any religious book or books?
   Great many said "No"
   1,400—The Bible
   400—Books about Christianity
   400—Books about Buddhism

This questionnaire indicates the general attitude of boys and girls in the high schools of Japan. The conclusion is reached that while there were eight thousand Buddhist families represented there were only three thousand Buddhist believers among the young men and women who answered the questionnaire, and at the same time while there were three hundred and thirty Christian families represented there were fifteen hundred Christian believers or enquirers. Osaka is an industrial center, but boys and girls are thinking along religious lines and Christianity is making headway along the channels of intellectual life and leadership.

Further evidence may be obtained from a more direct and interesting source, a recent report made by Mr. Shimomura, the head of the Religious Bureau of the Department of Education. He was speaking recently to a convention of teachers composed chiefly of Buddhists. He pointed out that 75% of the people of Japan were Buddhists and that only a small minority were Christians. He had made a study of student

organizations in some 177 colleges, all of which were government schools. In these 177 colleges there were 222 religious organizations; 101 Buddhist, 114 Christian, 2 Shintoist and 5 miscellaneous, with a membership of 11,975. In these organizations 6,992 were Buddhist, 4,924 Christian, 180 Shintoist and 579 miscellaneous, and from this student body interested in religion the result of a questionnaire revealed the fact that the student preference was 45% for the Buddhist faith and 51% for the Christian faith. In speaking to the teachers in session Mr. Shimomura said that there were few enquirers concerning Buddhism and if the Buddhists did not awake, in fifty or a hundred years their influence upon the nation would be lost.

These facts relating to the progress of Christianity are encouraging, but traveling through Japan one who is interested in the propagation of the Christian faith looks out upon the great unevangelized rural districts with a sense of oppression. It sounds strange to hear from missionary lips such words as restriction and limitation of the missionary enterprise. Japan is still unevangelized. We are told that there are nearly ten thousand villages in which there is as yet no witness to the Christian faith. In the populous cities the light burns but there are vast areas of encircling darkness. Great classes of people are segregated and untouched by the Gospel. There are more than three million factory workers, two million five hundred thousand fishing folks, four hundred thousand sailors and five hundred thousand miners. There are over a million unemployed and eight hundred and fifty thousand victims of tuberculosis with an annual death rate of eighty-five thousand.

In the light of facts such as these we can understand the action of the mission in asking for reinforcements and a strong undergirding of the missionary work in Japan. One of the first questions asked in a conference of missionaries representing all denominations was "Why has the presentation of Japanese missionary work been obscured in the thought of the Home Church?" That question may be answered in several ways, but there is no doubt that our missionaries in Japan feel that the work in Japan has not received the emphasis which it deserves. They say that the presentation of the missionary work in Japan has received less and less emphasis in the home constituency. They point to the slowing down of their work because of under-manned missions and reduced staff. It was pointed out in the conferences with the Japanese representatives of the Church of Christ in Japan that in four years the net loss from our missionary forces in Japan was

twenty-four, and on account of the age limit the Japanese mission today is facing further and more serious depletion. Official action was taken by the mission and by the representatives of the Church of Christ in Japan, asking for missionary reinforcements. This subject deserves continued and serious attention on the part of the Board. It not only involves questions of policy but also is related vitally to the task of recruiting and the securing of missionary volunteers acceptable to the Japanese Church, and capable of appreciating the growing power of that Church and relating themselves to the tremendous unfinished task of evangelism.

The Japanese pastors, in their conference, pointed out that it was not a question of numbers, but a question of quality. It is of interest in this connection to place beside this demand for quality the statement of Dr. Griffis regarding the early missionaries to Japan. He stated that Dr. Verbeck, for example, spoke four languages fluently and that the first five Christian missionaries to Japan may have had their intellectual equals but had no superiors in the world. The question of quality raises, however, unanswerable questions, for that is a demand which is not fully met even by the Church in America, and the work of recruiting is as urgent and vital for the Home Church as it is for the foreign field, deserving consideration by the leaders of the entire Church.

The most perplexing problem considered in the conferences held both with the Mission and the Church related to the question of cooperation between the Mission and the Church, and concerning this Dr. Speer has made a full report. The result of the conferences between the representatives of the Mission and the Church of Christ in Japan was not conclusive nor entirely satisfactory. Possibly no formal plan can be devised which will solve the perplexing problem of the relationship between the Mission and the Church. The problem cannot be solved in that way. If it could be, then in the plans operative in other denominations we might discover the secret of success. We were told, however, that plans of cooperation between the Church of Christ in Japan and other sister denominations worked no better than the plan now in existence between our denomination and the Church of Christ in Japan. One clear and certain conclusion, however, can be drawn from the conference and that is that a mutual spirit of trust and confidence is necessary before any plan of cooperation can be effective. Probably reasons can be given that would be valid to explain all criticism, and every phase of dissatisfaction presented, but beneath all efforts to give

satisfactory reasons for the lack of effective cooperation a "listener-in" came voluntarily to the conclusion that somehow or other there was a sense of disappointment and even distrust which would be removed only through an increase of good will and a spirit of mutual love and confidence. My notes contain repeated statements on the part of the Japanese brethren which give expression to hopes still unrealized. A few of these expressions may be set down here. "Our present plan is not satisfactory. There is a lack of clear understanding between the Church and the Mission. Each goes on its own way. Missionaries rarely attend Church meetings of the Presbytery and Synod and on the other hand the Japanese pastors do not know what goes on in the Mission. The Mission has its meetings and discussions but the Church does not know what goes on. New missionaries come concerning whom the Church knows nothing and has no information, and this lack of understanding is fruitful of misunderstanding. We need little formal cooperation and more heart cooperation." One of the most respected members of the conference said, "In the old days the old missionaries attended all the Church meetings. Now there is hesitation and the missionaries do not come. *Why don't they come?* We need a real spirit of cooperation. I suppose they are interested, but why don't they come and show their interest?" The Japanese members of the conference were insistent upon the position that the missionary's task was far from finished and that more missionaries were needed, and the opinion was unanimously expressed that in their judgment the American Board, in sending no more missionaries for evangelistic work, was making a calamitous mistake. Changes, doubtless, will have to be made in regard to plans of cooperation; but the most perfect plan requires the spirit of mutual good will and personal confidence.

From both the Japanese Church and from the Mission there was a call for evangelistic emphasis. On the whole the opinion of the Japanese brethren was directed to placing the responsibility for the evangelization of rural Japan more and more upon the missionary. The present Church of Japan they say is not competent to evangelize the nation, and that help is still needed in this great task. At the same time the missionary body is drawn into educational and administrative work, which is becoming more and more centralized.

The annual report submitted to the Mission at Karuizawa says: "There seems to be unanimous agreement that the opportunity for advance and the reason for continued missionary effort lies in neglected rural Japan. The classes which form

the backbone of the nation, the farmer and the fisherman, who constitute 70% of the nation, have never really had the privilege of hearing the Gospel. To these may be added the great commercial and industrial classes which have barely been touched. The indigenous churches will sooner or later be self-supporting and independent from foreign aid, but in the meantime they are responsible for the evangelization of the unreached millions in Japan who are still outside the churches, and in this work, as pioneers, the missionary has a big part to play. The virgin fields still await the sowers. Many missionary contingents are still needed in addition to those already there. A Church of a quarter million is still too small to attempt the evangelization of sixty millions. Five young farmers came twelve miles to the Mission residence in Yamada, the Shinto capital of Japan. They informed the workers that as no Christian teaching ever came to their village they had come to town seeking it for themselves." It would seem to me that the relating of our missionary staff to the present evangelistic problem requires re-study. I am impressed with the educational qualifications of the Japanese leaders with whom I came in contact, but I am also impressed with the lack of an ambitious evangelistic zeal that burns with undying and passionate love for the evangelization of the unreached millions of the nation.

A beginning has been made in connection with work among government students, but it is only a beginning and the government student situation through the entire nation should have the consecrated attention both of the Mission and the Japanese Church. There are thirty thousand government students in the city of Tokyo alone. This constituency will increase. There are forty Chinese students from the Province of Yunnan studying today in Tokyo. This is an illustration of the way Tokyo is drawing to itself the youth of the Orient. The student field is most promising and attractive and results far in excess of financial contributions can be secured by the employment in this specialized field of properly qualified missionary talent. A conference with the University Department of the Board of Christian Education might produce far-reaching results. It is a simple and not a complicated problem. It is a question of securing personal leadership which is qualified to relate itself both to the student body and to the University faculty, and requires a personality which is consecrated not merely to Christian Education but to an intense devotion for evangelism.

The problem of Christian Education in Japan presents many

encouragements and faces great difficulties. The pressure of the government system of education is everywhere evident, and that pressure will become more and more intensified as the years go. Already the efficiency of the government schools has made primary school education on the part of the Mission unnecessary, and everywhere it is raising the standard of scholarship in middle schools and in colleges. The demand for efficiency and standardization will become intensified and our schools and colleges can only continue by maintaining or excelling the standards demanded in the schools and colleges of the nation. To maintain this standard of increasing efficiency in administration and in curriculum demands consistent oversight and perhaps in the immediate future the expenditure of increased revenue. Many of our stations and educational institutions are inadequate and in some places are unworthy of our great Church. It may be the wisest policy on the part of the Mission to concentrate upon fewer schools so that the standard of excellency may be maintained.

Our educational institutions on the Mission field are not competitors, however, with the schools of the government, and their primary purpose is to secure an adequate trained leadership for the Christian Church. If we fail in this we have failed of our educational purpose on the mission field. In an estimate made of some forty-seven Christian schools by Dr. William Merrell Vories of the Omi Mission, facts that are far from encouraging are presented. The statement is made that 38% of the teachers in these Christians schools are non-Christians; that there is an average of nine non-Christian teachers for each of these forty-seven schools, one having forty-three non-Christian teachers and six having over twenty. I do not have the statistics for our own Mission Schools, but I have reason to believe that the situation is still far from satisfactory. Dr. Vories states further that these forty-seven Christian schools that have been investigated have graduated 24,808 students and that only 7,129, or 29%, have been Christians. Nine Christian schools with over 700 each enrollment have 9,123 graduates with only 750 Christians, or 8%. Out of 1,000 graduates from fourteen Boys' Schools with an enrollment of 10,572 only four entered the Theological Seminary and eight Christian work. Dr. Vories thinks that many of our schools are too large for successful personal and evangelistic work, and in his letter he says: "It is a desperate state of affairs when the one message which the world needs today is not being presented adequately, and so is failing to get to the future leaders of the nation. I seriously doubt

there being any virtue in sending out any more missionaries who are not of the pioneering and prophetic type, but who are satisfied with carrying on slip-shod institutions." I am not prepared or qualified to pass judgment on this rather severe indictment, but the situation demands careful investigation and evaluation.

My association with the theological professors whom it was my privilege to meet brought great encouragement and inspiration. One is impressed with the scholarly qualifications and personal devotion of these men who are set for the training of Church leaders. There is discouragement in the overlapping which is evident in the theological education carried on in behalf of the Church of Christ in Japan. One rejoices in the growing consciousness of the Japanese Church and the fact that more and more the native Church is becoming autonomous and self-propagating. The responsibility of the Church, however, for the training of her own leaders is necessary before that Church can be called an indigenous national Church, and I look eagerly forward to the time when the Church in Japan shall train and equip in her own theological seminaries an adequate and qualified Japanese ministry.

The last address which we heard in Japan was delivered by Doctor William E. Griffis to a select audience of Japanese pastors and American missionaries. The address was full of information and high encouragement. Dr. Griffis went to Japan in 1870 and he told how in Central Japan he saw a group of 100 Christians, men, women and little children, dressed in the criminal crimson, being led out to prison rather than deny the Christian faith. One can still see in the Imperial Household Museum in Tokyo a defaced bronze crucifix upon which those who were willing to deny their faith had trampled, and then in resumé this veteran Christian showed the progress which Christianity had made in the Empire and so marvelous had been that development that all he could say in grateful reverence was "What hath God wrought?"

CHOSEN

Our time in Chosen was altogether too limited and restricted. It was limited in duration and in the extent of our observation. We spent a day at Taiku, several days at Seoul and a weekend at Pyengyang. We found, however, that the mission stations were in full swing and these days were full of conferences, itinerating and speaking engagements. The men and women of the mission were at their posts. The schools were organized and operating. The colleges were moving forward

in their schedule. The hospitals were crowded with patients, and native workers were preparing for their fall campaigns.

At the Mission station at Taiku everything was in readiness and the diagrams and charts prepared so that we might quickly come to intelligent conclusions concerning the work being carried on in southern Chosen. It was one of the most successful conferences we attended. The organization of the station was outlined, supervision of villages and rural communities was presented, the contributions of the native Church estimated and the progress of Christianity in Chosen set forth in appealing charts. The very efficient and effective work carried on in the meagerly equipped hospital was presented and the results shown were among the most hopeful and inspiring which were presented in any of the mission fields visited. The work done in the Leper Asylum connected with the hospital was visited and its fine achievements appreciated.

We were fortunate to be in Taiku when the native workers from the Church were in their fall conference, preparing for their fall evangelistic campaign. Some 250 pastors and elders were meeting for prayer and conference and study, and we saw something of the sources of power of the Korean Church in that prepared body of Korean Christians.

In the city of Seoul, the capital of Chosen, one comes in contact with the throbbing power of Christianity in the midst of a heathen environment. We were met at the station by the English-speaking Secretary of Baron Saito, and invited to luncheon. We felt the encouragement for missionary work in that generous and gracious act of the Governor. There is no question in my mind that the government of Chosen, under Japanese control, is seeking to do the very best for Chosen. At least the Governor and his associates expressed every sympathy and encouragement for our missionary work, and were eager to secure in the up-building of the Korean people all the help and assistance possible for the missionary to render.

The Chosen Christian College, the Severance Union Medical College with the Hospital and Nurses' Training School, the John D. Wells Academy, the Pierson Memorial Bible School, the Bible Institute and the Woman's Evangelistic and Social Center, together with the work of the churches and the Sunday School and the work of the Christian Literature, were reviewed with interest and deep appreciation.

The gathering together of representatives of all the Christian organizations in the John D. Wells Chapel was a memor-

able occasion. Perhaps five hundred men and women were crowded into the auditorium and one felt that the Christian movement in Chosen had taken hold upon the manhood and womanhood of the nation.

We arrived in Pyengyang with the delegates to the General Assembly which convened in the city during our visit. It was inspiring to see the Korean Church in action. One had no doubt concerning the autonomous and indigenous nature of the Church in Chosen. The Moderator was elected on the second ballot, without nominating speeches, and when elected begged permission to withdraw on account of his lack of ability to guide the deliberations of the Assembly. He belonged to that veteran regiment of sacrificial Christians who had bought their standing in the Christian Church by imprisonment for their faith. There seemed to be neither doubt nor hesitation concerning the purpose of the Church in action, but the Moderator's sermon voiced certain fears which afterwards were reiterated by the Assembly itself. The Moderator claimed that the Korean Church had no reason to be proud of what it had done. He pointed to the intellectual alertness of the pastors of the Japanese Church and voiced a warning concerning the coming of non-Spiritual elements into the native church. He deprecated the custom of sending Christian children to secular schools and challenged the Church membership to a truer and deeper devotion. Nowhere during our journey did we see the fruits of Christian missions so evident as in Pyengyang. The crowded churches, with Sunday School scholars during the morning hours, the children from nine to ten, the women from ten to eleven and the men from eleven to twelve and the afternoon and evening services crowded with eager worshipers. It is an experience of a life time to listen to the church bells in the evening calling the people to prayer, and to pass along the main streets and see dozens of stores and shops closed, testifying eloquently to the reality of the power of Christianity in the lives of the owners.

In Chosen one is constantly conscious of the pressure of the economic problem. It touches the church and school life of the entire Christian constituency and relates itself to the problem of self-support. There were frequent expressions to the effect that the Japanese government was putting pressure upon the Korean Church and people, and that the government favored the Japanese over against the native Koreans. Professor John H. Reisner of the Agricultural Department of the University of Nanking, had recently made a study of the economic conditions in Chosen and the result of his investigation

would not justify such conclusions. Dr. Reisner thinks the Koreans are better under Japanese control, and that before Chosen lost its independence the land was passing into the hands of Korean landlords who were more grasping and less considerate than the present Japanese land owners. The farming constituency comprises 80% of the population and less than 17% of the area of Korea can be cultivated. Almost all the farmers who were interviewed by Dr. Reisner were in debt and paying interest to the amount of three to five per cent per month. The cause of debt is famine, sickness, and marriage and funeral expenses. 42% of the farmers investigated rent all their farm land. 34% rent one-half and own half. 19% own their own land. 3% cultivate half and rent the other half of their land, and .70% are in the position of being landlords. The Japanese government is steadily increasing the area of cultivation and estimates that nearly five million acres can be brought under cultivation by the control of floods and by reforestation. Perhaps our missionary work could relate itself more intimately to this underlying and fundamental economic problem which is so closely related to the well-being and well doing of the Korean people.

The situation is recognized in the industrial work carried on in connection with our Mission, but the problem has not been met in any comprehensive or efficient manner. The Japanese government, however, can be depended upon to accelerate the movement toward economic independence. In our interview with the Governor the statement was made that the chief difficulty lay in relating the middle class people to problems of industry, education and the avoidance of debt.

The pressing problem which is agitating the mind of the Korean Church and the Mission relates to the registration of our schools with the government. The solution of this problem does not belong to the present only, but also to the future. Chosen is under the Japanese government and gradually the system of education in vogue in Japan will be made effective and compulsory in Chosen. The adjustments necessary for the Mission to make must be made in the light of this progressive Japanese policy, and it would seem to me to be advisable for the missionaries in Japan and Chosen to be more vitally related to each other and to the problems than they seem to be at present. Mutual help may be received and given by a closer affiliation of our missionary forces in these two missionary fields. As the Japanese system of education becomes more and more prevalent in Chosen primary education will become less and less possible and standards of education will, of

necessity, be raised. There was doubt in the minds of many of our missionaries that the government was seeking to place restrictions upon our missionary education. I am not convinced that this is the attitude of the Japanese government. In the interview which we had with the Governor and his Secretary it was made very clear that recognition was delayed on account of academic standards. It would appear that the rising standard of Japanese education in Chosen will make necessary the readjustment of many of our school problems and probably the same policy which is necessary in Japan will become increasingly necessary in Chosen.

In this connection one feels that the Chosen Christian College has been modeled along right lines. It must be kept in vital touch with the Korean Church. There should also be developed a college for women of the same standard which will create leaders for the Korean Church of tomorrow.

The problem which confronts us so acutely in China seems to have been solved along right lines in Chosen namely, the competency and authority of the native Christian Church. Notwithstanding the economic poverty of the people the Church has risen steadily in membership and in financial strength. There is a sense of power which is a joy to recognize and the General Assembly with its qualified leaders and its fellowship with the missionaries on terms of ecclesiastical equality, is inspiring and encouraging.

The missionaries are in vital relationship with the work and worship of the native Church and are related to the congregational and church life. Doctors and teachers, as well as ordained ministers have a place in developing local indigenous churches.

The evangelistic zeal and fervor of the Church in Chosen may not be as intense and ardent as it was in years gone by. Dr. Moffett stated in the conference that there had been a cooling of the evangelistic passion among the Korean workers, but there seemed to be now a return to the old enthusiasm. The Church of today is faced with new problems and the pastors who were trained in the thought of the past generation are welcoming more instruction. Dr. Moffett urged that only missionaries with a ringing Gospel message should be related to the Church in Chosen, which is facing the new day.

In quiet conferences with those of the younger generation and in personal interviews we became aware that new currents of thought were flowing through the life of Chosen. The influence of political and economic theories originating in Russian Communism are having their influence. The danger is

that this influence operates under ground and does not come into the pure white light of reasonable discussion. The control of the country by Japanese, together with the narrow margin of economic life, prepare the soil for the sowing of the seeds of unrest, and modern scientific education is doing for the Koreans what it is doing in every country in the world. Only it would seem that the line of demarcation between the thought of the Korean Church and the thinking of the younger generation is perhaps more marked in Chosen. The situation calls for the creation of leadership in the Korean Church with a modern apologetic in order that the youth graduating from the schools may be held to the Christian certainties. Young, educated Koreans are feeling out after a true synthesis between modern science and revealed religion.

In the Y. M. C. A. auditorium one afternoon we met with five hundred young, alert Korean minds and afterwards in conference they manifested a real earnestness and eagerness to relate their new-found knowledge to the teaching which they had received in school and Church concerning the Christian faith. There is need of an apologetic literature which will meet the situation in each mission field so that the attacks coming from a mechanistic view of the universe may be wisely and surely met. Young men who have been scientifically trained must be secured as leaders in the Christian Church so that the oncoming generation may be as devoted to the work of the Kingdom as the generation that is passing away has been.

This is a subject to be dealt with in the Colleges and the Theological Seminary. I was not able, in the short time we had at our disposal, to examine the curriculum and standards of the Seminary or to inquire into the authority and responsibility of the Church of Chosen towards the training of her own clergy and lay workers. Such authority and responsibility are essential if the Church is to be self-supporting and self-propagating. The training of leadership is the central issue in all our Mission fields.

CHINA

From Chosen we entered through an open door into China. We were not required to show our passports. China is open to the world, and the thought and life of the world meet and mingle there. We spent nearly three months traveling from Mukden in the north to Canton in the south, and visiting stations along the coast and in the interior. We held numerous conferences with missionaries and with Chinese pastors and

Christian leaders. Our chief obligation, however, was related to the Evaluation Conferences held in Tsinan, Nanking, Canton, and the important and concluding conference in Shanghai, which passed upon the findings of the regional conferences.

We traveled in safety and security, notwithstanding the fact that China was and still is in political confusion. Declared to be a Republic fifteen years ago, the Republic today is a myth. There is no president, no cabinet, no centralized government. Since the inauguration of the Republic there have been eight presidents, forty-two cabinets with an average term of less than four months, and twenty-four ministers of justice. Today the country is broken up into sections governed by military war lords. Concerning the background of political and social unrest it is not necessary to repeat here what Dr. Speer has outlined in detail. Taking for granted the conclusions which he has set down and with which I am in fullest accord, it remains for me to set forth in brief outline some of my own personal and supplementary observations.

It is an interesting and instructive study to relate the political condition of a nation to the organization and character of the Church which exists within that nation. It is easy to understand Mussolini and his relation to the Roman hierarchy. They belong to the same order. We can understand the established Church of England and the monarchy. We can appreciate, too, the democracy of America and the rather diffused sort of denominationalism which is in vogue in our Commonwealth. Japan cultivates by the efficiency of its government an orderly system of law-abiding progressiveness. The Church of Japan reflects in a measure the spirit of the nation and is developing in an orderly and constitutional manner. There is a sense of dignity and independence about it, and it feels out after autonomy, exercising self-control and self-support. Chosen has been subject to political revolution and has suffered for its political loyalty and its love of independence, and the Church in Chosen has reflected the political aspirations and partaken of the suffering of the nation. It has developed a church which has defied oppression and which has grown strong through sacrifice. The situation in China is confused. There is no centralized government and no unification of authority, and the Church in China partakes of that same lack of unity and direction. The restlessness that is in the nation is in the Church, and the eager ambition of the nation also stirs the Church. Nationalism has captured the citadel of Chinese thought and one of the problems of the Church is to relate itself and its understanding of Christianity to the

new spirit of nationalism which is stirring China to its foundations. It may be there are elements in Chinese nationalism that are out of harmony with the Christian Gospel and on the other hand it may be possible that the Christian faith may mould and fashion Chinese nationalism into an instrument of service not only for China, but for the world.

We recognize the present weakness of the Chinese Church. It does not speak with the same unanimity and decision as the Church in Chosen or the Church in Japan. Under the stress of the political movements now coming to a crisis it is natural that the Chinese Christians should seek self-control and autonomy and this is the ideal for the Church which the Mission and the Board have consistently maintained. The question at issue is not the willingness of the Mission to transfer authority, but the ability of the native Church to assume responsibility and authority. The question is not solved by turning over foreign funds to the Chinese Church without foreign control, for that merely means financial subsidy without personal cooperation, and as yet the Chinese Church is dependent upon foreign subsidy. Our Church, which contributes over a million dollars gold for work in China reports only some thirty-one self-supporting churches; one in north China, eight in Shantung, eight in central China, five in Kaingan, eight in southern China and one in Hainan. The record varies from year to year and suggests a lack of stability and continuing strength. Under conditions equally discouraging Chosen today has 537 self-supporting congregations and under nationalistic aspirations equally assertive the Church in Japan has come to maturity and conscious strength.

The problem of the relation between the Mission and the Church under these circumstances is at present a difficult one to solve. The situation differs in different areas and with changing political events a permanent solution must wait the coming of some new unification of Chinese thought and life. This is not a time for making permanent plans or even for evaluation. The situation is changing too rapidly and we are face to face with a new epoch in Chinese history, and developments must be awaited before a settlement program can be enunciated and put into operation.

The past, however, can be evaluated, and we can face the question why there has not been built up in China a stronger Church, more capable of self-government, self-support and self-propagation. We are not alone in facing this problem. We are not prepared to admit that there is anything in the Chinese situation which cannot be met by the power of the

Gospel of our Lord Jesus Christ. There are those who pretend that there is something in Chinese psychology which erects a barrier over which the Gospel cannot pass. The history of Christianity in the past is a record of disillusionment and apparent defeat. Professor H. F. MacNair of St. John's University, in his article "Critical Moments in the History of Christianity in China" states that the history of Christianity in China falls naturally into four periods: the Nestorian, opening in the seventh century; the Catholic Franciscan, in the thirteenth century; the Jesuit, in the sixteenth century, and the modern Catholic and Protestant movement in the nineteenth century. He points out that Christianity came to China as early as the seventh century and that each period has ended in confusion and assimilation of the distinctive elements of Christianity. Professor MacNair's conclusion is worth earnest consideration. He says: "The study of the critical moments in the history of Christianity in this great country which have been touched on here may serve to indicate certain weaknesses not in Christianity itself but in the methods used by those who have been its messengers. Whatever good the early and later Assyrian Christians may have done, and certainly it was not small, and whatever mistakes they may have made, that of compromising the purity of Christianity by bringing in alien elements from other religions can with difficulty be forgiven. Christianity as a religion is, if it is anything, absolutely unique—and uniqueness and electicism are mutually contradictory and destructive. Assyrian Christianity by its compromises became the salt which had lost its savor; it almost literally—as far as the East is concerned—gained the world, but lost its soul."

With this background a few suggestions may be submitted here. There is need of renewed emphasis upon the unique and distinctive character of the Christian Gospel. The history of Christianity in China should keep us constantly aware of the danger of obscuring the supremacy of the supernatural Gospel which we proclaim. The study of comparative religion and the exalting of Oriental culture have contributed much to our understanding of the peoples of the East, but a superficial acquaintance with these cultural aspects may lead to the presentation of a diluted form of Christianity. There may be such a change of emphasis that the supremacy and uniqueness of the Christian faith is lost sight of.

On the other hand, the situation in China, from an intellectual point of view, is not very different from that which we face at home. Christianity is challenged today by a me-

chanistic and a behavioristic psychology which challenges a spiritual interpretation of the universe, and the anti-Christian movement in China frankly states that Christianity and modern science cannot be harmonized.

This situation calls for a strong Christian apologetic and for emphasis upon the historic and spiritual supremacy of the faith which we proclaim. Dr. Henry T. Hodgkin frankly recognizes a decline in personal evangelistic endeavor in the missionary work in China and gives as the principal reason the "widespread uncertainty as to the message itself." He says: "Again and again Christian leaders are found who are genuinely puzzled in regard to some elements in the Christian Gospel. They are not sure whether the points on which they lack conviction are part of the essentials of the Gospel or whether it is legitimate to hold one's judgment in suspense on them and still set forth the Gospel message.. . . . It is scarcely possible to overstate the extent to which this cause operates in the larger centers and those most affected by modern thought."

In both the Chinese Church and the missionary body there is a need of an increase of evangelistic emphasis. If we compare the growth in Church membership the figures are not encouraging. The total membership of 1926 falls behind the membership of 1925. The record of 1926 shows 3,657 persons added on confession of faith. In our missions there is a total salaried force of foreign and native workers of 3,626, which means that the service of one full-time worker is represented by one new Church member. It is to be recognized, of course, that the present situation in China does not encourage evangelistic zeal. The national and political situation occupies the center of thought, the anti-Christian movement has made necessary a re-thinking of the Christian apologetic, and for centuries ancient organized religions have been entrenched in China's thought and history. On the other hand, the old order of things is breaking up and new currents are flowing through Chinese life. In answer to a questionnaire as to the extent of evangelistic work carried on in the mission, one of the answers received says: "My judgment is that, on the whole, evangelism isn't happening. What evangelism there is, is left almost entirely to salaried workers whose duty it may be supposed to be. The ordinary Christian doesn't seem to care a brass button what happens to the man outside. The ordinary leader is so busy sitting at an office desk or administering the church, attending committees, discussing politics, civics, ecclesiastics, and what not that though

his conscience isn't at all easy about it, as a matter of fact he gets very little done that he is supposed to be there for."

This rather forceful presentation of the case opens up a large question as to the present alignment of our missionary staff. One cannot help feeling that our missionaries are overburdened with administrative details, and that more man and woman power is used in administration than seems to be required when one considers the results achieved, and the unfinished task awaiting workers. The impression made is that the burdens of administration occupy too continuously the center of thought. Many of our missionary problems would disappear if the living Church in China were moving forward in a fuller tide of strength. It should be possible to release trained missionaries who have mastered the language and have lived with the people from the performance of perfunctory duties that could be efficiently carried on by native help. One feels that the transition of administration has been made in the Korean Church, and it is interesting to see missionary power in Korea released for definitely evangelistic service and to find every missionary at his evangelistic post when the Sabbath day dawns. This entire question requires, in my judgment, a more careful analytic study than it has yet had, and a re-adjustment of administrative burdens may necessitate a change of policy in relation not only to local mission stations but to the present organization of the China Council. It is much too costly an enterprise to train missionaries for spiritual and evangelistic service and then divert their talent into channels that require altogether a different qualification. It is worthy of consideration, as was pointed out in one of the conferences, as to whether the Board could not maintain a more vital relationship with the missionary forces by having constantly in China a Board representative qualified for administrative organization. It is also worthy of consideration whether or not the entire administration of denominational church bodies and interdenominational bodies such as the National Christian Council has not developed out of proportion with the growth of the native Chinese Church. This Church cannot be developed by the imposition of authority from the outside, but by the inspiration and stimulus of the hidden spiritual life within the Church itself.

There is urgent necessity, also, of developing within the Chinese Church the spirit of true evangelism. The atmosphere created by interest in administration has been carried over from the Mission into the Chinese Church and every-

where Chinese leaders are interested in questions relating to organization, cooperation, administration, with the result that the evangelistic emphasis has been obscured. Writing on this subject Bishop Birney says: "After four years of effort to increase the evangelistic returns in the Central China area of our Church, during which many methods and plans old and new were tried, the writer is convinced that the fundamental present evangelistic need is a more deeply spiritualized Church membership. I do not suppose that the Chinese membership in the Methodist Church is below the membership of other churches in spiritual vitality. From what studies I have been able to make I judge that the conditions in this respect are much the same in all the churches. There are many and marked individual exceptions, but I am convinced that, as a rule, the prevailing idea of Christianity and the Christian life in the thought even of those who have accepted it and are members of the Church, places the emphasis upon doctrine and form rather than upon *life*. They are not to be blamed, but rather to be helped, and led into an experience of a more vital Christian faith. To set about the task of doing this would seem to be not only the logically first but the most effective means of reaching those who are not yet evangelized. It has ever been so. It will continue to be so. What boots it so far as the real growth of the Kingdom and the Church is concerned if a million members are added to the Church within the year if they know little or nothing of an inner divine power to cleanse and keep from sin, if they have no personal knowledge of nor witness for a living, present Christ, who sends men forth with power to turn a world upside down —power to achieve for God and a better social order. Such a million would be a liability, not an asset. Additional Church members can mean little if they are added to churches that fail to reveal the inner spiritual nature and power of Christianity. Converts will become like the Church to which they are joined. To deepen the life of the Church membership is far more difficult than to increase its members. The prime requisite is a spiritual ministry, a ministry that will keep a steady stream of spiritual life and power flowing into the Church—but above all, will furnish a living demonstration of what the Christian life is."

There is an urgent call for a unified and integrated program relating to the training of Chinese Christian leaders. The Church members must be trained to propagate the Christian faith and this cannot be done without a consistent and continued program of Christian nurture. It is significant that

the Sunday School membership of the Chinese Church is numerically less than the Church membership. This is not true of all other denominations, and raises questions not easily answered. There was little or no reference to Sunday Schools and Sunday School work in any of our conferences. Perhaps it is expected that day schools shall take the place of Sunday Schools, and certainly an opportunity is presented to the Church through the day schools not possible in the Home Church. It is within the bounds of reasonable expectation that the program of religious education should be intensified, both in the Church and in the schools. True religious education requires expression as well as impression, and it may be that we have failed in the expressional side of our religious training. The Chinese Church is apt to be thought of as a preaching place open only on Sunday, except in so far as primary education is concerned.

In the Church should be built up trained groups of young men and young women who are willing to give voluntary service to the proclamation of the Christian faith. It is fatal to the progress of Christianity to depend entirely upon professional leadership, and the question can be thoughtfully raised as to whether or not the proportion of paid workers is not out of harmony with the strength and stability of the native church. The professional training of leaders in Bible Schools and Seminaries must be so integrated that the best young men and women find their service in the Church.

The relationship between the Church and our institutions of higher learning is not at present satisfactory. There is danger of having two parallel currents that do not intermingle. There is danger of the colleges and universities being out of touch with the Church and of the Church being unable or unwilling to use the output of the universities. The Union Christian Colleges founded for service in China were established with the avowed object of preparing for the Church an adequate Christian leadership. The Christian Church and the Christian college have the same aim, and Church leaders and College faculties have a common missionary program to fulfill. That program eventuates in the building up of local self-supporting congregations. The Church flows into the College and the College flows back into the Church, and the difficulties which the Church faces today of obtaining the best Chinese leaders for the pastorates of the churches should be met and solved. Larger salaries or larger sacrifices may be necessary. At the present time many of the men who are directing the thought of the Church are not in positions of

pastoral responsibility and this situation must be changed before local congregations can be multiplied and strengthened.

There is also a danger, I believe, in the Chinese Church becoming burdened with responsibility which it is not yet able to bear. In seeking full responsibility and financial independence the Chinese Church has the heartiest support of the Mission and of the Board which are pledged to labor to the end that China shall have a far-reaching and influential Christian Church. So convinced am I that this primary purpose of both the Church and the Mission should be emphasized that I am conscious of danger in asking the Chinese Church to accept full responsibility for carrying on the institutional work such as schools, colleges, and hospitals which are now under the control of the Mission. Such institutional life may be a liability and not an asset to the Chinese Church until such time as there is a strong undergirding Chinese Church. The American Presbyterian Church rests upon a membership of two million; and at times that entire membership, large as it is, is severely tested to support the missionary work which has been already projected. The Chinese Church with its present membership could do no more heroic thing than to plan and purpose to do one thing, namely, the building up of a strong, vital, self-supporting Chinese Church, so that within ten years we might have in the field at least one hundred strong, independent, self-governing, self-propagating and self-supporting congregations.

A study of the unfinished task in China produces an overwhelming sense of responsibility and of unfulfilled opportunity. The fields are white, ready for the harvest. The consciousness of the power of the Gospel to save and to redeem and to uplift is strengthened by a visit to the foreign field. There is danger lest familiarity with the problem of the non-Christian world and the needs of the people dull the imagination and obscure the urgency of the situation. No change of organization, no attention to architecture, although that is necessary, and no rearranging of artificial details will avail. Only faith in the supernatural Gospel and the purpose of God is sufficient to carry one forward. The missionaries who have faced the problem for years know the situation best, and are eager that new missionaries sent out should have the pioneering and prophetic spirit. The problem of recruiting may become more and more difficult but it will become more interesting and more appealing when the vital issues at stake are clearly presented to the youth of our generation. The missionary enterprise, in my judgment, is reaching a new stage,

but not a final stage, and it will require statesmanlike courage on the part of those who recruit the youth of our colleges and send them forth to the Orient with the unchanging message of the Gospel.

This is not the time to evaluate the Christian enterprise in China. It cannot be evaluated in the midst of the turmoil and tragedy of this present transition period. It will be evaluated in the years to come. The vast network of the missionary enterprise in China will in time be revealed by gathering into the Kingdom great multitudes of men and women and little children who, at the present time, are unconscious of the power of the Living Christ in China. The seed which has been sown in the minds and hearts of hundreds and thousands of boys and girls who have passed through primary and middle schools must bring forth a glorious harvest. The ancient promise is particularly pertinent that we shall reap, if we faint not.

One cannot travel through China without being conscious that he is in the presence of a great people, and that the winds of God are blowing across the nation today. We ourselves have raised those winds. We have been responsible for this new era and we must not be surprised that sometimes the wind concentrates into a hurricane. A leading non-Christian Chinese, when asked when the Revolution started, answered: "When Robert Morrison entered China." The very success which has attended the preaching of the Gospel in China accounts for much of the present agitation. Paul turned the world upside down, and it is a compliment to missionary endeavor that it is now spoken of as being the cause of all China's troubles. The very antagonism which Christianity meets in China is its best compliment. There is no anti-Buddhist or anti-Confucianist movement. On the other hand Christianity is everywhere being imitated; in song and message, in orphanages and organization, and this imitation pays homage to the supremacy of the Gospel. When Theodore Roosevelt went to Uganda he said to the missionaries: "I want to see your finished product." We have seen some of the finished product in the mission fields of China and that product is as good as any product in any Church in the world. It is the earnest of the harvest that is yet to be.

We need more and even better missionaries if the home Church can produce them. This is the repeated and reiterated message received in Japan, Korea and China for the Church at home. The certainty and unalterable message of the supernatural Gospel of the New Testament is the

undergirding strength of the missionary enterprise. The Gospel does not change with the changing years. Methods change and approaches change and the Home Church faces the difficulty, in its work of recruiting, of relating the changing attitudes of student life to this unchanging Gospel and the appealing need of those who live in the twilight lands of the world. We face not only the problems of the Church in the foreign field but the Church in America where a new literature is growing up not altogether in harmony with the urgency of the last great commission of our Lord. Student conferences are organized around other ideals than that which formerly held the Student Volunteer Movement to its high purpose. I cannot think that the new way is better than the old. College conferences and student groups must grapple anew with the missionary mandate and face the facts of the modern missionary problem honestly and without evasion. The problem of recruiting for the foreign field and the Church at home is one. The student of today is thinking more seriously than ever before. He needs to be made acquainted with all the facts and when he knows the facts we do not doubt what his decision will be, for if Christ the Lord says "Go," then it is for us to obey.

APPENDICES

APPENDIX A

Deed of Trust of the Kinjo Jo Gakko, Nagoya

Sec. I. Object, Name, Office:

Art. 1. Object. The Golden Castle Girls' School is established and maintained for the purpose of giving secondary and college women education.

Art. 2. The education given by the Golden Castle Girls' School shall always be based on Christian principles and its standard of doctrine shall be the Confession of Faith adopted by the Synod of the Church of Christ in Japan.

Art. 3. Name. This shall be called the Zaidan Hojin of the Golden Castle Girls' School.

Art. 4. Office. This shall be at No. 2, 4 Chome, Shirakabe Cho. Higashi Ku, Nagoya.

Sec. II. Regulations Concerning Property:

Art. 5. The property of this Zaidan shall consist of the following three sorts:

a. The movable and immovable property described in the list appended to the Deed of Trust.

b. Any contribution approved by this Deed of Trust.

c. The interest accruing from the property mentioned in (a) and (b), and in addition, school fees, entrance fees and other income.

Art. 6. The Board of Trustees shall administer the property of this Zaidan and shall never dispose of it in a way contrary to the purpose of this Zaidan. In particular, they shall have the custody of the moneys and decide whether to deposit them in bank or to convert them into trustworthy negotiable securities.

Art. 7. The property referred to in Art. 5, (a) and (b) may, under unavoidable circumstances, be disposed of with the consent of at least two-thirds of the whole Board, together with the approval of the Government educational authorities.

Art. 8. The property referred to in Art. 5, (c) shall be for the maintenance and ordinary expenses of the school.

Art. 9. In case this Zaidan is dissolved, the property shall be disposed of by the Board of Trustees as indicate below:

a. It shall be given to the Zaidan of one or more Christian schools established with the object of giving education on Christian principles, in conformity with Art. 2 of this Deed of Trust.

b. If there be no school corresponding to that described in (a), the property shall be given to the Zaidan Hojin of the Church of Christ in Japan. A vote of at least two-thirds of the whole Board shall be necessary for such action.

Sec. III. Regulations Regarding Officers:

Art. 10. The Board of Trustees of this Zaidan shall consist of ten members, five Japanese and five foreigners. The Principal of the School, by virtue of his position, may be elected a member of the Board.

Art. 11. Regulations concerning election of members of this Board:

a. The Synod of the Church of Christ in Japan shall elect the Japanese members of the Board from the membership of said Church, each of whom shall be required upon taking office to affirm, or if an ordained member to re-affirm, his acceptance of the Confession of Faith of the Church.

b. The Body of Control shall elect the foreign members of the Board from its own members, each of whom shall be required upon taking office to affirm, or if an ordained member to re-affirm, his acceptance of the Confession of Faith of his Church.

c. Nominations for the Board of Trustees shall be made annually by the Board of Trustees, but the elective freedom of the Church and the Body of Control shall not be impaired thereby.

Art. 12. The following shall be the ten members at the time of the receipt of recognition for the Zaidan. (Names to be inserted here.)

Art. 13. The term of service for a member of the Board shall be five years. One Japanese and one foreigner shall retire and their successors be elected each year. Retiring members shall be eligible for re-election.

Art. 14. By action of the Board, with the consent respectively of the Executive Committee of the Church of Christ in Japan, or the Executive Committee of the Body of Control, a member may be dismissed for reasons connected with his non-performance of duty for personal reasons. A vote of at least two-thirds of all the members shall be necessary for such action.

Art. 15. If by reason of death, resignation, intended absence from Japan of more than a year, or some other contingency, there shall be a vacancy on the Board, a member shall be elected to fill the vacancy in accordance with Art. 11 above. The term of office of this member shall be the unexpired term of his predecessor.

Sec. IV. Regulations Concerning Duties:

Art 16. The affairs of this Zaidan shall be managed in accordance with the decisions of the Board of Trustees.

Art. 17. The decisions of the Board, apart from the matters already determined in this Deed of Trust, shall become effective upon a two-thirds majority vote of those members present. Seven members shall constitute a quorum.

Art. 18. The meetings of the Board shall be classified as the Annual Meeting and Special Meetings.

The Annual Meeting shall be held every year in May and shall discuss all matters of business. Special meetings may be called at the request of at least three members and shall consult with regard to the special necessary business of the occasion. The Chairman shall determine the time and place of the meeting, and shall give written notice of these to each member, together with notice of the business of the meeting, at least two weeks in advance of the time of meeting.

Art. 19. The Board, in accordance with this Deed of Trust and apart from matters already settled therein, shall act on the following matters:

a. The election and dismissal of the principal, teachers and officers, their duties, salaries and pensions.

b. The regulations of the school.

c. The budgets and accounts of each year.

d. In addition, all matters connected with the control of the business of the Zaidan.

Art. 20. The Board of Trustees shall make detailed rules in relation to the performance of the duties of the Board, as well as of the principal teachers and officers.

Art. 21. The Board shall elect the following officers and assign them their duties: a. One Chairman; b. Two Managing Directors; c. One Secretary; d. One Treasurer.

Art. 22. The duties of the officers of the Board shall be as follows:

a. The Chairman shall arrange for the meetings and shall have superintendence of all its matters.

b. The Managing Directors shall assist the Chairman and shall carry on the ordinary business of the Board.

c. The Secretary shall have charge of the records of the Board and shall make a report of the matters to be presented at the Annual Meeting.

d. The Treasurer shall have the administration of all funds and shall act at the command of the Board.

Art. 23. The Board shall make an annual report to the Synod of the Church of Christ in Japan and to the Body of Control.

Art. 24. This Zaidan may be dissolved by the unanimous vote of the Board.

Art. 25. This Deed of Trust may be amended by a unanimous vote of the Board, with the consent of the Government educational authorities. But Articles 1, 2, 6, 7, 9, 24, 25 can never be amended.

By-Laws of the Deed of Trust of Kinjo Jo Gakko, Nagoya

Officers of the Board and Managing Directors' Meetings

Art. 1. *Chairman.* The Board, at its regular Annual Meeting, shall elect one Chairman. His term shall be for one year, but he may be re-elected.

Art. 2. *Secretary, Treasurer.* The Board, at its regular Annual Meeting, shall elect one Secretary and one Treasurer. Their terms shall be for one year, but they may be re-elected.

Art. 3. *Managing Directors' Meetings*:

a. The Board, at its regular Annual Meeting, shall elect one Japanese and one foreigner as Managing Directors.

b. Managing Directors' meetings shall consist of the Chairman, Managing Directors, Secretary and Treasurer.

c. The Managing Directors shall put into execution the matters committed to them by the Board of Trustees, and shall deal with temporary urgent matters. But in case of matters of great importance, they shall call a meeting of the Board and obtain action.

d. The Managing Directors' meetings shall deal with school and educational questions raised by the Principal. But they must later obtain the approval of the Board in regard to these matters (a) and (b).

Regulations Regarding the Duties of the Principal

Art. 4. The Principal shall manage all internal affairs of the school, general as well as educational, subject to the control of the Board.

Art. 5. The Principal shall represent the school in all internal and external affairs.

Art. 6. The Principal shall have oversight of the internal affairs of the school and direct the teachers and officers.

Art. 7. The Principal, with the approval of such local members of the Board as may be appointed by the Board, shall act with regard to

the appointment and dismissal of teachers and officers and with regard to the salaries of teachers and officers.

Art. 8. The Principal shall draw up proposals regarding the expenses, budget and settlement of accounts of the school.

Art. 9. The Principal shall draw up a report and proposals with regard to the school and shall present them to the Annual Meeting of the Board.

Art 10. The Principal shall convene the teachers' meetings and shall preside over them, and shall also preside at ceremonies of the school.

Regulations Concerning the Duties of Teachers

Art. 11. The following teachers shall be employed in the school: regular teachers; special teachers; clerks.

Art. 12. Regular teachers shall obey the rules of the school concerning teachers and shall especially devote themselves to the direction and education of the scholars. Regular teachers are not allowed to have another occupation.

Art. 13. Special teachers are not bound by the ordinary rules for teachers, but by the contract made at the time of their becoming teachers.

Art. 14 Clerks shall obey the rules of the school concerning teachers, and under orders of the Principal shall occupy themselves with their duties, financial and otherwise.

Regulations Concerning the Order of Procedure at the Annual Meeting of the Board:

1. Prayer. 2. Roll call. 3. Reading of Minutes, etc. 4. Reports of Secretary, Principal, Treasurer. 5. Nominations of Members of the Board. 6. Election of Officers of the Board: Chairman, Secretary, Treasurer and Managing Directors. 7. Discussion: Proposals of the Principal and the Directors. 8. Miscellaneous Business. 9. Reading of the minutes. 10. Prayer.

APPENDIX B

Some Notes on Universal Religious Liberty

Before the World War began the problem of the meaning and extent of the principle of religious liberty was a living problem, with many elements of possible danger in it. It had developed interesting phases in Korea and Siam. In Korea the guarantee of liberty in the constitution of Japan was held to apply, but it was not given the same interpretation as in Japan. In Japan religions were allowed a freedom in the use of educational agencies denied to them in Korea. It was argued, however, that this was not an abridgment of religious freedom as the limitations upon education in Korea were imposed on all forms of education by whomsoever conducted, and it was maintained by the Japanese government that religious liberty and the propagation of religion subject only to the social order and the peace of the State were absolutely free.

In Japan religious liberty is guaranteed under the following articles in the Japanese Constitution, issued in 1889:

"Japanese subjects shall within limits not prejudicial to peace and order and not antagonistic to their duties as subjects enjoy freedom of religious belief."

"Japanese subjects shall within the limits of law enjoy liberty in regard to speech, writing, publication, public meetings and associations."

In the case of Korea, there are careful regulations for religious propa-

gation, supplementary rules issued by the Japanese Government in 1912, 1915 and 1920. In 1921 the Government-General of Chosen issued a brochure entitled, "The New Administration in Chosen" containing the following statement:

"In Chosen there has been from early times a tendency for politics and religion to interfere with each other, making the administration of the latter a subject having important bearing on the government of the country. In consideration of this fact, the Government-General instituted in the Educational Bureau a section called the Religious Section, charging it with the administration and investigation of affairs relating to religion, as well as with the duty of bringing about a good understanding between the Government and foreign missionaries. The following steps relating to religion have since been taken:

(1) *Revision of Regulations Concerning Religious Propagation*

"In regard to the administration of religious affairs, the Government was formerly not entirely free from requiring those concerned to go through complicated procedure even with regard to matters of small importance, so that in many cases it was difficult for them to comply with the Government requirements. Especially troublesome were the regulations controlling the religion. In order to remove these defects and give facilities to religious propagators, by making various procedures to be taken by them as simple as possible and by eliminating all unimportant restrictions from the regulations, the Government effected in April, 1920 a revision in the regulations concerning religious propagation. In consequence, whereas permission of the Government-General was formerly required for the establishment of churches and preaching houses, it is now only necessary to report the fact of their establishment to the Government. As for matters requiring reports to be made of them to the Government, they have been reduced in number to the indispensable minimum, while fines formerly imposed on those infringing the regulations have been abolished. On the other hand, the Government has reserved to itself the right of imposing on the founders or managers of churches and preaching houses suspension or prohibition of the use of them, whenever it is found that they have been used in a way inimical to the public peace and order. This reform is intended to facilitate religious works as well as to prevent religion from being made a political tool.

(2) *Permission to Establish Foundational Juridical Persons with Religious Propagation As Their Object*

"Christianity in Chosen being mostly propagated by foreign organizations, it was a long-pending question whether or not such bodies should be recognized as juridical persons. It has now been decided that foundations with religious propagation as their object shall be permitted registration as juridical persons, so that they may enjoy the privilege of securely holding their foundation properties."

There is an interesting recognition of religious freedom in the agreement between the United States and Japan, relative to the Island of Yap, signed February 11, 1922.

"Japan shall ensure in the islands complete freedom of conscience and the free exercise of all forms of worship which are consonant with public order and morality; American missionaries of all such religions shall be free to enter the islands and to travel and reside therein, to acquire and possess property, to erect religious buildings and to open

schools throughout the islands; it being understood, however, that Japan shall have the right to exercise such control as may be necessary for the maintenance of public order and good government and to take all measures required for such control."

In Siam there were no constitutional guarantees of religious liberty. There was and is indeed no constitution, nor any legislature to form one. The State is an absolute monarchy and the will of the King is law. King Chulalongkorn, however, the grandfather of the present King, explicitly guaranteed to his people both in north and south Siam complete freedom of religion and laid on them no implication of disloyalty in case they embraced Christianity. In 1878 through his representative in Chieng Mai, where there had been some cases of the persecution of Christians, the King issued the following royal command:

"That religious and civil duties do not come in conflict. That whoever wishes to embrace any religion after seeing that it is true and proper to be embraced, is allowed to do so without any restriction. That the responsibility for a right or wrong choice rests on the individual making the choice. That there is nothing in the laws and customs of Siam, nor in its foreign treaties, to throw any restriction on the religious worship and service of any one.

"To be more specific; If any person or persons wish to embrace the Christian religion, they are freely permitted to follow their own choice.

"This Proclamation is to certify that from this time forth all persons are permitted to follow the dictates of their own conscience in all matters of religious belief and practice.

"It is, moreover, strictly enjoined on Princes and Rulers, and on relatives and friends of those who wish to become Christians, that they throw no obstacles in their way, and that no one enforce any creed or work which their religion forbids them to hold or to do—such as the worship and feasting of demons, and working on the Sabbath day, except in the case of war and other great unavoidable works, which, however, must not be a mere pretence, but really important. Be it further observed, that they are to have free and unobstructed observance of the Sabbath day, and no obstacle is to be thrown in the way of American citizens employing such persons as they may need, since such would be a breach of the treaty between the two countries.

"Whenever this Proclamation is made known to the Princes and Rulers and Officers and People, they are to beware and violate no precept contained therein."

The late King renewed these assurances when as Crown Prince he visited America and at the time of his accession his Minister of Foreign Affairs, replying to a letter of congratulation addressed to the King by the foreign missionaries in Siam, wrote:

"His Majesty desires me to express his sincere thanks for your good wishes and to assure you that mindful of the excellent work performed by the American missionaries for the enlightenment of the people of this country, he will not fail to follow in the footsteps of His Royal Predecessor in affording every encouragement to them in the pursuit of their praiseworthy task."

Already before the war there were signs that these guarantees were in danger. The King altered the policy of his father in many regards. He decreed the substitution of the Buddhist era for the Gregorian so that the present years in Siam are officially called B.E. (Buddhist Era.) In describing the moral instruction which is to be the basis of all teach-

ing in the primary schools and which is to train the scholar "to be honest and truthful in all ways, to be able to appreciate his duty and responsibility to others, to be brave but respectful and considerate, to understand his obligations to his parents, to his teachers, and to those in authority, to be patriotic, and to understand his duties to the state, not to be wasteful and extravagant, to be moderate, to be industrious, careful and diligent, that the time spent in school be not wasted," the Ministry of Public Instruction specified that "the subject should be taught by instilling into the scholar the precepts of the Buddhist faith." In the public schools, in the police stations, in the army barracks, even by the keepers in public institutions like the insane asylum, there were regular Buddhist chants and prayers. The vow taken by the Wild Tigers contains a declaration of faith in Buddhism. In many powerful and pervasive institutional ways the King pressed the Buddhist religion into the service of nationalism. And he did this not in impersonal institutional ways alone, but by earnest and emphatic direct teaching. Both in speeches and in published articles he appealed to the people to realize that Buddhism is the national and ancestral religion that the Siamese people should adhere to it steadfastly and practice it faithfully. In a speech to the Wild Tigers on April 25, 1914, he said, "In each group or nation of men there must be a governor to take care of the people, and there must be some one to teach them to do good, like a Jesus, a Buddha or a Mohammed. The work of these men we call religions. Religions are sign posts to tell the people how to walk in the good way. All the religions contemplate the same effects. People must believe in religion. The Siamese people born in the Buddha religion must believe in it. But some people at the present time think that they are free, that they may formulate their own religious ideas, the idea for example that it is not right to steal if you get caught, but that it is all right if you are not caught. People who have thoughts like these are men without religion and therefore without goodness. A man cannot construct a religion for himself. Religion is a thing that has taken many thousands of years to work out. The man who thinks he can construct a religion for himself is a fanatic. I have examined all the religions myself and I believe the Buddha religion to be the best. Therefore I believe in the Buddha religion. I know about the Christian religion better than some foreigners do because I was educated in Europe where I studied Christianity and passed an examination and got first honors in it. Next Saturday I will explain about the Christian religion." The following Saturday he did explain, giving a naturalistic but not unsympathetic account of Christianity. Again and again the King reverted to this subject, each time to urge upon the people the preservation of the national religion, evidently believing as many statesmen have believed, among them some who had no faith in the religion which they were using, that in his just efforts to preserve and strengthen Siamese nationality, he was doing wisely in thus utilizing the Buddhist tradition.

Absolute religious toleration and freedom has heretofore been a worthy boast of Siam. The imposition of religious tests as a condition of royal favor or of membership in the Wild Tigers or of holding office would make such a boast no longer possible, and would set Siam in the class of the small number of religiously intolerant states. Even in old Turkey and in Persia it has been possible for Christians to hold office and religious tests were abandoned in progressive states years ago. But in Siam constraint which is in danger of becoming persecution, fell upon

some Christians, and it was understood and openly stated in many places that the King was opposed to the acceptance of Christianity by his subjects, and that he desired instead to see his people zealous in the practice of Buddhism. The result was that men convinced of the truth of Christianity were influenced to dissemble, and that other men, unconvinced, or wholly indifferent, with regard to Buddhism, were led to feign a faith which is insincere. Was this wise? Was it not certain on the other hand to undermine the very sincerity of national character which the King desired to produce? Would it not be far better to bid them to seek and to imitate what is true wherever it is found, to accept nothing because it is Siamese or foreign, but only because it is true. and to reject what they do reject only because it is false? He wanted to make a free and honest nation. It can only be done out of free and honest men.

The war raised these issues in new and difficult forms. The State came to a new self-assertion and subordinated all other influences and agencies to its own end. This was the deliberately adopted theory of Germany and in the effort to overthrow the theory other states have come perilously near to adopting it. In the war religion had to face the danger of being made subservient to what the State deemed its necessity. Rome persecuted and sought to destroy Christianity, because it believed it to be at variance with the state interest. It knew nothing of the principles of religious liberty when the religion was one which it disapproved. If modern theories of the State become dominant with which Christianity is at variance can Christianity hope for a continuance of the principle of religious freedom?

This is no speculative inquiry. Already we are meeting with new interpretations of religious liberty which circumscribe the rights heretofore allowed to religion. It is held that the Jewish nation disintegrated because of the conflict between the prophets and the kings, and the weakness of the kings in not silencing men who in the name of righteousness were really undermining the authority of the political forces. Unless religion is willing to serve and support the State must it not be handled and held in check, some men are asking?

The missionary enterprise seems likely to have to face such questions in many lands. It has already been established in India that only state licensed missions should be allowed to operate and that preachers as well as doctors must be officially registered. The missions of some nationalities have been excluded altogether. The abrogation of the capitulations in Turkey left other religions than Islam without any protection or rights. There never was religious liberty in Turkey but some of the makeshifts which served as substitutes are now entirely gone.

The very terms of the phrase "religious liberty" are no longer fixed. What is the "religion" which is to be allowed freedom? Is it to be merely the speculation of men about another life or about the origin and end of the universe or of the individual soul? Or is it to be the body of moral ideals and sanctions which are to govern the present relations of men and nations? "Religion can be free," some say "as long as it does not concern itself with the affairs of the state, but if it interferes with the nation at war or disturbs policies in force it must have bounds set for it." So religion is no longer free save as the state may define in what sense it may function as religion in life.

And the term "liberty" is not fixed. Does it mean freedom to believe, or freedom to propagate belief or freedom both to believe and to propa-

gate belief and also to use any means of propagation desired? That the state may or must exercise some control of religion is not disputed even in America where religious liberty is genuinely real. And in Japan and Korea this state control is quite distinct. And it seems possible it will be more so in all lands. And how extensive it may be will depend on what the moral sentiment of any people may be toward the ethical fruitage of any religion which may be involved. A monogamist people will not allow freedom in their state for the propagation of a polygamous religion. It may happen that a polygamous people would adopt a similar policy toward a monogamous religion. We need to see the matter from other standpoints than our own.

Our American standpoint is pretty fully expressed in Article 3 of the Act of Congress, August 29, 1916, with reference to the Philippine Islands, as follows:

...."That no law shall be passed abridging the freedom of speech, of the press, or the right of the people peaceably to assemble and petition the Government for redress of grievance. That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed: and no religious test shall be required for the exercise of civil or political rights. No public money or property shall ever be appropriated, applied, donated or used, directly or indirectly, for the use, benefit or support of any sect, church, denomination, sectarian institution or system of religion, or for the use, benefit, or support of any priest, preacher, minister or other religious teacher or dignitary as such. Contracting of polygamous or plural marriages hereafter is prohibited. That no law shall be construed to permit polygamous or plural marriages....."

The whole problem is likely to be complicated still more by the relation of the state to education. Germany is what she is by means of the education of the past generation. All nations see now what an agency of power education is and if they do not seek to control it themselves they may still desire to limit it so that its effects will be compatible with state interests. Religion, and especially the Christian religion, has always depended upon schools and felt that the maintenance of schools was essential to its life. Will our new conceptions of religious liberty abridge the educational freedom of the Christian Church?

The world is facing many new problems and this is by no means one of the least. Is there any clear solution of it? Not by casuistry and subtle argumentation. But as a nation which believes in freedom we have a principle which will guide us. We know that democracy is imperfect but we believe that the cure for the imperfection of democracy is more democracy, more responsibility laid on common men and growth of common men in duty doing and in the knowledge of truth that they may be fit to bear more responsibility. And likewise the remedy for the evils of liberty is more liberty, provided it is liberty to know all the truth of God and of His world. If truth cannot prevail by its own power it cannot be made to prevail by any other power. The principles of the new world order should include the recognition everywhere and in all nations of the right of full religious freedom—freedom to believe and freedom to preach and teach what we believe in accordance with the righteous moral law of our nature.

APPENDIX C

Tsinan Regional Conference

COMMITTEES

Relationships and Administration

Rev. C. H. Fenn, D.D., Chairman
Rev. A. K. Reischauer, D.D.
Rev. T. N. Thompson
Rev. L. J. Davies
Rev. P. R. Abbott
Rev. J. D. Hayes
Rev. A. K. Whallon
Dr. C. F. Johnson
Wang Deh Yun
Yee Shing Lin

Evangelistic

Rev. W. O. Elterich, Ph.D., Chairman
Rev. S. A. Moffett, D.D.
Rev. C. V. Reeder
Rev. R. M. Allison
Rev. E. L. Johnson
Mrs. W. B. Hamilton
Liu Fu Tien
Han Feng Gang
Yuen Yo Gung

Educational

Mr. H. F. Smith, Chairman
Rev. J. W. Creighton, Ph.D.
Mr. R. H. Yanning
Mr. W. C. Booth
Miss M. M. Moninger
Rev. D. A. Irwin
Mr. L. E. Wolferz
Rev. R. E. Jenness
Rev. W. H. Gleysteen
Gwan Lien Hsi
Lo Yu Tang

Medical

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Dr. Emma E. Fleming
Dr. W. F. Seymour
Dr. J. H. Wylie
Dr. Clemintine Bash
Dr. L. F. Heimburger
Mrs. Chang Pei Ching
T. T. Kung

Property and Appropriations

Rev. C. Van Deusen, Chairman
Rev. R. G. Coonradt
Rev. J. A. Miller
Mr. C. M. Myers
Teng Ging Swei
Chang Zung Yo

Particular Problems

Rev. H. P. Lair, D.D., Chairman
Rev. C. M. Eames
Rev. H. G. Hilscher
Mrs. W. E. Winter
Mr. S. M. Gordon
Mrs. W. D. Boone
Ding Li Mei
Jowe Fu Keng

Additional Delegates

Robert E. Speer
Rev. Hugh T. Kerr, D.D.
Mrs. Chas. K. Roys
Miss Gertrude Schultz
Rev. J. W. Lowrie, D.D.
Rev. C. E. Patton
Mr. R. C. Wells
Miss Margaret Frame
Rev. W. C. D'Olive

Nanking Regional Conference

COMMITTEES

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Mr. Millican, Vice-Chairman
Mr. W. W. Davis
Mr. Silsby
Mr. J. H. Arthur
Miss Woods
Mr. Mills
Mr. Irwin
Pastor Swen
Dr. Williams
Dr. Moffett

Evangelistic

Mr. Van Evera, Chairman
Miss Mabel Jones, Vice-Chairman
Miss Boone
Mr. Birkel
Miss Davis
Mrs. J. R. Jones
Miss Woods
Mr. E. M. Smith
Miss Hille
Pastor Dju
Miss Djang Chi Nian
Mr. Dai Li

Educational

Mrs. Thurston, Chairman
Mr. Bullock
Miss De Jong
Mrs. Lingle
Miss Cogdall
Miss Lowrie
Miss Moninger
Miss Dju Yuan Yuan
Mr. Shen Lan Tien
Mr. Frank S. Niles
Mr. White
Mr. Gen
Mr. Peng Chang Lin
Mr. R. M. White
Dr. J. W. Creighton

Medical

Dr. Tootell, Chairman
Mrs. Bannon
Mrs. Crawford
Dr. Lu
Dr. Murdoch

Property and Finance

Mr. Crawford, Chairman
Mr. C. H. Derr
Mr. C. M. Myers
Miss Moffet
Mr. Hwang

Particular Problems

Dr. Fitch, Chairman
Mr. Bushnell
Mr. Shoemaker
Mr. McIntosh
Mr. Reisner
Pastor Li
Miss MacCurdy
Mr. C. S. Smith
Mr. Djang Fang

Business Committees

Dr. Patton, Chairman
Mr. Crawford
Mr. Mitchell
Mr. Smith
Mr. Djang Fang
Mr. Wells (Ex-officio)

Secretaries

Miss Moffet
Miss Boughton
Mr. Tso Ping I.

CANTON REGIONAL CONFERENCE

COMMITTEES

Relationships

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Mr. Kunkle
Mr. Edwards
Mr. Campbell
Dr. Crawford
Mr. Walline
Dr. Dobson
Dr. Fisher
Dr. Reischauer
Dr. Rodgers
Mr. Mitchell

Evangelistic

Miss Mackeown, Chairman
Mr. Ady
Mr. Walline
Mr. Marshall
Mrs. Melrose
Mr. Callender
Dr. Moffett

Educational
Miss Patton, Chairman
Mr. Howe
Miss Carpenter
Dr. Creighton
Mr. Fuson
Miss Moninger
Dr. Williams

Property and Finance
Mr. Spencer, Chairman
Mr. Fuson
Mr. Balm
Mr. Thomson
Dr. Johnson
Mr. Myers

Medical
Dr. Hofmann, Chairman
Dr. Dobson
Dr. McCandliss
Dr. Bercovitz
Dr. Johnson

Business Committee
Mr. Patton, Chairman
Dr. Creighton
Mr. Walline
Mr. Campbell
Mr. Callender
Mr. Wells, ex-officio

Secretaries
Miss Howell
Miss Moffet
Miss Scott

Additional Delegates
Dr. R. E. Speer
Dr. H. T. Kerr
Mrs. C. K. Roys
Miss Gertrude Schultz
Dr. J. W. Lowrie
Mr. R. C. Wells
Mr. C. E. Patton
Miss Margaret A. Frame

Shanghai Conference Committees

Relationships and Administration
C. H. Fenn, Chairman
O. C. Crawford
T. W. Mitchell
P. R. Abbott
C. S. Smith
Robert E. Speer
A. K. Reischauer
J. B. Rodgers

Education
J. W. Creighton, Chairman
R. A. Lanning
Mrs. Thurston
R. F. Fitch
F. Niles
Miss Moninger
J. E. Williams

Medical
J. H. Wylie, Chairman
G. T. Tootell
C. F. Johnson

Literature
C. M. Myers, Chairman
R. P. Abbott
J. E. Shoemaker
F. T. Tootell
Miss Moninger
J. E. Williams
O. C. Crawford

Evaluation of Stations and Union Institutions of Collegiate Grade
C. S. Smith, Chairman
T. N. Thompson
C. H. Fenn
R. A. Lanning
J. H. Wylie
C. R. Callender
C. F. Johnson
J. W. Creighton
W. M. Campbell

Evangelistic
T. N. Thompson, Chairman
J. E. Shoemaker
A. K. Whallon
C. R. Callender
C. H. Fenn
Mrs. Boone
S. A. Moffett

Property
C. F. Johnson, Chairman
G. T. Tootell
W. O. Elterich
W. M. Campbell
C. M. Myers

Manual Rules re Salary and Retirement
W. O. Elterich, Chairman
C. M. Myers
W. M. Campbell

Union Obligations Other Than Colleges

R. F. Fitch, Chairman
F. Niles
C. H. Derr
Mrs. Boone
Mrs. Thurston
A. K. Whallon
W. T. Mitchell

Force

R. C. Wells, Chairman
A. K. Whallon
C. F. Johnson
J. E. Williams
T. W. Mitchell
O. C. Crawford
J. W. Creighton
W. M. Campbell

APPENDIX D

Constitution of the Kwangtung Divisional Council of the Church of Christ in China

Note.—This is a translation from the Chinese copy, which is in all cases the authoritative text.

Section I—Art. 1—*Name*

The Church of Christ in China is made up of believers in Christ united in the spirit of self-government, self-support, and self-propagation. The Kwangtung Divisional Council of the Church in China is composed of such Churches in the Province of K. T. and also such as are outside of K. T. for the Cantonese which are uniting because of the essential unity of their purpose and aim. Thus this body is called the K. T. Divisional Council of the Church of Christ in China.

Art. 2, Sect. 2—*Purpose*

The purpose of the Church of Christ in China is to unite believers in living the Christian life, in propagating Christ's teachings, and in promoting the spread of His Kingdom throughout the world.

Art. 3, Sect. 3—*Function*

The Divisional Council shall function in the following way:

1. To unify and coordinate all the Churches within the sphere of the Divisional Council.
2. To help and encourage all the churches within the sphere of the Divisional Council.
3. To extend and develop Christian activities in unoccupied parts of the field.
4. To represent all the Churches within the sphere of the Divisional Council in communication and cooperation with the Churches in China.

Art. 4, Sect. 4—*Units*

Groups of Christians or Churches already organized within the sphere of the Divisional Council and desiring to become a unit of it may be admitted by subscribing to the following regulations and presenting a petition to the Executive Committee and receiving recognition from the same:

1. The name of the Church Congregation shall be the Church of Christ in China.
2. The Congregation shall subscribe to the purpose of the Church of Christ in China as per Art. 2.
3. The Congregation shall have at least twenty-five Communicants.

4. The Congregation shall have among its membership such as are able to bear the responsibilities of office bearing and of the work involved.

5. The Church (Congregation) shall be responsible for its own support.

6. The Congregation shall support the Divisional Council in its functions and conform to the basic requirements as laid down by it.

7. The Congregation shall annually bear a part of the expenses of the Divisional Council.

Art. 5. *Probational Churches*

Groups of Christians within the borders of the Divisional Council desiring to form a church as a unit belonging to the Council and are able to observe all the regulations as set forth in Art. 4, with the exception of not being able to conform at once to clause 5, may present a petition of their desire to the Executive Committee of the Council, and after investigation the Executive Committee may temporarily recognize such an application for membership, and when the time comes when it can observe all the requirements it will be recognized as a full unit and enjoy all the privileges belonging to such membership.

Art. 6

If any of the churches belonging to the Divisional Council should not come up to the requirements of Art. 4 the same may be deprived of membership in the Council by motion at any annual meeting. If action must be taken before the annual meeting the Executive Committee may decide—provided it receives over a two-third majority vote of its membership—pending approval by the Annual meeting.

Art. 7. Sect. 5. *Provincial Assembly*

The churches composing the Council shall hold an Annual meeting. If the Executive Committee considers a meeting necessary, or if more than five of the Churches belonging to the Council unite in a request, the Executive Committee may call a special meeting.

Art. 8

The date, the place, and the Agenda of the Annual meeting shall be decided by the Executive Committee.

Art. 9

The Provincial Assembly shall be composed of the following groups of delegates:

1. Representatives of all Churches in full standing within the bounds of the Council; Churches with—from twenty-five to two hundred, one delegate; Churches with—from two hundred and one to four hundred. two delegates; Churches with—from four hundred and one to six hundred, three delegates, and so on in proportion.

2. Representatives appointed from the Probational Churches, by the Executive Committee (The number of these must not exceed one-fifth the total number of delegates under No. 1).

3. Representatives of the Specialized Institutions other than the Evangelistic Work carried on by the Church within the bounds of the Division Council such as Schools, Hospitals, etc. (The number of these must not exceed two-tenths of the total number under No. 1.)

4. The members of the Executive Committee and the Executive Secretaries.

5. Delegates coopted by the Executive Committee outside of the four groups provided for above. (The number of these must not exceed one-tenth of the total number of delegates under No. 1.)

Art. 10

Delegates attending the Assembly must be Christians. They shall present certificates of their appointment as delegates before exercising the powers of nominating and voting.

Art. 11

Delegates from two-fifths of the units entitled to representation shall form a quorum for the transaction of business. All ordinary actions shall be based on majority vote of delegates present.

The Officers of the Assembly shall be elected by it.

Art. 12

The responsibilities and the powers of the Provincial Assembly shall be as follows:

1. To frame the basic requirements of all the Churches or other organizations which it may create within its sphere.
2. To decide upon the general plans for the development of the whole church.
3. To elect the Executive Committee.
4. To receive and review all reports of the Executive Committee.
5. The final decision with regard to recognition or suspension from membership of any of its constituent units.

Art. 13. Sect. 6. *Executive Committee*

The Executive Committee will be its highest court when the Assembly is not in session.

Art. 14

The Executive Committee shall consist of twenty-one members elected by the Assembly.

Art. 15

Membership in the Executive Committee shall be for three years. They shall be divided in three classes of seven each and the Assembly shall each year elect a new class. If a vacancy occurs between the meetings of the Assembly it shall be filled by the Executive Committee.

Art. 16

The Executive Committee shall elect a Chairman, two vice-Chairmen, a Secretary and a Treasurer, holding office for one year. These shall be elected by the Executive Committee at its first meeting after the Assembly.

Art. 17

The Executive Committee shall hold regular meetings monthly. Seven members shall constitute a quorum. Special meetings may be called by the Chairman.

Art. 18

The Executive Committee shall be responsible for the following functions:

1. To carry out the functions of the Church as per Art. 3 of this Constitution.

2. To carry out the actions of the Assembly.

3. In the name of the Council acquire, possess, hold, administer, or dispose of, the immovable property of the Divisional Council and to have all the benefits attached to the same.

4. In the name of the Council preserve and take charge of the immovable property of the organizations of the Council and, all parties agreeing, dispose of the same.

5. Plan for the finances of the Council and decide on the Estimates and the appropriations.

6. Engage, direct, or dismiss the Executive Secretaries of the Council or any of its employes.

7. To organize all temporary and permanent Committees and decide on their powers and their duties.

8. To investigate and decide on all applications for membership in the Council and issue certificates of membership.

9. To prepare for the Annual meeting of the Provincial Assembly and present a report to it of the year's work.

10. To determine the By-Laws of the Council.

Art. 19. Sect. 7. *Committees*

With the object of securing the benefits of united action in extending, regulating and assisting, the work of the Council shall, according to Geographical relationships divide the churches into certain number of District Associations and appoint Committees to take charge of the same (or provide for their administration).

Art. 20

The Council shall appoint special Committees or Boards to take charge of the Educational, Evangelistic, Medical, Literature and other specialized departments of work.

Art. 21

The Organizations and the functions of the District Associations, Boards, the special and ordinary Committees shall be defined by the By-laws or by action of the Divisional Council.

Art. 22. Sect. 8. *Secretaries*

The Council may appoint Secretaries to carry out the actions of the Assembly or the Executive Committee in its various forms of work.

Art. 23. Sect. 9. *Amendments*

Amendments to the Constitution shall be voted on by the Provincial Assembly. All proposed amendments shall be presented to the Executive Committee for examination and three months previous to the meeting of the Assembly announced to all the Churches within its sphere. A majority of two-thirds of the delegates present in a properly constituted Assembly shall be necessary for approval before becoming effective.

APPENDIX E

Church of Christ in China—Kwangtung Divisional Council By-Laws of the Board of Missions

I. *Purpose*

The purpose of the Board of Missions is to further the preaching of the Gospel, to aid in establishing Self-governing, Self-propagating

and Self-supporting churches, to correlate and promote the work of all churches within the territory of the Kwangtung Divisional Council.

II. *Duties*

1. To promote the establishment of self-supporting churches.
2. To aid in developing the full work of the churches.
3. To extend evangelism into new fields.
4. To prepare general plans for the work of the churches.
5. To administer the funds entrusted to it by the Council for its work.
6. To render an account of receipts and expenditures annually to the Council.
7. To make out the annual estimates to be submitted to the Council for approval by the Divisional Council at its regular meeting.

III. *Membership of the Board*

1. The Board shall consist of at least fifteen members.
2. The members shall be nominated by the Executive Council and elected by the Divisional Council in regular session.
3. They shall be elected for a period of three years, one-third to be elected each year.
4. The Board shall be made up of pastors, licentiates, and laymen who have had experience in the work of the Church (men or women).
5. The Board shall elect its own officers at the first meeting.
6. The Board shall be chosen from the various districts (K'ui) so that all districts will be represented.

IV. *Executive Committee of the Board of Missions*

The Board shall elect five of its members as an Executive Committee who shall be empowered to take up matters of emergency between the regular meetings of the Board, all members of the Board to be immediately informed of such action and such action confirmed at the next regular meeting of the Board.

V. *Secretaries*

1. The Board shall secure, through the Executive Committee, the services of one or more Executive Secretaries.
2. The Board shall, in accord with the Constitution, appoint one or more secretaries or evangelists for the various district associations.
3. The duties of the Executive Secretaries shall be as follows:

a. To carry out the Constitutional provisions of the Board.
b. To carry out the actions of the Board.
c. To carry out the actions committed by the Divisional Council or its Executive Council.

4. The duties of the District Association secretaries shall be as follows:

a. To correlate, promote and assist the churches of the District Association to which they are appointed.
b. To have charge of the probational churches and chapels.
c. To hold and promote conferences for the training of workers in the district under the auspices of the Board.
d. To formulate plans for the work of the district association.
e. To have general charge of the finances of the District Associations committed by the Board of Missions.
f. To present an annual report of the work together with financial statement and estimates.

VI. *Meetings of the Board of Missions*

1. The Board shall hold quarterly meetings called by the Chairman and Secretary.
2. One more than half the membership shall constitute a quorum.
3. The executive secretaries and district association secretaries shall be ex-officio members of the Board without vote.

VII. *Finances*

1. The General Treasurer shall act as treasurer for the Board.
2. The Board shall appoint a finance committee whose duties it shall be to study the finances of the Board, evolve ways and means of securing funds as approved by the Divisional Council. They shall be responsible for making out the Budget and have general oversight of the finances of the Board.
3. To prepare the annual Estimates.

(Section of Women's Work is to be presented separately to the meeting of the Hip Ooi.)

VIII. *Personnel Committee*

The Board shall appoint a personnel committee whose duties it shall be to secure workers, to aid and stimulate those already in service of the Church by sympathetic counsel and study of their problems.

IX. Amendments may be proposed at any regular meeting of the Board and submitted to the Executive Council to be passed by the Divisional Council in regular session, a two-thirds vote to be required.

APPENDIX F

Comparative Statistics

Various Forms of Mission Work

These statistics are based on the 1927-1928 estimates except in some cases where it was necessary to use 1926-1927 sheets, and on the 1927-1928 China Council Prayer Cycle. Salaries have been figured on the flat rate of $2,500, Children's allowances not considered, gold estimates turned into Mexican at two to one. The dollars are Mex. dollars.

North China

	Workers	*Per cent*	*Salaries*	*Grants*	*Total*	*Per cent*
Evangelistic	22	31.4	$55,000	$13,860	$68,860	29.4
Ev. Edu.	1	1.4	2,500	2,200	4,700	2.
Education	28	40.	70,000	29,264	99,264	42.3
Med. Edu.	..	....	.....	.....	.....	....
Medical	17	24.3	42,500	7,913	50,413	21.5
Adm.	2	2.9	5,000	.....	5,000	2.1
Class V	..	....	.....	3,841	3,841	1.6
Class VI	..	....	.....	2,148	2,148	1.2
	70	100.	$175,000	$59,226	$234,226	100.1

Shantung

Evangelistic	45	31.	$112,500	$37,411	$149,911	28.8
Ev. Educ.	15	10.3	37,500	1,000	38,500	7.4
Education	49	33.8	122,500	68,030	190,530	36.6

Shantung (Continued)

	Workers	Per cent	Salaries	Grants	Total	Per cent
Med. Ed.	4	2.9	10,000	11,500	21,500	4.1
Medical	27	18.6	67,500	15,224	82,724	15.9
Adm.	5	3.4	12,500	4,780	17,280	3.3
Class V	..	....	.....	10,625	10,625	2.1
Class VI	..	....	.....	9,594	9,594	1.8
	145	100.	$362,500	$158,164	$520,664	100.0

Central China

Evangelistic	22	38.6	$55,000	$24,708	$79,708	39.3
Ev. Educ.	2	3.5	5,000	.....	5,000	2.5
Education	31	54.4	77,500	25,714	103,214	50.9
Med. Edu.	..	....	.....	.....	.....	....
Medical	2	3.5	5,000	4,520	9,520	4.7
Adm.	..	....	.....	.....	.....	....
Class V	..	....	.....	4,464	4,464	2.2
Class VI	..	....	.....	805	805	.4
	57	100.0	$142,500	$60,211	$202,711	100.

Kiangan

Evangelistic	19½	27.4	$48,750	$16,343	$65,093	24.5
Ev. Educ.	6	8.4	15,000	6,400	21,400	8.
Educational	28½	40.1	71,250	44,650	115,900	43.2
Med. Edu.	..	....	.....	.....	.....	....
Medical	14	19.9	35,000	11,697	46,697	18.
Adm.	3	4.2	7,500	.....	7,500	2.8
Class V	..	....	.....	6,046	6,046	2.3
Class VI	..	....	.....	3,107	3,107	1.2
	71	100.	$177,500	$88,243	$265,743	100.

Hunan

Evangelistic	26	34.2	$65,000	$16,061	$81,061	33.5
Ev. Educ.	2	2.6	5,000	1,825	6,825	2.8
Educational	27½	36.2	68,750	19,886	88,636	36.7
Med. Edu.	..	....	.....	.....	.....	....
Medical	20	26.3	50,000	8,374	58,374	24.1
Adm.	½	.7	1,250	.....	1,250	.5
Class V	..	....	.....	4,729	4,729	2.
Class VI	..	....	.....	950	950	.4
	76	100.	$190,000	$51,825	$241,825	100.

South China

Evangelistic	14	20.4	$35,000	$27,560	$62,560	25.0
Ev. Educ.	2	2.9	5,000			
Educational	29	42.	72,500	32,086	119,586	47.7
Med. Educ.	4	5.8	10,000			
Medical	18	26.	45,000	3,656	48,656	19.5
Adm.	2	2.9	5,000	.....	5,000	2.
Class V	..	....	.....	6,148	6,148	2.5
Class VI	..	....	.....	8,226	8,226	3.3
	69	100.	$172,500	$77,676	$250,176	100.

Hainan

	Workers	Per cent	Salaries	Grants	Total	Per cent
Evangelistic	8½	28.3	$21,250	$6,598	$27,848	27.
Ev. Educ.	3	10.	7,500	.....	7,500	7.2
Educational	9½	31.7	23,750	9,179	32,929	31.9
Med. Edu.	..	....	.....	.....	.....	....
Medical	8	26.7	20,000	3,745	23,745	23.1
Adm.	1	3.3	2,500	.....	2,500	2.4
Class V	..	....	.....	2,835	2,835	2.8
Class VI	..	....	.....	5,859	5,859	5.6
	30	100.	$75,000	$28,216	$103,216	100.

Yunnan

Evangelistic	4	40.	$10,000	$4,079	$14,079	38.5
Ev. Educ.	..	....	.....	.....	.....	....
Educational	2	20.	5,000	1,285	6,285	17.2
Med. Edu.	..	....	.....	.....	.....	....
Medical	4	40.	10,000	1,223	11,223	30.7
Adm.	..	....	.....	.....	.....	....
Class V	..	....	.....	884	884	2.4
Class VI	..	....	.....	4,077	4,077	11.2
	10	100	$25,000	$11,548	$36,548	100.0

All Missions

	Workers*	Per cent	Salaries	Grants	Total	Per cent
Evangelistic	161	30.5	$402,500	$146,620	$549,120	29.6
Ev. Educ.	31	5.9	77,500	11,425	88,925	4.8
Educational	204.5	38.7	511,250	230,094	741,344	40.
Med. Educ.	8	1.5	20,000	11,500	31,500	1.7
Medical	110	20.8	275,000	56,352	331,352	17.8
Adm.	13.5	2.6	33,750	4,780	38,530	2.1
Class V	..	....	.....	39,572	39,572	2.1
Class VI	..	....	.....	34,766	34,766	1.9
	528.	100.	$1,320,000	$535,109	$1,855,109	100.

APPENDIX G

June 16, 1915.

To His Excellency M. Komatsu, Director of the Bureau of Foreign Affairs, Seoul, Chosen.

My dear Mr. Komatsu:

As Your Excellency knows from my acknowledgment of May 18th, I received in due time Your Excellency's letter of April 8th, enclosing an English translation of certain Ordinances and Instructions recently issued by the Government-General of Chosen regarding private schools, Your Excellency's article on Ordinance No. 24, entitled "Revision in Regulations for Private Schools," and copies of the Seoul Press of April

*Gen'l Workers' Group Not Included.

2nd and 3rd, containing Your Excellency's articles on the "Separation of Education and Religion." As these Ordinances and Regulations affect the educational work and plans not only of the Board with which I am officially connected but of all the Mission Boards having work in Chosen, and as I assumed that Your Excellency intended to notify them through me of the character and scope of the Government's requirements, I have consulted with the available members of the Committee of Reference and Counsel, whose names appear upon this letterhead, and who as a Committee represent the Mission Boards of various denominations in North America. I have advised also with a few educators of international eminence whose opinions are of large value. It was agreed in our Committee that the Sub-Committee of which the Rev. Dr. Frank Mason North is Chairman should correspond with the Boards directly concerned, and that meantime, I should write to Your Excellency, as I now do, the letter being personal, like Your Excellency's to me, but written with the knowledge and approval of others who have a right to know of the correspondence.

I deeply appreciate Your Excellency's kindness in sending to me such important documents. I am impressed by the evidence of careful study of the subject and by the clearness and strength with which the conclusions are set forth. Our interest is naturally very great, and I wish most heartily that I could have an opportunity to discuss the matter in a personal conversation. As Your Excellency is aware, the Mission Boards are maintaining many schools in Chosen, and expending upon them and the support of the missionaries who conduct them, a very large sum of money. Plans have been made for the better equipment of some of these schools, and in particular for the development of a Union Christian College in Seoul. The Boards were led to make these plans, partly because of our conviction that the interests of the people of Chosen require the best type of Christian education that it is possible for us to aid them in securing, and partly because of our hearty desire to comply with the reasonable wishes of the Government-General of Chosen that all schools, including those conducted by the Missions, should be worthy of respect from the viewpoint of satisfactory educational standards. Your Excellency may recall that when I was in Chosen in 1909, I conferred with you on this subject, and also with the Director of the Bureau of Education, and you have doubtless been informed that when the present Director, The Honorable Teisaburo Sekiya, was in the United States last year, I had pleasure in inviting a number of distinguished missionary leaders to meet him at luncheon and that there and in a subsequent conversation in my office the matter was carefully discussed. I need, therefore, only repeat here that the Boards most cordially recognize the undoubted right of the Government to inspect all schools, to insist that they shall do good work, and to impose suitable qualifications for students who are to practice medicine or enter Government service. The Boards would not countenance for a moment any instruction that would be inconsistent with entire loyalty to the constituted authorities of the country in which our work is conducted.

It might not be proper for me to write in detail regarding all of the Ordinances, Instructions and Regulations, for I do not profess to be an educational expert and I recognize the fact that the Government-General of Chosen is entirely within the limits of its own authority and discretion in making such rules as it deems suitable for schools which edu-

cate the children of its own subjects. I may only say that a considerable number of the rules impress me as excellent. Regarding others, my mind is not so clear. Much would depend upon the construction that may be placed upon them by future officials who will be charged with their application. The language of some of these articles is susceptible of an interpretation that might cause serious concern. Perhaps such an interpretation will not be placed upon them, and I gladly admit that we should assume that the policy that has been pursued thus far by the Imperial Government of Japan and the Government-General of Chosen raises a reasonable presumption that an equally broad policy will be pursued in the future. Indeed, some missionaries have assured me that this is likely to be the case.

Nevertheless, we cannot read without grave concern the specific statements that have been issued, and which appear to involve a restriction of the liberty that mission schools have been hitherto accorded. We note such statements in the pamphlet, entitled "The Chosen Educational Ordinances and Various Attendant Regulations," in Your Excellency's articles in the Seoul Press, and in Mr. Sekiya's reported statement in the Nagasaki Press of March 30th, where he says:

"Education and religion will be able to attain their respective aims by each being pursued in its own special way independent of the other. If they are mixed together, students who believe in a certain cult or religion will be unable to enter schools of different faith, or they will be forced to believe in a faith which is not their own, or in other cases, they will be forced to abandon the faith in which they believe. In this way, freedom of belief will be hampered and the progress of education impeded in no small degree. The authorities are very appreciative of the valuable contributions made by religious schools in Chosen to the development of civilization and education, but they cannot allow the present state of education in Chosen to continue for long, for if they do, those evils above referred to, resulting from the mixing up of education and religion, are sure to appear sooner or later. It is with the purpose of preventing those evils that the revisions of Regulations for private schools have been effected. By these revisions, private schools giving common, industrial or special education in Chosen are required to fix their curricula in accordance with regulations controlling public common schools, higher common schools or Government special schools, it being also prohibited to them to include any course of study other than those authorized by those regulations. In other words, no matter what name or kind, common, industrial or special schools are required to conform to the system regulated for them. In consequence, in all those schools it is prohibited to give religious education or observe religious rites."

Such declarations naturally cause no small concern to the friends of Christian education. Your Excellency will understand the effect which they are likely to have upon the desire of the Boards to raise large additional sums for education in Chosen, including the new College in Seoul, as they apparently indicate an abridgment of the freedom of these schools in religious matters. We have been proceeding upon the supposition that the primary concern of the Government-General of Chosen related to the grade of educational work, and that in other respects, private schools would have the same liberty that similar schools enjoy in Great Britain and America.

We are aware that the Japanese Imperial Government regards edu-

cation as a function of the State, or, to use Your Excellency's words, "education must be nationalistic." If this be understood as implying that the State should not be indifferent to the education of its people and that it should provide free schools, it is in entire accord with the best educational practice of the world and with the principles which underlie the American and British public school systems. In America and Great Britain, however, this recognized responsibility of the State extends only to the provision of public institutions for free education and to their regulation; it does not extend, nor is it believed that it should extend, to the regulation of private schools. The free public schools are supported by general taxation for those who wish to attend them, and in most States the law compels children of school age to attend some school. But the school attended can be private or public at the option of parents and pupils. Citizens must pay school taxes whether they patronize public schools or not, for these schools are regarded as a public benefit and necessity. But if citizens, in addition to their taxes, wish to incur the extra expense of sending their children to private schools, the Government interposes no objection whatever.

Your Excellency's article in the Seoul Press states:

"There are of course private colleges and universities (in America), but common education is entirely managed by the Government. The curricula of schools ranging between those giving elementary education and those giving higher education are arranged by the Government and include no religious teaching. It is true, however, that certain religionists and religious bodies have established private colleges and universities; but the aim they had in founding these institutions was not the propagation of their religion but the promotion and spread of education itself. As it is, with the exception of theological schools aiming at the study of religion, no school in the United States gives religious teaching."

Your Excellency has not been given accurate information on this subject. As a matter of fact, there are not only private colleges and universities maintained by the churches or by members of the churches, but there are a great many private schools of lower grade, including kindergartens, primary schools and high schools. All these private schools of every grade have absolutely no relation to or supervision by the Government. The public schools are maintained by the State, are closely supervised by it, and exclude religious teaching, although some of them permit the reading of the Bible and an opening prayer. Private schools, however, are entirely free to teach what they like and how they like, religion included, the Government giving itself no concern regarding them and making no regulations for them, although it freely grants them charters to enable them to hold property as legally incorporated bodies. My own sons and daughters were educated in such private schools. While the masses of the people send their children to the public schools, a very large number of the well-to-do classes send their children to private schools, partly because they believe that sound education includes religion and they wish their children to be trained in the schools which recognize it and teach the Bible, and partly because many of those private schools do a higher grade of educational work than the public schools. This latter fact of itself is significant; namely, that with no regulations of the State to enforce a standard, private schools are doing the highest grade of educational work in the United States. The Government acts upon the supposition that the law of competition is

an adequate protection. These private schools are numerous, and as they uniformly charge tuition fees, usually rather high fees too, while public schools are free, the private schools must offer superior educational as well as religious advantages in order to get students. Our American experience, therefore, is that the State runs no risk whatever from private schools.

Your Excellency has also been misinformed regarding "religionists" on the teaching staff of American schools of the best grade both public and private. A large majority of the teachers, professors and presidents in American institutions are Christians, and a considerable number are clergymen. The President of Princeton University is a Presbyterian clergyman. President Hadley of Yale University, whom you mention, is indeed not a clergyman, but no one who knows him would ever think of speaking of him as "not connected with religion" for he is active as a Christian layman. He maintains regular preaching services in the University Chapel, often preaching himself, and is widely known as one of the most influential Christian leaders of America. In like manner, Dr. Woodrow Wilson, now President of the United States, was, when President of Princeton University as he is today, an elder in the Presbyterian Church and he held religious service in the University Chapel. I could give Your Excellency a very long list of presidents and professors in the best private and public colleges and universities of the United States who are devoted Christian men, while in nearly all of the private schools, like the Hill School, Pottstown, Pennsylvania, the Hotchkiss School, Lakeville, Connecticut, Blair Academy, Blairsville, New Jersey, the Groton School, Groton, Massachusetts, the Philips Academies at Andover and Exeter, and hundreds of others, the Bible is in the curriculum and attendance upon religious services is compulsory. Indeed, most of the American private schools will not employ a teacher who is not a professed Christian and a member of a Church.

In short, the American plan is one of absolute freedom in education. The State maintains public secular schools at great expense for the multitudes who want them or cannot afford private schools; but Churches or voluntary groups of Christian individuals can found and conduct private schools without the slightest difficulty and make religion as prominent as they choose.

These statements are substantially true of British educational policy. These best schools in Great Britain, including not only Oxford, Cambridge, and the Scotch Universities, but such secondary schools as Eton, Rugby, Harrow and scores of others, though popularly called "public schools," are not Government schools but are privately controlled and are subject to no Government regulation whatever, although the Royal Family and the high officers of the Government have educated their sons in these schools for generations. Many of their teachers are ordained clergymen of the Church of England or the Church of Scotland, and nearly all of the others are communicant members of those Churches. Religion is freely taught in all these schools, and many of the best Bible commentaries, devotional volumes and other religious publications of the whole Christian world have been prepared by the members of the faculties.

As the Ordinances, Instructions, Regulations, and Your Excellency's articles have been published and therefore are not private, I have sent copies to a few of the most distinguished educators in America together with a preliminary draft of my reply, and asked for their opinion as

to the accuracy of my statement that private schools in the United States are free to teach religion. I append their replies:

Dean James E. Russell, LL.D., of the Teachers College, Columbia University, New York, writes:

"I am greatly surprised that the Japanese Minister of Education, who is usually so well informed on matters educational in this country, should make the mistake of thinking that there are few private schools in this country, and that the teaching of religion is debarred from them. As a matter of fact, no State in this Union places any restrictions whatever upon private schools. The latest report of the United States Commissioner of Education states that there are 1,647,104 pupils reported from private schools. This figure is undoubtedly low, because private schools with us are so free that they do not even have to report to the Government. As for the teaching of religion, private schools throughout this country are free to do as they please. I have never heard of restrictions being put upon any sect whatever. Moreover, in many of our states the teaching of religion in non-sectarian forms is permitted in the public schools, and in others specific provisions are made whereby pupils in the public schools are permitted to receive instruction by teachers of their own faith in connection with their regular school work, this teaching in some instances being carried on in the public school building and in other cases the children go to nearby churches. The one stand taken generally in this country is that sectarian teaching shall not be supported at public expense, whereas any form of religious instruction may be carried on at the expense of those who desire to promote it.

"Sincerely yours,

"James E. Russell."

President Arthur T. Hadley, LL.D., of Yale University, writes:

"I have read with interest the papers submitted by Mr. Komatsu and the draft of your reply. The lines of this draft seem to me most excellent. You are quite right in indicating that Mr. Komatsu's impressions regarding religious instruction in America are erroneous. If the Japanese Government continues to take the position it does in the papers in question, we have, I am afraid, no defense against their proposed action except to withdraw capital from educational enterprises in Korea and in other places under Japanese influence; but the Government should not be allowed to force such withdrawals on erroneous grounds. Feeling as I do on this last point, I am not sure that any letter which I could write to you would be of service with Mr. Komatsu. You can judge of the situation far better than I can. You certainly have full permission to tell him or show him anything that I wrote you.

"Very sincerely,

"Arthur T. Hadley."

Chancellor Elmer E. Brown, LL.D., of New York University, writes:

"I am deeply interested in the question regarding public and private schools in Chosen, which was discussed in our recent conference. It seems to me of importance that the general attitude of our public authorities toward private education in this country be well understood, and the matter is one that may easily present some difficulties to any student of educational administration who has not himself been brought up under the American system.

"It is doubtless generally known that we have no National system of educational administration in this country. Our school systems are the systems of the several states. They are pretty generally of one type, yet there are minor variations among them. One National office, the Federal Bureau of Education, while exercising no authority over these systems, collects and distributes information concerning them all.

"The latest published report of the Federal Bureau of Education, covering the statistics of state school systems for the year 1911-12, shows a total enrollment in public schools and colleges of all grades of 18,376,257. The same year there were enrolled in private schools and colleges of all grades 1,902,183. The figures for the same year for elementary schools are as follows: Public elementary schools, 17,707,577; Private elementary schools, 1,505,637. For secondary schools, the figures for the same year were as follows Public secondary schools (high schools) 1,126,791; Private secondary schools, 211,256. These figures for elementary and secondary schools are included in the figures for all grades as given above.

"The situation in this country may be illustrated further by reference to the statistics of two of our leading state school systems. The latest published report for the State of New York, that of the year 1912-23, shows a total enrollment in schools and colleges of all grades regularly reporting to the State Education Department, of 1,956,265. Of these, 1,329,925 were in the public elementary schools, and 180,010 in the public secondary schools. According to the same report, it is estimated that in addition to the above, there were 225,000 pupils enrolled in private schools of different grades.

"For the State of Massachusetts, the statistics are at hand for the year 1913-14. These show that there were enrolled in the public elementary schools of the State 576,510 pupils, and in the private elementary schools of the State 114,192. At the same time, there were enrolled in the public secondary schools of the State high schools, 76,620, and in the private secondary schools (academies, etc.), 7,429.

"Back of these statistics lie considerations of fundamental importance touching the educational policy of this country. It is a well-settled American practice to provide free education at public expense for the children of all of the people who do not choose for their children some other form of education. The teaching in these public schools is non-sectarian in character and for the most part non-religious, although not anti-religious. As it appears from the statistics which I have recorded above, approximately nine-tenths of our pupils are educated in such schools. At the same time, it is also a fundamental tenet of our American system that there shall be freedom of education. As appears from the figures quoted, about one-tenth of our pupils are educated in private schools or schools carried on by certain religious denominations. Our compulsory attendance laws, which are found on the statute books of the most of our states, permit of the satisfaction of their requirements by attendance of pupils on schools other than those publicly provided.

"The significant fact in view of the discussion of the situation in Chosen is that in the most of these privately conducted schools religion is taught. A large proportion of these schools are carried on by one or another religious denomination, or by the adherents of such denomination, and denominational doctrines are systematically and freely taught in such schools. In other private schools, religious doctrine is taught in more general and less sectarian terms; while in a relatively small

number of such schools the teaching is conducted on a non-religious basis, substantially the same as that which obtains in the public schools.

"It should be added that while this freedom of religious teaching in the schools directly affects only about one-tenth of our school population, the freedom to conduct education along such lines is a vital element of our educational system. It has also this great public advantage which is widely recognized: That it lends to the education of our people a variety, a flexibility, and a freedom for both conservative and radical initiative, which is thoroughly in accord with the constitution of our society, and undoubtedly adds much to the enrichment of the American character.

"I have written somewhat at length regarding this matter, because it has always interested me deeply, and because I believe it will contribute to a true understanding of American education that the facts regarding this situation should be clearly presented on any suitable occasion.

"Very sincerely yours,

"Elmer E. Brown."

I have also conferred with Professor Paul Monroe, Ph.D., LL.D., Professor of the History of Education in Teacher College, Columbia University, New York, whose high authority in the educational world has been recognized, as Your Excellency is doubtless aware, by the honors that were given him during his visit in Japan and by the translation, by the Japanese Society for the Advancement of Civilization, of his notable volume on the History of Education. He manifested deep interest in the subject, read all the documents that Your Excellency sent to me, and, at my request put his views in writing as follows:

"My dear Dr. Brown:

"Herewith I answer your inquiry of June 10th and make some comments on the communication from His Excellency, Mr. Komatsu, Minister of Foreign Affairs and Governor General of Chosen. I am much interested in doing so—First, because of my friendship for the Japanese people, my respect for the great work which they have done and are doing, my admiration for their culture, and the intense desire that I have that they take no action which would alienate the sympathy of the western nations; Second, because of my belief that the Mission schools have something definite to contribute to the life and the advance of the Orient.

"May I preface my remarks my saying that I am familiar with the work of the Japanese schools by actual visitation and believe that Japanese education has something to contribute to American education just as their culture has something to contribute to ours, and just as I believe that the Occident has something very definite to contribute to the Orient.

"The position taken in these regulations governing private schools by the Governor-General of Chosen is so radical that I am convinced that His Excellency, the Minister, was quite misinformed concerning the status of education in western countries, and it is only that this misinformation may be set right that I take the liberty of commenting quite specifically upon his interpretation and comments of these regulations.

"First—may I state that I do not believe that there is any country holding any position in western civilization which forbids private schools as this regulation proposes to do. Nor any which presumes to determine absolutely what shall and shall not be given in these schools as subjects

of study. Of course, many of them regulate the minimum of what must be given but none of them take the position that other subjects cannot be added. I make this statement sweeping regarding all nations of the western hemisphere. Perhaps I should qualify it because I do not know personally of the conditions in these countries under the Greek Catholic Church; and yet even Russia permits the Jews and other religious sects to maintain their own schools and school their own children. In the countries under the dominance of the Roman Catholic Church, taking Spain as the most backward, private schools are permitted. The royal decree of February 3, 1910, restricted the inspection of private schools to the hygienic conditions of the premises and to the prevention of words or deeds contrary to morals, to the fatherland, and to the laws. It was the attempt of the ultra conservative government there to inspect and even to close private schools which led to the Barcelona Rebellion and even to revolution and the overthrow of the Canalejas ministry. In German and Teutonic countries of Europe, which the school system of Japan more closely resembles than that of any other country, private schools are permitted. At least six per cent of the school population of Germany attends private schools. The higher education of girls is nearly altogether through private schools.

"In commenting upon the situation in Europe in the article in the *Seoul Press* of April 2, 1915, the Honorable Commissioner has misinterpreted the French law and I am taking the liberty of pointing out the basis of his misinterpretation, which was very easily made. The French law of July 7, 1904, which he quotes, is a suppression of teaching congregations not of private schools, nor even of schools taught by the clergy. So far as these clergy are not members of the monastic order and do not wear the clerical garb, they are even yet permitted to hold schools. On this point may I quote from the article on the French System of Education by His Excellency M. Gabriel Compayre, at the time of writing 1911, Inspector General of Public Instruction of France: 'Further, a large number of the closed schools have been reopened with a lay or secular staff; the members of the orders having exchanged their ecclesiastical garb for civilian mufti. On June 1, 1909, there were reopened 3,069 as private lay primary schools, 992 for boys and 2,077 for girls. The private schools are established and maintained by individuals or by associations. The State leaves them free in respect to curriculum and method, but the same qualifications as to age and ability are demanded from their teachers as from public school teachers. The formalities for opening a private school consist of a declaration made to the mayor of the commune indicating where the school is to be established.' (Monroe's 'Cyclopedia of Education,' Vol. 2, p. 662.)

"Regarding secondary education, M. Compayre has the following statement to make: 'The dispersion of the congregations, the suppression of the colleges of the Jesuits, Dominicans, and Oratorians brought back to the state schools a part of their clientele. But only a part, for a number of free colleges were re-opened under the protection of the bishops or civil societies, and gathered in the heritage of the congregations. The number of pupils who attend these schools may be estimated to be about 50,000.' (Monroe's 'Cyclopedia of Education,' Vol. 2, p. 665.)

"On the same point, may I quote from a more recent statement of the situation in the French schools by Dr. F. E. Parrington, Professor of Comparative Education on our faculty: 'In spite of the dispersion of

the congregations and the suppression of the schools under control of the religious bodies, the successors of these schools under private control still contain nearly as many pupils as are to be found in the lycées. The graduates of these private schools, however, must pass the baccalaureate examination given by the State in order to enter the university or any of the higher state institutions of learning.' (Monroe's 'Principles of Secondary Education,' p. 87.)

("Pardon my reference to works of my own, but naturally I can put my hands on the statements much more readily and am assured of the validity of the authorities.)

"May I also take the liberty of correcting the misinterpretation of His Excellency, the Minister, regarding American conditions, though I understand again how he could very readily misinterpret the general statements of President Butler's article. In the first place, as is well known, the national Government has absolutely no control over the schools. Further than that, not one of the 48 commonwealths prohibits the establishment of private schools or has ever done so. Not one of the 48 commonwealths even demands the right to do so. The Statement in President Butler's articles concerning this has a basis only in the early colonial period—conditions that have passed nearly 150 years ago.

"Second—regarding the matter of the teaching of religion in private schools, may I venture to correct more of the misinterpretations or misunderstandings of western conditions involved in the article of His Excellency, the Minister. Nowhere in America, that is no commonwealth or local unit of government, has attempted or would attempt or does now prohibit instruction in religion in any private school according to the views of those maintaining the school. It would be considered a grave infringement upon fundamental principles of liberty. Furthermore, there is the misunderstanding concerning the existence of private sectarian schools of the elementary grade, the so-called parochial schools. These exist in practically every State in the Union and have an attendance all told of probably two million children. I am not defending these, and do not necessarily believe that there should be built large systems of parochial schools competing with the State system of schools, but simply give as a fact that such do exist and that any attempt to prevent these in this or any other advanced western country would be considered a grave infringement of liberty. In the field of secondary schools, there are private schools in every State in the Union, and a great number of schools of this character are controlled by religious denominations.

"Regarding colleges and universities, a recent investigation of the Carnegie Foundation for the Advancement of Teaching shows that two-thirds of the 750 institutions of the United States and Canada, which are appropriately termed colleges, are organically controlled by religious denominations. There is a great variety of forms of this control, but I will not take the time to go into this matter but simply quote this general condition.

"The conspicuous feature which His Excellency, Mr. Komatsu, states and quotes from President Butler to verify, namely, that the college presidencies of our great universities are no longer confined to men trained in the Christian ministry, is a fact, but it is due to other reasons than those inferred. It is due primarily to the fact that there has now grown up a special profession of educators, and men especially equipped in administrative lines are to be drawn from the teaching staff rather

than from the clerical profession as hitherto. In the case of Yale, which is quoted, President Hadley, the present incumbent, is the first in a long line of two hundred years who is not a clergyman. His Excellency is also misinformed in believing that there is any restriction against a clergyman holding any of these positions in state universities. At the present moment I do not recall any, yet in my acquaintance I knew of several presidents who have been clergymen. Certainly it does not hold of the staff, because you will find men on the staff of almost every institution of larger grade who are clergymen. In Columbia, for instance, there are both Christian clergymen, and Jewish Rabbis.

"Third—may I take the liberty of pointing out what again I feel is a misinterpretation by His Excellency of the whole tendency of western civilization and its situation regarding the relation of education and religion. There is a profound conviction in which most of us share and a very marked tendency to separate the Church and the State and make the Church absolutely free from the control of the State, and vice versa the State absolutely free from the control of the Church. That has been the fundamental American position. As His Excellency points out, that is true in regard to Japan. But when he carries this idea further and interprets our western situation to be such a separation of religion and education, that is, that absolutely forbids any religious control of even private education, or the inclusion of religion in education in any form in which it may be organized, I am profoundly convinced he has misinterpreted the situation as it exists in any country of western civilization. As I have above cited, no country of which I know attempts to forbid the teaching of religion as it may be viewed by various sects in private schools. The whole tendency is towards freedom in this respect, not towards restriction.

"Fourth—may I take up even more specifically the arguments drawn from the American conditions regarding the attitude of State schools towards religion. There are very few commonwealths in which there is any legislation against the reading of the Bible in the school. There are many where sectarian instruction is forbidden and there have been numerous judicial decisions in others against the practice of reading the Bible. On the other hand, there have been judicial decisions maintaining the right to read the Scriptures in public schools and to have simple religious ceremonies so far as there is no objection upon the part of the attendants on the schools on the basis of having their liberty restricted. But some States even have gone to the extent of placing in their Constitution, as did Mississippi, an injunction restricting the right to read the Bible in the public schools. His Excellency's reference to the elimination of religious teaching from American colleges is in part correct. In few of them even controlled by religious denominations is there at the present time required instruction in religion, at least outside of the ordinary daily chapel attendance. Even in all the larger institutions, certainly in all the state institutions, this is voluntary. Here again the principle is that of freedom and not at all of restriction or of enforced elimination.

"In this respect, may I cite further the practice throughout the other countries of western civilization. As His Excellecy knows, Germany and the Teutonic countries, in fact all continental countries except France, include religious instruction in their schools. Moreover in these Teutonic countries, the clergy of any denomination are so permitted to go into the schools and give instruction if the children are of other communions

than that giving the dominant character to the school. This same condition prevails, I think I am right in saying, in nineteen of the twenty-one American Republics. It does not prevail in Brazil nor in the United States. Here our custom is against this and always has been; though, as I have pointed out above, it does not refer at all to the conduct of private schools.

"Fifth—and finally, may I venture to point out a thing which I believe is fundamental in regard to this question and why in our western countries we have rather jealously guarded this right of establishing and maintaining private schools. Of course in Great Britain it is well known that their plaçe is very much larger than in the United States. In Great Britain and the United States, and to a somewhat less degree in the Teutonic countries, very much of educational advance has come through the exercise of this private initiative. May I point out that the kindergarten, manual training, vocational training, much of scientific training, the education of the blind, the deaf, the educational treatment of the various dependents and delinquents, in fact the addition of almost every new feature to educational practices, has come into the public school system through being tried out and demonstrated in private schools. In other words, the existence of the private school, or rather the non-state school, is the sine qua non of progress. This is merely in accord with the fundamental natural law underlying all evolution and growth; that such evolution comes from the selection of variance, and unless you permit this liberty of variation, there is very little hope for progress. May I venture to suggest in this connection—and I do it with the very greatest of sympathy and good will—that most of the foreign critics of the Japanese educational system have pointed out as its weakest spot, though it seems to be a thing which seems to give it its greatest strength at present,—its tendency towards absolute uniformity, hard and fast restriction and prevention of variation; and while many of us simply have in mind the feeling of greater freedom which exists in the educational systems of western countries, many of us also have in mind the more fundamental thing, that progress, growth, is finally dependent upon this right or room for some variation in activities.

"On the part of the mission educators, it would seem to me that they could not object to the following requirements made by the Japanese Government in Chosen:

"First—That all schools should give a minimum curriculum requirement; this to include the essential elements of the government curriculum or whatever the government might require.

"Second—That they should submit to the inspection of schools to see that they comply with government standards not only with regard to curriculum but with hygienic conditions and other matters.

"Third—That the graduates of mission schools should be required to conform to the government standards for admission to various professions such as medicine, law, teaching in government schools, or for admission to other government positions.

"Fourth—Even that the teachers should conform to certain minimum government standards, although I do not believe these should be the same for private schools as for government schools.

"It seems to me that the Government might properly require any or all of the above conditions, though to be sure none of our American state governments do and few European governments, if any, require conformity to all of these conditions.

"It is also to be recognized that the location of Chosen, the general conditions there, and the importance of this as an outpost of the Japanese Empire, make the conditions there somewhat unusual. I think the right of the Japanese Empire to protect itself and to secure the development of this people not only for the advantage of the Koreans but for the safety of the Empire would be fully admitted. It seems to me, however, that His Excellency, the Minister, has so misinterpreted the matter of government control over education as it has existed or at present exists in other countries that his attention might well be called to this matter, and the question raised whether such extreme action was really essential even from the point of view above stressed. Not even in Alsace Lorraine nor in divided Poland, or in any other country so far as I know in any recent times, has this control been carried to the extent proposed by these new regulations in Chosen.

"I have prolonged this letter somewhat unduly, but it seems to me a very fundamental matter. May I call to your attention my well known attitude of friendship towards the Japanese; that His Excellency, Count Okuma, has done me the high honor of entertaining me in his home and I know is assured of my friendliness for the Japanese people and my admiration for their culture. Many prominent educators of Japan could give His Excellency, Mr. Komatsu, the same assurance. In my classes in Columbia, I have my own students each year read Dr. Nitobe's 'Bushido' in order that they may have a more sympathetic comprehension of the ideals of our Oriental neighbors and thus each year make hundreds of friends for Japan among influential school men of America. If you wish to assure His Excellency, Mr. Komatsu, of my conception of education and my estimate of its present tendencies, you are at liberty to refer him to the Japanese translation of my volume on the History of Education, which is included in the series published by the Japanese Society for the Advancement of Civilization, of which His Excellency, Premier Okuma, is President.

"I am,

"Sincerely yours,

"Paul Monroe."

It is not the desire of the Mission Boards to make it impossible for "students who believe in a certain cult or religion to enter schools of different faith" or "to force them to believe in a faith which is not their own," as Mr. Sekiya intimates in his article in the Nagasaki Press. Missionaries could not if they would force any one to be a Christian, and they would not if they could. The statement, that "it is only when the demarcation between the two forces is clear and one does not infringe the domain of the other that the object of education will be attained and religious freedom assured," is contrary to the assured results of experience in both America and Great Britan. The Christian people of these countries who are maintaining the missionary schools in Chosen held that education and religion are not only entirely compatible, but that they are indissolubly related. From the beginning, education has been an important part of missionary work in Asia, as the history of that work not only in Japan but in China, India and other countries abundantly illustrates.

It has been said that if the Government-General of Chosen permits Christianity to be taught in the private schools the Mission Boards maintain, it must also permit Buddhism to be taught in any schools

that Buddhists may desire to maintain. We have not the slightest objection to this. Missionary work asks no special favors whatever, but only absolute religious liberty. Since the Imperial Government of Japan has recognized both Christianity and Buddhism as religions of the Empire, we are at a loss to understand why the adherents of either faith should not be permitted educational freedom as well as political freedom.

In this unhappy era of international anxieties, I fully recognize the peculiar character of the political questions that are involved in the effort of the Japanese Imperial Government to assimilate a people of different national history and occupying that part of the Empire at which Japan comes in contact, not only with China but with some of the powerful nations of Europe. I believe, however, that history and the experience of other countries conclusively prove that the true interests of the State are injured rather than benefited by any restriction of the freedom of education and religion. While the government school of Chosen seeks to train a child for the State, the mission school seeks to train him to a high type of Christian character and manhood; and I need not remind Your Excellency that such character and manhood form the securest possible foundation for the State as well as for the Church. I have often quoted the public statement of His Highness, Prince Ito:

"In the early days of Japan's reformation, the Senior Statesmen were opposed to religious toleration, especially because of distrust of Christianity. But I fought vehemently for freedom of belief and propagation and finally triumphed. My reasoning was this: Civilization depends upon morality, and the highest morality depends upon religion. Therefore, religion must be tolerated and encouraged."

I should be making a poor return for the kindly frankness of Your Excellency in writing to me on this subject, if I were to conceal the fact that the enforcement of the separation of religious and education in private schools in Chosen would undoubtedly have the following results:

First, it would cripple if not completely close the hundreds of mission schools now in Chosen, compel the abandonment of the plans that are being made for their enlargement, and paralyze the missionary work which depends upon these schools for the training of its ministers, evangelists and other leaders. The Christian people of America and Great Britain firmly believe that religion is an integral and indispensable part of a sound education, and they do not deem it their duty to expend money on schools in any land unless they can do so in the name of Christ and with unrestricted freedom to include the Bible in the curriculum and to conduct religious exercises in connection with school work. No financial reimbursement, however large in amount, would compensate the Mission Boards for the grievous effect upon their whole work in Chosen, for long experience has clearly proved that schools from which religion is excluded do not yield the native Christian leaders without which the Church cannot live.

Second, it would be construed by the Christian people of America and Great Britain as a disapproval by the Government-General of Chosen of those generous and wholly altruistic efforts which the people of the United States, Great Britain and Canada have been making for the advancement of the people of Chosen.

Third, it would throw the educational system of Chosen out of line with the best educational policy of such nations as America and Great

Britain, which give unrestricted liberty to private schools that combine education and religion.

Fourth, it would be equivalent to a denial of that educational and religious freedom which we had supposed it was the pride of Japan to accord and which is universally practiced in the non-government schools of America and Great Britain. A school that is not permitted to teach the Bible does not possess educational freedom, and religion that is not permitted to have its own schools is not free.

Fifth, it would gravely affect the standing of Japan among the enlightened nations of the world and cause deep distress to the multitudes of friends and well-wishers of Japan in western lands who for many years have spoken in high appreciation for the full religious liberty which prevails wherever Japan rules. Your Excellency has already seen published utterances of mine in which I took the position that, in the struggle between Japan and Russia for the possession of Korea, my sympathies were with Japan primarily because Japan stood for a liberty in religion and education which Russia denies. Are we now to be proven wrong?

There are some matters of detail which I cannot view without concern, as for example, certain provisions in Ordinance No. 24. But perhaps they should be discussed at another time as this letter has already become quite long and it may be well to confine it to the particular question that I have been discussing. It will be a great relief to us and to the many friends of Japan if the Ordinances, Instructions and Regulations referred to shall be so modified as to permit mission schools to continue to exercise the consideration that is implied in giving the Mission Boards ten years in which to adapt themselves to the new regulations; but Your Excellency will appreciate the fact that if the regulations are to be enforced at that time, the blighting effect will be immediately felt, and it will necessarily operate to destroy our educational plans. An order to discontinue an essential part of our missionary work at a fixed date is none the less vital because the date is a decade hence. We cannot reasonably expect givers in America to put money into land and buildings, or competent educators to go to Chosen, for institutions which will be rendered useless in ten years unless we abandon a vital part of the purpose for which the institutions are conducted.

I need not remind Your Excellency that the Mission Boards have no selfish interest whatever in maintaining schools in Chosen. They are spending much time and money for the sole purpose of doing good to the people with no thought of advantage to themselves. It is our earnest desire to cooperate with the Government-General in every way possible, and we give this assurance with no reservation whatever, except freedom to conduct our religious work along its four allied and inter-related lines—educational, evangelistic, medical and literary.

Knowing as I do the openness of mind and the high conception of duty which characterize Your Excellency and the other high officials of the Government-General of Chosen, I have written freely and frankly, as I am sure that Your Excellency desired me to do. I gladly count myself among those who have most hearty good wishes for the Government and people of Japan and who wish to cooperate in every way possible in promoting the welfare of the people of Chosen.

Again thanking Your Excellency for your courtesy, I have the honor to remain, with assurances of distinguished consideration,

Very sincerely yours,

ARTHUR J. BROWN

APPENDIX H

THE PRIVATE SCHOOL, ITS FUNCTION AND VALUE IN THE COMMUNITY

A Symposium

In these days of increasing efficiency of the public schools it seems opportune to consider the mission and importance of private schools. Most of the following statements, by prominent Americans, were recently written in response to a request from the Principal of Friends' Select School, Philadelphia, for a brief expression of opinion regarding the function and value of private schools in the community.

CHARLES W. ELIOT, LL.D.
President Emeritus of Harvard University

"The private school seems to me necessary, first, for the satisfaction of the community, and, secondly, for competition with the public school. In most countries where popular education is elaborate and successful, private institutions of learning, from lowest to highest, are in competition with institutions supported by taxation. This has been emphatically true in the United States, and is likely to remain so."

PAUL H. HANUS, PH.D.
Head of the Department of Education, Harvard University

"(1) Every school, if essentially an educational institution and free from the domination of active sectarian or other divisive influences, and thus endeavoring to minister impartially to the material and spiritual interests of all pupils who may resort to it, is a public school even if not supported by public funds.

"(2) Private schools may render a very valuable service to the communities where they are located. They are usually unaffected by social or political factions, and can therefore pursue their ideals without the necessity of subjecting their procedure to the more or less thoughtless criticism of the representatives of such factions.

"(3) Classes in such schools are usually smaller than the classes in public schools. Hence there is better opportunity for each pupil to secure the needed individual instruction than is commonly the case in public schools.

"(4) Private schools usually endeavor to secure teachers of exceptionally good personal qualities, as well as of substantial scholarship and teaching power. Consequently the social tone of the private schools is likely to be distinctly good.

"(5) Since private schools are not subject to rapidly changing public opinion, they have the opportunity to carry on, and many of them do carry on, valuable educational experiments, that are temporarily impossible in the public schools.

"(6) Since they must compete with the public schools, they have every incentive to make their instruction and their influence at least as good as, if not better than, the instruction and general influence of the public schools.

"(7) Some of the most valuable of our existing schools are private

schools. Such schools have always been among the most cherished and significant of our educational resources."

JAMES E. RUSSELL, PH.D., LL.D.
Dean of Teachers College, Columbia University

"The chief advantages of a private school are, it seems to me, (1) that pupils may have more personal attention, and (2) more efficient instruction than can ordinarily be ensured in a public school. Private schools should be in a position, through the receipt of tuition fees, to provide more teachers and better teachers than public schools can afford. This gives a chance to exert personal influence in such a way as to promote scholarship and character-building.

"The private school which is conducted primarily for profit cannot be expected to attain either of these ends. Such schools, instead of being superior to the public schools, must inevitably suffer in comparison with them."

SAMUEL T. DUTTON, PH.D.
Professor of School Administration and Superintendent of the College Schools, Teachers College, Columbia University

"However excellent a public school system may be it is desirable to have good private schools which can meet the particular needs of pupils whose parents are able to contribute liberally to their education. A public school system necessarily presents a somewhat uniform and circumscribed program, while a private school may be thoroughly flexible and adapt itself to individual needs. Again, there can be no question of the value of small classes and having teachers of culture who, under these more favorable conditions, can throw around the child those influences which favor natural and cheerful application and studious habits. There are, of course, good and bad private schools, but the good private school, with its homelike atmosphere and its carefully selected staff working with high aims and purposes, should be cherished as one of our most worthy American institutions."

ARTHUR T. HADLEY, PH.D., LL.D.
President of Yale University

"In these days, when there is so great a pressure upon the public schools for the introduction of studies which are supposed to be practical but really are not so, it is a great satisfaction to me that we have a sufficient number of private schools to permit the development of experiments and methods on other lines, which some people would call idealistic and others old-fashioned. I do not say that the ideals of the private schools are better than those of the public schools; but I feel quite sure that it is well to have the different kinds of training going on at the same time, in order that the next generation may judge of systems of education by their fruits."

MARION L. BURTON, D.D., LL.D.
President of Smith College, Northampton, Mass.

"One only needs to think of what the private schools in both elementary and secondary education have contributed to the life of our country to realize that they represent a most important feature of our educational system. There are multitudes of boys and girls who need the training which private schools can give. I suppose that the chief question is not whether these schools meet a need, but whether the members of the community are in a position to avail themselves of the privileges which they offer. Undoubtedly our best private schools have done much for

the general standards of education in our country. In these days of business depression and of almost overwhelming predominance of efficient public school systems, we need to recognize anew the importance and value of our system of private schools which has stood for all that is best in American education."

CHARLES F. THWING, D.D., LL.D.
President of Western Reserve University, Cleveland, O.

"One large value of the private school is found in the principle that the more fully education is adjusted to the personality of the individual student, the more adequate it is. In environment, in the content of studies, and in the methods of teaching, the law is that the adjustment of all forces and conditions to the student is of primary worth. The private school secures this adjustment more easily than many public agencies, essential and necessary as these agencies are to the welfare of the nation."

HARRY PRATT JUDSON, LL.D.
President of the University of Chicago

"Well conducted private schools may be a valuable element in the education of any community. They are free from some complications which may attend public schools, and are able, therefore, to render a special service."

FREDERICK P. KEPPEL, PH.D.
Dean of Columbia College, New York

"The American Commonwealth needs both the public and the private school. The two need not be antagonistic; there is enough to be done to keep both profitably occupied."

EDGAR F. SMITH, SC.D., LL.D.
Provost of the University of Pennsylvania

"I feel that the private schools of Philadelphia have done a splendid work in the preparation of young men for colleges and universities. I am sure that those who have these institutions in charge are animated by the highest ideals, and strive to instil in all who come in contact with them all things which make for character and scholarship."

JOSEPH SWAIN, LL.D.
President of Swarthmore College; late President of the National Education Association

"While nothing can take with the mass of the people the place of the public schools, nevertheless the private school has a unique place in the educational world, and it would be a great mistake, not only to the friends of these private schools, but to the whole work of education, should these schools not be encouraged and upheld. No matter how strong the public schools may become, there will always be a place for the well-equipped private school with strong teachers of high ideals."

DAVID STARR JORDAN, LL.D.
Chancellor of Leland Stanford Junior University, Cal.

"One of the most important services a private school can render is that of setting standards for the public schools to grow up to. A private school that is poorer than the public school has little excuse for existence, and is likely to receive but little patronage. One that is better, but not too far in advance, renders a distinct community service by showing what ought to be done, and how to do it."

ENDICOTT PEABODY, D.D., LL.D.
Headmaster of the Groton School, Groton, Mass.

"I feel quite convinced that the private schools are able to contribute to the education of a boy a good many things which it is impossible at the present time for the public schools to afford."

MRS. JOHN MEIGS
The Hill School, Pottstown, Pa.

"As a rule the men in the private schools are better teachers and better paid, which ordinarily would mean more thorough instruction. The teachers have wider opportunity of individual contact and, therefore, of personal influence over the pupils. In most private schools I believe there is a higher code of honor in the matter of cheating, and it is more likely to be looked down upon and discountenanced than in the public schools. It would be my opinion, though I do not have any exact data upon which to base it, that there would be a finer grade of social morality in the private school than in the public."

JOHN GRIER HIBBEN, PH.D., LL.D.
President of Princeton University

"I am very glad to testify regarding my most hearty appreciation of the important function of the private school in our country. The work which such schools are doing, is of a very high order and cannot be overestimated. Such schools, moreover, have always preserved a very high standard of intellectual and moral endeavor."

JOHN R. MOTT, LL.D.
Chairman of the Council of North American Student Movements

"It is my belief that we must lay special emphasis in America on developing and strengthening and maintaining our private schools. We are seriously behind England in this vital matter. In the interest of the best future leadership of the country, this intensive work should receive much more attention."

ROBERT E. SPEER, D.D.
Secretary of the Board of Foreign Missions of the Presbyterian Church

"I thoroughly believe in our public schools, but find it entirely possible to hold that belief side by side with a conviction that there is a great place for private schools. Just as our State universities have not displaced institutions like Harvard and Yale and Princeton, so our public schools, which are one of the greatest assets of the nation, have not displaced, and I do not believe can displace, private schools, both for boys and girls, many of which are needed to do a work which the public schools are not doing, and perhaps cannot ever do as well.

"The public school, of necessity, has to consult the average need, and it must do its work largely in a wholesale way. It cannot consider the needs of special classes of scholars as a private school can do, and while the democracy of the public school is a thing that we need and should prize, the best private schools have shown that democracy can be preserved side by side with a type of educational discipline which our public high schools have not yet given."

FRANK PIERREPONT GRAVES, PH.D.
Dean of the School of Education, University of Pennsylvania

"Private schools are needed to supplement the work of the public schools, but their function will vary from time to time. New lines of work and new methods usually have to be undertaken as private ventures

at first, as the public is generally loath to meet the extraordinary expense or to depart far from the beaten paths. Private education is also needed to meet peculiar cases, or to afford a training of some sort adhered to by a substantial minority of the people."

FRANK M. MCMURRY, PH.D.
Professor of Elementary Education, Columbia University

"The private school has one point of superiority over the public school, namely, in the attention given to personal qualities, both of teachers and pupils. That, too, is probably the most important single point for consideration. Partly on this account, I regard the private school as having a peculiar and very important purpose. As a place, also, for free testing of modern educational theory, the private school has a very definite purpose."

G. STANLEY HALL, PH.D., LL.D.
President of Clark University, Worcester, Mass.

"I think the private school should always have a great place in the community, and will. There is less danger of mechanical, lockstep methods and handling of pupils in masses; pupils and teacher get much closer together, and the former is better understood. The private school, too, gets much nearer to the home, and, perhaps best of all, it can differentiate, so that private schools have more individuality in themselves, as well as are more likely to cultivate it in others."

JULIUS SACHS, PH.D.
Professor of Secondary Education in Teachers College, Columbia University

"The private school is in parents' eyes a better or a more desirable one than the public high school; better, if it has a well-established reputation for excellence of its teaching faculty, for definiteness and continuity in educational method, for intelligent conception of the individual student's needs, for abiding influence on the character of its students, by a prestige that has become to successive classes a tradition; more desirable, if it assures a certain social atmosphere in teachers and students that many parents consider a more important factor than educational excellence.

"In the smaller size of its classes, in the quality of its teaching personnel, and in the opportunity for specific and detailed control in method are embodied the distinguishing features of the private school. It ought, therefore, to be in a position to obviate many of the disadvantages of the public high school, notably that of incomplete correlation in the work of successive stages. The difficulties of transition from one type of school to another, from an elementary to a secondary type, should not exist; a genuine continuity in educational growth ought to be its dominant feature, and a marked gain in educational economy should be the inevitable result." *The American Secondary School*, pp. 155, 164.

JAMES G. CROSWELL
Headmaster, The Brearley School, New York City

"Probably the most permanent service of private schools, since they are flexible, lies in their utility as experimental schools. Their experiences serve as models of warnings to the community. Among what may be called the 'marginal activities' of the school organization, private effort will always play a valued part; for no step to advance in education has ever been taken without the leadership of private schools.

They are not the home of lost causes and impossible loyalties; they work in advance of the main body.

"There are some legitimate demands for variety in secondary school life which various forms of private schools must always be called upon to satisfy. Some things the public high schools would not do if they could, or could not if they would. Some of these demands will necessarily create private schools.

"School years are branches of the Tree of Life not less than of the Tree of Knowledge, and in their ethical and spiritual experiences must be reflected ideals of great influence and worth. There is, for example, the religious life, very hard to provide for in governmental schools. Governments can in modern times recognize no religious body above another; the religious experience must be left to church and home. Here is a most powerful and apparently most permanent argument for the creation of private schools.

"In America, while we recognize that our ideals, our ethics, even our manners and customs, must in the main be such as to fit us to belong to the great public family of which we all are proud, yet even here there are family groups of a more private character, which seek for separateness and distinction, especially in education.

"In aiding citizens to forms of education not yet or not at all within reach of the public school, the private school has its permanent meaning."

Principles of Secondary Education, edited by Paul Monroe, pages 234 and following.

ISAAC SHARPLESS, Sc.D., LL.D.
President of Haverford College

"It does not seem to me that we can afford to drop the private school from our general educational system. In so far as it tends to perpetuate class distinctions it is probably not desirable; but it gives at least to a relatively small number of boys and girls the opportunity to receive some systematic instruction in the Bible and Christian principles. With this instruction prohibited in the public schools, and with the rather inefficient performance of the duty by the Sunday schools of the country, there seems but little opportunity to give a definite, consistent idea of what Christianity involves outside the private schools. If they can perform this function efficiently, it will be a sufficient excuse for the existence of a number of them, mingled with the more general work of the public schools. Besides, the two classes of schools will have something of a competitive influence upon each other in methods and character of instruction, improvement of salaries and general effectiveness."

JOHN PATTERSON, M.A., LL.D.
Dean of the College of Liberal Arts, University of Louisville, Ky.

"Without using any invidious arguments against the quality of our public schools, the present is not the age when a good limited private school may not offer to those who can afford it a training for their children superior to that of a good public school for the following summary of reasons: The select private schools offer smaller classes, closer attention to the individual needs, moral and mental, of its pupils, more protection from bad grammar, bad manners, bad taste, bad morals, and bad health; it offers besides that greatest of all educational factors, the closer contact with the personality of some noble teachers; and the good private school offers these, too, without excluding the training upon which the best arguments for the public schools are based. In

addition the pupil in the good private school falls into the hands of teachers who have greater freedom of initiative and action than in the good public school, and so he is not so much the impersonal product of an elaborate mechanism."

W. H. P. FAUNCE, D.D., LL.D.
President of Brown University

"The function of the private schools is enlarging rather than diminishing in the United States. No one kind of education will suffice for this great country.

"Vocational and cultural training can no more be permanently separated than the right hand and the left. A wave of interest in training for vocations is now sweeping over the country. But what is our real vocation? It is to be citizens, thinkers, leaders and helpers of mankind.

"It is poor training which fits a man for his job but not for life. We live in two worlds—a world of facts and a world of values. In the mastery of facts the great need is the power of steady, concentrated attention. Our young people are versatile, ingenious and delightful, but often unable to focus their powers on any one task. In the world of values the chief education must be found. Here the private school still has a most important function. It can refuse to echo the popular demand for swift results and can insist on appreciation of the beautiful in nature, art and conduct. Education must show us not only what is efficient, but what is worth while."

Educational Bulletin No. 1, issued by Friends' Select School, 140 N. Sixteenth St., Philadelphia.

APPENDIX I

Extract from The Journal of the National Education Association, Vol. 14, No. 8, November, 1925

FREEDOM OF LEARNING

CHARLES E. HUGHES

The most ominous sign of our time, as it seems to me, is the indication of the growth of an intolerant spirit. It is the more dangerous when armed, as it usually is, with sincere conviction. It is a spirit whose wrath must be turned away by the soft answers of a sweet reasonableness. It can be exorcised only by invoking the American spirit of civil and religious liberty. Our institutions were not devised to bring about uniformity of opinion; if they had been, we might well abandon hope....

Undoubtedly the possession of equal political rights is demanded by a people instinct with the love of liberty, and only by such a people can they be maintained, as there is always the danger that the power gained by the exercise of these rights will be used to limit or destroy their exercise by others. Especially should we be on our guard against varieties of a false Americanism which professes to maintain American institutions while dethroning American ideals. But the just demands of liberty are not to be satisfied even by a free and uncorrupted right of suffrage. Democracy has its own capacity for tyranny. Some of the most menacing encroachments upon liberty invoke the democratic principle and assert the right of the majority to rule. Shall not the people—that is, the majority—have their heart's desire? There is no gainsaying this in the long run, and our only real protection is that it will not be their heart's desire to sweep away our cherished traditions of personal liberty.

The interests of liberty are peculiarly those of individuals, and hence of minorities, and freedom is in danger of being slain at her own altars if the passion for uniformity and control of opinion gathers head.

If progress has taught us anything, it is the vital need of the freedom of learning. If we have any assurance for the future, it lies in education, in the dissemination of correct information, in availing ourselves of the investigations of science, in the formation of a sound public opinion which must rest on a broad liberal culture. When we consider the abuses which vex our life, the problems caused by the inevitable conflicts of interests, the incitements of cupidity, the baffling obstacles to reasonable processes which are traceable to ignorance, and the opportunities of demagogy taking advantage of all these—the vast difficulties in making democratic institutions work—we always come back to education and buttress our hope in its manifold instrumentalities and our response to their call. But reliance upon education will be in vain if we do not maintain the freedom of learning. Perhaps that is the most precious privilege of liberty—the privilege of knowing, of pursuing untrammelled the paths of discovery, of inquiry, of invention. And like other privileges of liberty, it is not one to be reserved to a few.

Yet it is with respect to the freedom of learning that we find a disposition to impose restrictions which cannot fail to give us grave concern. It is to be observed in the field of medical research. What department of intellectual activity is more important to a free people? Of what avail are the privileges of life, if we do not live? Of what gain is liberty, if we succumb to the ravages of communicable diseases? Of what value is government, if it puts research under ban and permits the spread of plagues which knowledge may prevent? In what area of endeavor has there been such fruitage as in preventive medicine, saving countless lives and putting an end to indescribable agonies of human beings? Yet we observe persistent attempts in our legislatures not only to impair the immunities already gained, but to hamper scientific investigations through which alone the scourges of disease now beyond control may come under control.

While with a different purpose, we observe the manifestations of the same spirit in the efforts to interfere with instruction in our schools. not to promote the acquisition of knowledge, but to obstruct it.

The Supreme Court of the United States has had occasion to deal with such an attempt to control teaching in private schools. Under a statute, forbidding the teaching of any other than the English language to a pupil who had not passed the eighth grade, a teacher was subjected to a criminal prosecution for teaching the German language. Even the court, with its necessarily limited judicial vision, could see what lay behind such an enactment and condemned it as an unwarranted interference with the constitutional guarantee of liberty. "Evidently," said the court, "the legislature has attempted materially to interfere with the calling of modern language teachers, with the opportunities of pupils to acquire knowledge, and with the power of parents to control the education of their own children." The statute as applied was found to be arbitrary and without reasonable relation to any end within the competency of the State. The same principle was applied in the Oregon school case where the statute under review in substance attempted to interfere with the privilege in instruction in private schools. "The child," said the Supreme Court, "is not the mere creature of the State. Those who nurture him and direct his destiny have the right coupled

with the high duty to recognize and prepare him for additional obligations." Manifestly the purpose of the statute was not to aid education, but arbitrarily to interfere with the freedom of instruction.

.....I do not propose to discuss evolution, or a particular statute, and litigation recently much advertised; or even constitutional issues which, grave as they are, are of less concern than a sound public sentiment on the larger question involved. I desire in a non-controversial spirit to emphasize the vast importance of the freedom of learning in the hope that our people, instinct with the spirit of liberty, will not lay hands on our public schools and State universities to set obstacles in the path of knowledge. It is a plausible statement that if the state provides institutions of learning, it is entitled to determine what shall be taught in them. Let the tax-payers, it is said—the majority, it is meant—define the curriculum. Of course, there is power to regulate the curricula in public educational institutions, and this power is exercised by boards of education and various educational authorities under legislation in all our States. And, while I shall not attempt, as I have said, to discuss the constitutional questions raised by particular legislation which will come under the appropriate judicial review, the constitutional criterion is sufficiently apparent, and that is whether legislation with regard to courses of instruction, as to what may or may not be taught, has relation to a legitimate object within the State power and is not to be condemned as arbitrary and capricious. Laying on one side the constitutional question of power, always considered with every appropriate presumption in favor of its exercise, we have the even more fundamental question of the proper standards of State action in the field of education and how its authority should be used in a free society even if there were no constitutional restrictions. Should it not be used with the intelligent and sole purpose to promote the acquisition of knowledge, to make broad the avenues of research, to disseminate the information which the toil of countless laborers in the difficult fields of learning has acquired?

If we sum up the comforts, the conveniences, the privileges and the opportunities of our life in the twentieth century, if we look back upon the privations, the menaces, the exposures from which the progress of civilization has gradually relieved not only the most fortunate, but the vast masses of the people in enlightened countries, we must realize that these benefits are due, not so much to governments, or politics, or the strivings and issues of campaigns, but to the ceaseless and unobtrusive endeavors, and the unquenchable zeal of the pioneers and their devoted followers in the quest of knowledge, who in the study of the earth and the universe have enlarged the inheritance of the race and vindicated the capacity and worth of the human spirit. Believing, as I do, that the freedom of learning is the vital breath of democracy and progress, I trust that a recognition of its supreme importance will direct the hand of power, and that our public schools—for the mass of our young people can know no other—and our State universities, the crown of our educational system, may enjoy the priceless advantage of courses of instruction designed to promote the acquisition of all knowledge and may not be placed under restrictions to prevent it, and that our teachers and professors may be encouraged, not to regard themselves as the pliant tools of power, but to dedicate their lives to the highest of all purposes, to know and to teach the truth, the whole truth and nothing but the truth. This is the path of salvation of men and democracy.....

(These statements by the former Secretary of State are abridged from his address on Liberty and Law as president of the American Bar Association, at Detroit, Michigan, September 2, 1925.)

APPENDIX J

Mr. G. Howland Shaw, May 5, 1926
Department of State,
Washington, D. C.

My dear Mr. Shaw:

Your letter of April 26th reporting the recent conversation of the Persian Minister for Foreign Affairs with the American Minister at Teheran in regard to the work of our missionaries in Tabriz and the conversion of one of the Moslem priests to Christianity has been received and will be communicated to our missionaries in Tabriz. We sincerely appreciate the manner in which you have reported the matter to us.

Our Board recognizes clearly, and our missionaries as a result of their long experience also well understand, the need of the greatest tact and discretion in carrying on missionary work in Moslem lands and under such conditions as prevail in Persia.

I think the records will show that they have always conducted themselves with good sense and in a way to win the good will and confidence of the people. They have been working in Tabriz, for example, for 54 years and only once, about a little over 30 years ago, was there any serious difficulty, and then it was because of the earnestness and zeal of a young Mohammedan convert to Christianity from Khoi, who died in prison in Tabriz. Even then, however, there was no suggestion whatever from the Government that the missionaries should desist from the service which they were rendering with such general acceptance to the people of Persia. We trust that there has been no indiscretion on the part of any of our younger missionaries in Tabriz in the present instance, and have no reason to believe that there has been any. We feel sure that they will seek to conduct themselves with all proper care and consideration.

At the same time it is only wise to recognize that it will be increasingly difficult in Persia to resist the changes which education and contact with Europe and the general advancement of the thought and life of the people are inevitably introducing. Thousands of Persians have already withdrawn, some quietly, some quite openly, from allegiance to Mohammedanism. Evidence of this is found in publications, both in and out of Persia, and the conversation of Persian officials of every grade and even in the Persian Legations abroad. One of the best of Persia's recent Ministers to the United States was hardly more of a Mohammedan than you or I, and for many years the Legation was in charge of an earnest Persian Behai, representing a wide variance from Islam. Many of these Persians who have given up Mohammedanism have become agnostics or atheists. Surely it is far better for the security and moral progress of Persia that such men should embrace the Christian faith, which is recognized and so largely substantiated in the Koran, than reject religion entirely! The history of the last 30 or 40 years shows that the Persian Government and the best element among the Moslem ecclesiastics have recognized this, and there has been a notable growth in the spirit of tolerance. Some of the leading Persian physicians in

cities like Teheran and Tabriz are Christian converts from Islam. I have been able to note this growth personally having traveled widely through Persia in 1896-7 and again in 1922, and on the last visit I met many Mollahs in the homes of American missionaries and in Persian homes, and in Christian service, who were either quite openly or at heart Christian and everywhere had friendly talks with other Moslem leaders who were desirous of discussing the claims of Christianity and of Islam. During the Turkish occupation of Tabriz when Dr. Vanneman and Mr. Jessup who had remained in the station were imprisoned by the Turks, the two leading mollahs of the city were their strong defenders. One, the head of the largest Shiah sect, openly preached in the mosque on their behalf. He declared that he had know Dr. Vanneman and Mr. Jessup ever since they had come to Tabriz, and that he had never known anything but good of them, and that unless they were released he would take it upon himself to stir the city in their behalf. The other was the head of another Shiah sect, and he went himself to the Turkish pasha to speak for the missionaries. It was afterwards learned that the mollahs and merchants of the city had prepared a paper to present in behalf of Dr. Vanneman and Mr. Jessup in case they were courtmartialed. In Hamadan, the leading mollah of the city bought for the station the land on which the hospital and its residences stand, and turned it over to Dr. Funk. At the time of the Turkish occupation there the mollahes declared to the Turks that Dr. Funk must not be sent away from the city. When Dr. Funk broke his leg and was confined to the house his room would often be full of his white turbaned mollah friends who had come to inquire after him. An endless tale not of kind words only but of kind deeds also could be told, revealing the ever deepening good will and enlarging friendships which are binding together the Christian missionaries and the Moslem people of all classes in Persia. One of the most recent and notable evidences of this has been the happy establishment of a new missionary station in Meshed, the most sacred of all the cities of Persia. Here the missionaries have acquired, with the good will of the people, a large compound almost adjoining the shrine where they have just dedicated what is perhaps the largest and best hospital in Persia, and where they are in kindly relations even with the Moslem authorities of the shrine.

Our American missionaries have been in Persia now for more than 100 years. Their work was begun primarily for the Christian people, the Nestorians and the Armenians, but it was impossible to confine their influence and service to these groups. Mohammedan patients insisted on coming to the hospitals, Mohammedan ecclesiastics and government officials, including the Crown Prince himself, made the missionary doctors their personal and family physicians. Mohammedan boys and girls thronged into the schools, including the children of governors and of cabinet ministers and even of the Prime Minister and relatives of the Shah. The circulation of the Bible, which as you know the Koran itself commends, among the people of all classes received hearty encouragement, and the Moslem people, including ecclesiastics and government officials came freely to the Christian churches which had been built, one of them at least, with financial help from the Shah Nasr-i-Din himself. No limitation has forbidden the extension of the medical and educational and evangelistic service of the missionaries, when wisely and tactfully offered, to all classes of the people in Persia.

It is true that there never has been a general proclamation of religious

liberty in Persia, but the ecclesiastical and the civil laws and the agencies of religion and the agencies of government have been kept distinct in Persia and are in principle distinct, as they were not in the old Turkish Empire. The kindliness and courtesy and intelligence of Persian character also has provided an atmosphere of toleration. At the same time it certainly would be a great advantage in every way, and not the least to Persia herself, if she might range herself with all the enlightened and progressive nations in this matter and officially declare the principle of full religious liberty as was done by Japan when she adopted her Constitution in 1889. You know also how clearly this principle is set forth in the Colonial Mandates of the League of Nations and in every enlightened act or constitution of modern time as, for example, the proposed Constitution of China, the Act of Congress of August 29, 1916, providing full religious freedom in the Philippines, the Ordinance of the Government-General of Chosen in 1915 and 1920, the Royal rescript establishing the constitutional administration of the Egyptian State in 1923. One can sympathize with the difficulties of the new Shah in Persia in dealing with some of the ecclesiastics who opposed him a few years ago, but it would certainly be a very inauspicious beginning of his new reign if Persia should now take a position at variance with that of all other enlightened governments. On the other hand, the new Shah could not signalize the beginning of his dynasty in a more notable way than by some wise and timely deliverance on behalf of complete religious freedom and toleration. It is very desirable that he should do this in the interest of Persia itself and also of other countries. I say this quite independently of any conviction with regard to the missionary liberties which have been recognized in Persia through so many years, and which rest on fundamental universal principles of equity and enlightened tolerance. There is far more danger from religious fanaticism in a land like Persia to other foreigners than there is to missionaries. The missionaries know the language and the people, they are life time residents in the country, they identify their affections and their interests with the people whom they are seeking to serve. Other foreigners are likely to be visitors or transient residents and to be unaware of points of danger. It is a significant thing that no missionary has ever lost his life or met with any injury in Persia as a result of religious fanaticism. Such an outburst however was the occasion of the murder of an American Consul, the late Major Imbrie. The only missionary ever killed in Persia was the Rev. B. W. Labaree and his murder had no connection with religious passions. Possible complications might be averted in Persia and happy commercial intercourse would be much better assured if the principle of full tolerance and religious freedom might be recognized in some constitutional way.

I ventured to write to Mr. Hughes on October 20, 1924, urging him to consider the expediency of making some representation to Persia in the interest of a full official declaration of religious freedom. Mr. Hughes thought that the time perhaps was inopportune, but the incident of Major Imbrie's death and present conditions in Persia and throughout the world, I think, would go far to justify one in the belief that our Government could render a great service by encouraging the new dynasty in Persia to signalize its advent by such an enlightened step. It would save Persia very many troubles which may arise in her increasing commercial and political intercourse with other nations and it would help her greatly in dealing with those problems of the relationship of

her sovereignty to the sovereignty of other nations with which Japan and Siam have already so successfully dealt.

Our Government and Great Britain have more than once in the past sought to influence other governments in this matter; they have protested against violations of the principle of religious freedom on the one hand and on the other hand they have sought by treaty to secure its recognition. May I cite four instances?

1. After the public execution at Adrianople, in 1853, of a young Moslem judicially condemned to death for the crime of having apostatized to Christianity, the Earl of Clarendon, Minister of Foreign Affairs, wrote to Lord Stratford de Redcliffe, the British Ambassador at Constantinople: "The Christian Powers, who are making gigantic efforts and submitting to enormous sacrifices to save the Turkish Empire from ruin and destruction, cannot permit the continuance of a law in Turkey which is not only a standing insult to them, but a source of cruel persecution to their co-religionists, which they never can consent to perpetuate by the successes of their fleets and armies. They are entitled to demand, and Her Majesty's government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian."

2. During President Grant's administration the Mikado of Japan issued a proclamation reviving the ancient prohibitive decrees against Christianity in Japan. On receipt of the proclamation Mr. Seward wrote that the President "regards the proclamation as not merely ill-judged but as injurious and offensive to the United States and to all other Christian states, and as directly conflicting with the Eighth Article of the Treaty of 1858, and no less in conflict with the tolerating principles and spirit which prevail throughout the world. You are advised, therefore, that the United States cannot acquiesce in or submit to the Mikado's proclamation."

3. Our own Government in its agreement with Japan relative to the Island of Yap, February 11, 1922, secured the full assurance of freedom of religion and propagation of religion in the Island, and in our treaty with Siam of December 16, 1920, the language, as I have reason to know, was carefully chosen, to assure liberty of conscience and religious freedom for citizens of Siam both in the United States and in their own country.

4. In the British treaty of October 10, 1922, with His Majesty the King of Irak, Great Britain has secured the full guarantee of the freedom of religion and the right of propagation of religion in Irak. The language is different from that of our American Treaty with Siam; the latter is so happily chosen that no one could take exception to it. It is a reciprocal recognition which Siam was happy to make with us.

I should apologize for writing at such length but it seemed to me that perhaps the conversation of the Persian Foreign Minister with our American Minister in Teheran might have opened an opportunity for us to render a very great service to Persia. Also, I thought you might not object to our setting forth some of these facts with regard to our mission work in Persia and its long history of happy and helpful relationship to all the peoples of Persia. It is a great pleasure to welcome you as Mr. Dulles' successor, and if there is any way in which we can be of service at any time, will you not let us know?

Very sincerely yours,

ROBERT E. SPEER

APPENDIX K

The Mission and the Chinese Church

A plan proposed by the Committee on Transfer of Control to the Chinese Church and unanimously approved by a conference of the Chefoo Station and twenty Chinese leaders

May 22nd, 1926

In considering the relation of the Mission to the Chinese Church there are five possible plans of procedure.

I. *In the first place me may go on as we are going,* namely with cooperation in the local stations, but with a divided responsibility higher up. This presupposes either (1) that there is a realm which is exclusively that of the Foreign Mission in which the Church should not function, or (2) that the Church has not yet reached that stage where it can share in the broader matters of policy and administration.

We submit that the main interests of the Mission are not different from, but identical with, those of the Church; and that the Church has already reached a point where to exclude her from a share in these province and nation-wide responsibilities is to do her a grave injustice. If it be said that there is no imperative demand on the part of the Church for such a share, we may say that such is only an added reason for some action which will beget in the Church an increased interest and experience in more than local activities. In other words the Church needs more responsibility. We ought not to continue as we are with divided responsibility.

II. *In the second place the Mission might withdraw all men and funds* from Shantung and leave the Church to carry on from this point. That this would not only be unwelcome but unfair to the Church is evident. The Mission has projected institutions and forms of work which we cannot unload upon a Church economically unready to carry them. We may safely dismiss this sink-or-swim suggestion.

III. *There is a third possibility which is for the Mission to hand over unreservedly to the Church the funds and the force which are now under its direction.* If the Church were organized to administer large sums of money and experienced in such administration, a proposition of such seriousness might have greater weight. The expenditure of half a million dollars annually (C. C. 1925 Shantung Estimates Col. A) is an undertaking which demands careful training. We have delayed giving this necessary training up to this point. Our failure is another cogent reason for some form of cooperative control so that the Church may get the experience she will need in the coming years.

IV. *A fourth proposition is to add Chinese representatives to the Mission organization.* This would seem to be looking at the question from the wrong angle. The Mission should be temporary, while such a plan would tend to make it permanent. The Foreign Mission would be the inviting body and so the Chinese would be asked to serve on a foreign organization. It looks toward the continued subordination of the Chinese Church. We should have an organization in which the Chinese shall presently be in control and in the majority.

A plan which seems to meet the needs which the above four plans fail to satisfy is suggested as the fifth.

V. *A joint board may be formed* which, for some years at least, shall be representative of the Shantung Mission and the Chinese Church.

OBJECTIVES

There are certain objectives which we ought to aim at in the organization of such a board.

1. While the membership of the board should be half foreign and half Chinese at the beginning, it should become increasingly Chinese until the Mission representation is eventually entirely eliminated. Thus the first objective is *a purely Chinese Board.*

2. Such a board should have as its purpose to encourage all worthy forms of Christian activity within the province, or in other mission fields, to solicit funds in China, and to administer all funds which may come into its hands, whether legacies, contributions, or grants from Mission Boards abroad. Thus the second objective is *a permanent agency of the growing Church.*

3. The organization of the board should be with the clearcut policy of gradual reduction of appropriations from America. We would suggest a twenty year period with at least a five per cent decrease of the initial grant each year, beginning two years after the inauguration of the plan. Some such plan would be absolutely necessary to encourage the Church in self-support. Twenty years ought to be long enough for the Church to readjust itself, while a five per cent increase will not be too large for the Church to care for annually. The third objective is *complete independence of foreign funds.*

4. All forms of Christian work should have ample representation upon the board, namely evangelistic, educational, and medical: and men and women both should serve. The fourth objective is *well balanced, well distributed, and inclusive representation.*

5. All questions of the location, transfer, and return from furlough of missionaries, as well as requests for new force from abroad shall be in the hands of this board, as formerly they were in the hands of the Mission. The fifth objective *is real power.*

NAME

The joint board shall be known as the Shantung Christian Union.

COMPOSITION OF THE UNION

The Union shall be composed of forty-two members, half of them Chinese and half missionaries, as follow:

20 Representatives of the 10 stations, one Chinese, and one missionary from each, who shall be called Station Representatives.

16 Group Representatives as follows:

- 4 Representatives of the Evangelistic Work,
- 4 Representatives of the Educational Work,
- 4 Representatives of the Medical Work, and
- 4 Women Representatives, namely one evangelist, one nurse, one engaged in primary school work, one engaged in middle school or higher education,

each group having two Chinese and two missionary members.

2 Executive Secretaries, one Chinese and one missionary, ex officio without vote,

2 Members of China Council ex officio with vote,

2 Chinese Representatives of Synod.

Total 40 voting members, 2 ex officio.

MANNER OF CHOOSING MEMBERS

The above members shall be chosen in the following manner:
Each Station shall elect one missionary (with an alternate).

The Presbyteries shall elect one Chinese, (with an alternate) from each Station or its contiguous district.

These twenty Representatives shall choose the sixteen Representatives of the Evangelistic, Educational, Medical, and Women's groups. Each four sections, Northern, Central, Western, and Southern, should be represented in each group. They shall also designate from each group one as chairman and another, of different nationality, as vice-chairman, the remaining two being alternates, taking care that in these eight offices each section is represented.

If Group Representatives are chosen from the twenty Station Representatives, which may be done, their alternates will take their places thus made vacant, and new alternates shall be chosen by the Stations or the Presbyteries.

Term of office. The term of office for all representatives shall regularly be two years. Station Representatives and Group Representatives shall be chosen in alternate years. The Station Representatives, both Chinese and missionary, should be chosen before the annual meeting and their names submitted to the same so that committees can be formed for the ensuing year.

At the first election of Station Representatives they shall be chosen for three years. They will choose the sixteen Group Representatives for two years. After two years (at the third annual meeting) the Group Representatives shall be chosen for the next term of two years.

Nominations. Any Station, Cooperative Committee, Church, Presbytery, Mission or Church institution may submit the names of nominees for the four groups or for the chairmen and vice-chairmen of the same with written qualifications of their fitness.

EXECUTIVE COMMITTEE

There shall be an executive committee consisting of the chairmen and vice-chairmen of the four groups and the two Executive Secretaries ex officio without vote. The two Members of China Council and the two Representatives of Synod may attend with full powers. The Executive Committee shall be the Policy Committee of the Union.

THE EXECUTIVE SECRETARIES

The Union shall elect two executive secretaries, one of whom shall be designated as Chairman and the other as vice-chairman. Their term of office shall be three years.

(1) The executive secretaries shall give full time to the work of the Union performing all duties which generally devolve upon such officers. They should reside in the same center and have a common office.

(2) They shall preside at all meetings of the Union and Executive Committee and shall be members ex-officio of all committees.

(3) They shall be treasurer and vice-treasurer, as the Union shall designate, of all funds which shall be allocated or subscribed to the Union, making such expenditures as are authorized by the Union and giving an annual audited statement of all receipts and expenditures.

(4) They shall be the corresponding Secretaries between the Union and the China Council and the Presbyterian Board of Foreign Missions, transmitting estimates and requests and reports to the proper bodies.

(5) They shall travel among the stations, attend the presbytery and synod meetings, hold conferences, encourage self-support, advise in

the work of all departments, and generally keep in close touch with the field.

COMMITTEES

The Standing committees of the Union shall be as follows:

(1) *The Evangelistic Committee* shall be composed of eight members; the four evangelistic representatives, the woman evangelist, and three others chosen from the Station representatives.

(2) *The Educational Committee* shall be composed of eight members, the four educational representatives, the two educational women, and two others chosen from the Station representatives.

(3) *The Medical Committee* shall be composed of eight members, the four Medical representatives, the nurse, and three others chosen from the station representatives or at large.

(4) *The Property Committee* shall be composed as at present with the addition of an equal number of Chinese members (cf. Standing Rules pp. 13, 14). The members of the committee shall be elected upon nominations of the cooperative committees and the Stations.

(5) *Language Committee.*

(6) *Arts College Student Aid Committee.*

POWERS OF THE UNION

The Union shall have all the powers formerly possessed by the Mission, including the allocation of all funds. However, missionaries' salaries, allowances, personal expenses for language study, travel, and itineration, as well as repair funds for residences and Station expenses (Class VI) shall be handled by the Shanghai Treasurer's office apart from other grants.

MEETINGS OF THE UNION AND EXECUTIVE COMMITTEE

The Union shall meet annually at such time and place as it shall decide. Three-fourths of the membership shall constitute a quorum. The Executive Committee which is an ad interim committee shall meet at least once a year at such time and place as it shall decide. Seven voting members shall constitute a quorum. In the interim business may be done by correspondence.

REVALUATION

After five years there shall be a conference of the missionaries and the Union, together with a certain number of Chinese representatives of the Church chosen by the Presbyteries, to revaluate the plan and to consider the advisability and method of increasing the Chinese representation in proportion to the missionary representation.

All missionary representation should cease within twenty years, except as invited by the Chinese.

ADVANTAGES OF THE PLAN

1. It plans for ultimate control by the Chinese.
2. Its representation is inclusive, well balanced and well distributed.
3. It is Church-centric, but not exclusively ecclesiastical, the Chinese control being centered in the Presbytery.
4. It provides for gradual elimination of the Mission.
5. It provides definitely for the financial independence of the Church.
6. It is based on a policy of trust and not safety first.
7. It removes the difficulty of having two parallel organizations, the Mission and the Church.

Respectfully Submitted.

APPENDIX L

Self-Extension, Self-Support, and Self-Government in Missionary Churches

Speech by Bishop Tucker of Uganda, at the Anglican Church Congress, Brighton, 1901

It is, I suppose, expected of a missionary who comes straight from the field, as I do, that in what he has to say on an occasion like this he should, as far as possible, draw upon his experience; and that in the light of that experience he should discuss those problems, some of which are of the most complex character, which seem ever to confront the Church in her missionary enterprise, and which it is one of the functions of a Church Congress to consider, if haply some solution of them may be found.

Suffer me, therefore, with an eleven years' experience of one of the most remarkable Missions in the world still fresh in my mind, to address myself to the consideration of these great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of Missions to see in active operation in every part of the mission field, and which to so remarkable a degree find place in Uganda.

Self-Extension

1. First as to self-extension.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labours of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. And then came the "due time" of joyous reaping. And what a wonderful reaping-time it has been!

Ten years ago the number of baptized Christians in Uganda was something like 300. Today it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one church—one place of Christian worship in the whole of Uganda. Today there are 700.

Ten years ago there were but some twenty native evangelists at work. Today there are some 2,000 Baganda men and women definitely engaged in the work of the Church—again an increase of exactly a hundred-fold.

Ten years ago Uganda was the only country in those regions in which the Name of Christ had been proclaimed. Today Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the Gospel message, and only recently more than a thousand men and women were gathered together at our central station for the worship of the One True and Living God. Bunyoro, in the north, has in like manner been entered, and that old-time centre of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in the West, where on the borders of the Congo Free State the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, has also accepted the truth as it is in Jesus. And even now that infant Church is sending forth her missionaries into the regions beyond, some of them actually coming in contact with and instructing the pygmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the baptism of the first of that mysterious pygmy tribe.

And who has been the instrument in all this wide-spread evangelistic and missionary effort? It has been the Muganda himself. The Church

of Uganda is a self-extending Church because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him "wise unto salvation."

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is very easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the Native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some 10,000 communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the Native—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which today we are so greatly rejoicing—an ingathering of some 30,000 Christians within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of Native Churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

This, it seems to me, is one of the chief lessons to be learned from a consideration of the work of the Church in Uganda in its relation to the great principle of self-extension.

Self-Support

2. Then, secondly, what has that work, if anything, to tell us as to the equally great principle of self-support? What are the facts? I have already spoken of the 2,000 native evangelists at work in the country. These are all maintained by the Native Church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some 700 in number—are built, repaired, and maintained by the Natives themselves. In one word, the whole work of the Native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own Church; and secondly (and this is vitally important), the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the Native Church.

It is so easy to appeal to wealthy and generous friends at home for 10*l.* or 15*l.* for the support of a Bible-woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We are hearing continually of the deficits of missionary societies: and no wonder, when their funds are so largely employed in the maintenance of Native Churches. Numbers of Native Christians are being deprived of the inestimable privilege of supporting their own Church by the mistaken kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those Native Churches whose burdens they seek to bear. They are depriving them of one of the surest means of growth and development to maturity of life and action.

Self-Government

3. And then, thirdly, as to self-government, let me say (and I would that the same were true of the Church at home) that in Uganda we have adopted the principle of giving to every communicant member of the Church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connexion with the great Central Council, whose president is the Bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon.

Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support find places, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the Church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

Missionary Imperialism

4. There is just one other thought which is borne in upon my mind as I think of the condition of things in the great continent of Africa, and to which I would fain give expression ere I close. It is the necessity for far greater earnestness, and the adoption of a far worthier policy in the prosecution of the missionary work of the Church.

Imperialism is in the air. It meets us at every turn. Our newspapers are full of it. The very walls are emblazoned with it. Our ears are deafened with it. Whether what is called an Imperial policy is the best fitted to enable us to discharge our duty with respect to our vast colonial possessions, consistently with our purely national and insular responsibilities, I do not venture to say. I am no politician. But as one who has spent the best years of his life in Central Africa, and who has come very closely in contact with the needs of its suffering peoples, I would venture to declare unhesitatingly my deepest conviction —the very deepest conviction of my soul—that nothing but an Imperial policy deliberately adopted and unswervingly pursued by our Church in her missionary enterprise can ever meet the necessities of the great

heathen world in general, and of the dark continent of Africa in particular.

But it may be asked, "What do you mean by an Imperial policy in missionary enterprise?" I mean a due and proper correspondence between the end in view and the means employed for the accomplishment of that end. The end of all the missionary work of our Church, I take it, is nothing less than that "the kingdoms of this world may become the kingdoms of our Lord and of His Christ."

The last Lambeth Conference took an Imperial view of the matter. It spoke of missionary work as "the primary work of the Church"—"the work that at the present time stands first in rank of all the tasks we have to do; the work for which the Church was commissioned by her Lord." The world for Christ. That is the end in view—an Imperial aim, truly.

And if this be so, let us see to it that the means correspond with the end—in one word, that they are Imperial. No more niggardly gifts; no more perfunctory service; no more half-hearted, lukewarm prayers—but the pouring-out before God, warm from the heart, our fondest and most fervent petitions—the intensest longings of our soul for the ingathering of those tribes yet "sitting in darkness and in the shadow of death"—the "all" yielded up by all; "the silver and the gold;" the whole life—body, soul, and spirit—to be used as and when and where He pleases, even though it may be in the "uttermost parts of the earth."

This, it seems to me, and nothing less than this, is worthy of our Divine Lord and Master and of the great end we have in view—

"Christ for the world,
And the world for Christ."

APPENDIX M

Plan of Cooperation with the Hainan Presbytery in Evangelistic and Elementary Educational Work

1. *Aim.* Recognizing the vital interest of the Chinese Presbyterian Church in Hainan in the work of making the Lord Jesus Christ known to all men as their Divine Saviour, and the desire of the church to become as speedily as possible self-propagating, self-supporting and self-governing, the Hainan Mission of the Presbyterian Church in the U. S. A. wishes to cooperate with the Hainan Presbytery in the accomplishment of this aim and in bringing to bear on the life of the Island of Hainan the spirit and principles of Christ.

2. *Time.* In order to bring about a closer cooperation between the Presbytery and the Mission in the accomplishment of this aim the Hainan Mission proposes to the Presbytery of Hainan the following plan of cooperation for a trial period of three years, beginning as soon as the plan shall have been duly approved by the Presbytery and the Mission and arrangements for carrying it into operation shall have been completed.

3. *Extent of Cooperation.* It is proposed that all the Evangelistic work for both men and women, including the Bible Institute, and elementary school work for both boys and girls, for which the Hainan Mission has hitherto assumed responsibility, be placed directly under the control of a committee appointed by Presbytery to administer directly.

4. *Administrative Board.*

(*a*) Constitution. The Committee appointed by Presbytery shall be known as the Administrative Board and shall be constituted as follows: Six Chinese men and women and five foreign men and women, appointed by Presbytery and responsible to Presbytery. These members shall represent the several stations and the main departments of the work. In order to obtain a more general representation Presbytery may invite to act as regular members of the Board, with full power, those engaged in other departments of the work which are not adequately represented by Presbytery, these members to be familiar with both rural and city aspects of the work, with a due proportion who are familiar with the technical and practical problems of elementary education for boys and girls.

(*b*) Duties and Powers. It is proposed to entrust to this Board the administering of such funds as may be available for the evangelistic and elementary educational work, including the total funds from the Board's current appropriations, the Blackstone Funds, and also all funds from field sources, for these types of work. It is understood that all expenditures of funds received from the Presbyterian Board of Foreign Missions shall be in accordance with the rules of the Board as provided in the Board's Manual. This Board shall be responsible for the planning and administration of the work committed to it within the limits of the budget. Funds shall be disbursed by station treasurers on presentation of proper vouchers.

(*c*) Reports and Budgets. Each year prior to the annual meeting of the Hainan Mission this committee shall present both to the Presbytery and to the Mission its budget for the ensuing fiscal year, showing all estimated receipts and expenditures, and also a properly audited account of all receipts and expenditures from all sources for the past fiscal year.

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